A PARAPHRASE AND COMMENTARY ON

VOLUME II.

CONTAINING
All the EPISTLES, with a Discourse on the Millennium.

To which is added,
A CHRONOLOGY of the NEW TESTAMENT,
Map, and Alphabetical Table of all the Places mentioned
in the Gospels, Acts, or the Epistles.

With TABLES
Of the Matters contained, and of the Words and
Phrases explained throughout the whole Work.

By DANIEL WHITBY, D.D.
And Chantor of the Church of SARUM.

LONDON:
Printed for Awnsham and John Churchill, at the Black
Swan, in Pater-Nofter-Row. 1703.
TO THE
Right Reverend Father in GOD,
GILBERT,
Lord Bishop of SALISBURY,
Chancellor of the most Noble ORDER of the GARTER,
AND
Preceptor to his Highness the Duke of GLOCESTER.

MY LORD,

Though since I had the Happiness to be admitted to an Acquaintance with a Person of your Character and Merit, and have had a large Share of your Favour, I have had Obligations to make some publick Acknowledgment of it; yet had I never so fair an Opportunity to do it, as this Work, which now craves your Lordship's Acceptance, doth afford.

For, such a particular Veneration and profound Affection for the Sacred Records as your Lordship, upon all occasions, shews, may not only render this Attempt, to add some Light unto them, acceptable, but even cover the Imperfections that you must needs discover in it.

Since therefore it is customary to dedicate Works of this nature to Persons of great Eminence in Station and more raised Worth, I thought my self obliged to set forth these Labours, under your Lordship's Patronage, not only to express my Gratitude, but also out of Justice to that Goodness which mov'd A 2 your
The Epistle Dedicatory.

your Lordship not only to peruse, but to approve this Work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the Pattern you set us in an unsparing Diligence in the Discharge of your high Function; but I know you cannot bear it, and that you had much rather see your Clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your Example, how to do my own Duty, than publish to the World how you do yours.

That God would still continue your good Lordship as great a Blessing as you are an Honour to our Church, and give you a sure but late enjoyment of Celestial Blessings to which your Soul, by its devout Affections, and indefatigable Labours still aspires, is the continual Prayer of,

My LORD,

Your Lordship's most obliged,

most humble, and obedient Servant,

DANIEL WHITBY.
THE PREEFACE TO THE READER.

By way of Preface to this Work, some things there be of which I think fit to advertize the Reader, and some things in which I shall beg his favour. And,

First, Because it may be useful to read the Epistles of St. Paul not in the Order in which they are placed in our Bibles, but rather in that Order of time in which they were written, I here think fit to place them according to that Order, following the Chronology of Bishop Pearson.

A. D. 52. The first Epistle to the Thessalonians.
A. D. 53. The second Epistle to the Thessalonians.
A. D. 57. The first Epistle to the Corinthians.
A. D. 57. The Epistle to the Galatians.
A. D. 57. The second Epistle to the Corinthians.
A. D. 57. The Epistle to the Romans.
A. D. 62. The Epistle to the Ephesians.
A. D. 62. The Epistle to the Philippians.
A. D. 62. The Epistle to the Colossians.
A. D. 62. The Epistle to Philemon.
A. D. 63. The Epistle to the Hebrews.
A. D. 65. The first Epistle to Timothy.
A. D. 65. The Epistle to Titus.
A. D. 67. The second Epistle to Timothy.

I have in the Prefaces to these Epistles, given the Reasons why I place the writing of them about the time assigned, only of the time of writing the Epistle to the Galatians; I have there said nothing: I therefore here subjoin the Reason why it is placed in the same Year with the first Epistle to the Corinthians, viz. because St. Paul, in his first coming to Galatia, converts them to the Christian Faith, Acts 16. 6. at his second Advent, he strengtheneth the Brethren there, Acts 18. 23. and in his Epistle to them, he marvels that they were so soon removed from him that called
The Preface to the Reader.

called them to another Gospel, Chap. 1. 6. it therefore could not be written long after he had been with them to strengthen them, which yet was before he had begun his three Years abode at Ephesus, Acts 19. 1. 31. at the very close of which the first Epistle to the Corinthians is supposed to have been written.

I desire the Reader to take an Estimate of the true Date of these Epistles, not from what may have flippd from me by the by in a Note, and hath been overlook'd in the review of my Papers, but from what is here set down, and is confirmed in the Prefaces to these Epistles.

The Use that may be made of observing this Order I shall exemplifie in two Instances; of which the

1st. Is that of Demas, concerning whom Dr. Lightfoot, Harm. p. 137. Beza, Estius, and others, say, that though he left St. Paul for a Season, yet after he returned to him: Because, say they, in two Epistles written after that to Timothy, in which he is said to have forsaken him, having loved this present World, 2 Tim. 4. 10. he is reckoned among the Co-workers with St. Paul, viz. Col. 4. 7. Philem. 24. but I have destroyed the Foundation of this Argument, by establishing the Opinion of the Ancients, that the 1st Epistle to Timothy was the last that St. Paul wrote, and therefore the Opinion of Chrysostom, Theodoret, OEcumenius and Theophylact, that he did write them subsequently afterwards become most probable, and, faith OEcumenius, returned again to Ephesus to Heallenism, is the more probable.

The 2d relates to that Opinion of Groton, that St. Paul wrote, for a time, as if he had believed that the Day of Judgment might happen in his time, and that this is proved from, 1 Cor. 15. 53. 2 Cor. 5. 1. 2. 3. Whereas in his second Epistle to the Thessalonians, writ four Years before those to the Corinthians, he faith what is sufficient to shew he could not be of that Opinion, or have declared any thing of that nature, and therefore could not afterwards say any thing to that purpose. See the Note on 1 Thess. 4. 15.

Secondly, I did intend to have examined all the various Readings which have been so industriously collected by Dr. Mills, as far as they concerned these Epistles, reducing them under these two Heads.

1st. Such as, though they should be granted to be various Readings, are yet of no concern as to any matter of our Faith or Practice, under which Head I think the greatest part of them may be safely ranked.

2dly. Such as though some Manuscript Copies may have varied in transcribing the sacred Records, yet have we sufficient Reason to believe the reading we retain is genuine, and suitable to the Original Copies. Now this sufficient Reason will arise from these Considerations:

1. When all the Ancient Scholia or Commentators, St. Chrysostom, Theodoret, St. Jerom, OEcumenius, Theophylact, agree in the common Reading with us, no various Reading being observed either by them, or any of the Ancients who have writ before them; I think we have sufficient Reason to retain the common Reading, whatever Manuscripts may have varied from it. See an Instance of this Rule, 1 Tim. 3. 16.

2. When all the ancient Versions, the Syriack, Arabick, and Vulgar, do accord with us in the common Reading, and no Ancients obverse that there was any other Reading; I think we have sufficient Reason to retain that Reading, whatever Manuscripts do vary from it. Of this see an Instance, Romans 9. 5. And,

3. Where the various Reading spoils the Sense of the Words, or is not well consistent with the Context, there, I presume, we have sufficient Ground to reject it as the Error of the Scribe, and not to look upon it as a Variation in the Original, or received Copies of the sacred Text. See an Instance, Note on 1 Cor. 15. 51. These Rules, I verily believe, will be sufficient to reduce various Readings into a little compass.

And
The PREFACE to the READER.

And these Rules I would have exemplified at large, could I have procured a Copy of that learned Work, but being unable to obtain that Favour, I must be content to leave that Work undone till the time come, if ever it will come in my Days, that his Book may see the Light.

Thirdly, I advertifie the Reader, that this Work hath been retarded by the Animadversions of Mr. Le Clerc upon the Reverend and Learned Dr. Hammond; which having perused, I found so many things said in favour of the Arians, and so many unworthy Reflections upon the Writings of St. Paul, that I chose rather to review and transcribe a considerable part of this Work, than suffer those things to pass without an Antidote. I acknowledge him to be a learned Person, and honour his Parts, and I hope he will not be offended with me for being concerned for what I judge to be the Truth, and for the Honour of St. Paul, who has been somewhat rudely handled by him.

Fourthly, I have been so often forced to differ from the same Reverend Person he attacks sometimes so indecently, is to me matter of regret; but it hath truly been observed by others, that this Great Man had two darling Opinions, viz. that the Heresie of the Gnosticks, and the Destruction of Jerusalem, were the great things to which no little part of these Epistles had relation; in which I have offer'd my Reasons why I dissent from him, retaining still a just Veneration for his Parts and Piety: And if God enable me to perfect my Notes upon the Gospels, I shall in them accord more with him.

Fifthly, I advertifie him, that tho' in this Second Edition of the Epistles I have put the whole Paraphrase of every Chapter before the Annotations belonging to that Chapter, that so they might the better agree with the Gospels contrived in that Method, yet the chief Additions to, or Alterations in the Annotations, are printed apart for the use of them who have the first Edition.

Lastly, I advertifie him that I have, as exactly as I could, made Indexes (1st) of all the Greek Words and Particles, (2dly) of all the Scripture Phrases explained, and (3dly) of all the material Doctrines handled in these Annotations.

The things in which I beg the Readers favour, are:

1st, That where he finds, or thinks, that I have erred either in Point of Doctrine, or in the Interpretation of the Scriptures, as doubtfull in the latter I have sometimes done, he would be so kind as to let me know my Errors, which, upon Conviction, I will not only own, but do it with all due Acknowledgments and Thankfulness to him, who shall do that kind Office to me.

2dly, That if in any thing I seem to him to differ from the received Doctrine of the Church of England, as some may happily conceive I do in the Annotations on the Fifth Chapter to the Romans, he would do me the Justice to believe, that as he thinks I do, so I conceive I do not, contradict her Doctrine; and also would consider that even the Church of Rome allows her Commentators to vary from the Sense of any particular Scripture on which they build their Doctrines, provided they say nothing which doth expressly contradict them.

3dly, That if he should receive any advantage from this Work, especially if it should be so happy as to suggest to him any thing which may render him the better Man, he would give God the Glory of it, and pray for,

His Friend, and Servant,

DANIEL WHITBY.

This
This BOOK contains, besides the Paraphrase and Commentary upon all the EPISTLES,

A General Preface, proving the Truth and Certainty of Christian Faith.

1. To the First Epistle to the Corinthians, affording the Resurrection of the same Body that died, and answering the Objections against it.
2. To the Epistle to the Galatians, concerning the Nature of Faith, and touching the Justification by Faith.
3. To the Second Epistle to the Thessalonians, concerning the Man of Sin.
4. To the Epistle to Titus, concerning the Episcopal Jurisdiction of Timothy and Titus, and the Succession of Bishops in all Christian Churches.
5. To the Epistle of St. John, enquiring whether this Proposition, that Jesus is the Christ, be all that is necessary to be believed to Justification, or to make a Member of Christ's Church and Body.

And 5 particular Prefaces.

1. To the eleventh Chapter to the Romans, proving that there will be a general Conversion of the Jewish Nation to the Christian Faith.
2. To the sixth Chapter of the second Epistle to the Corinthians, touching the necessity of Divine Assistance for the due Performance of our Duty, and explaining the Reason and the Manner of it.
3. To the first Chapter of the second Epistle to the Thessalonians, proving that the eternal Punishment of those who die in their Sins is most consistent both with the Justice, and the Goodness of God.
4. To the whole, touching the true Sense of the Millennium mentioned Rev. 20. 4.

ERRATA.


The Similar Letters in the Hebrew are often put one for another.
THE
General PREFACE,
CONCERNING
The Divine Authority
OF THESE
EPISTLES,
AND THE
Truth of Christian Faith.

CONTENTS.

1. THAT what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: That there are some things necessary to be believed and done, contained in these Epistles, which are not clearly delivered in the Holy Gospels, § 1. The Truth of the Christian Religion proved, (1.) From what our Saviour promised and undertook, and what the Apostles declared concerning the Gifts and Operations of the Holy Ghost, § 2. (2.) From plain Matter of Fact concerning this Effusion of the Holy Ghost, and his miraculous Gifts related in the Epistles, § 3. (3.) From the confident Appeals of the Apostles and Primitive Professors, to those Gifts, in their Contests and Debates with Friends and Adversaries, Believers and Refusers of the Christian Faith, § 4. (4.) From the Prayers and Thanksgivings made for them, the Exhortations and Directions given in these Epistles concerning these miraculous Gifts, § 5. (5.) From what is required to be done, and suffered by all Christians, upon no other Inducements or Encouragements, than what depended on the Truth and Certainty of these Gifts, § 6. That these Epistles were written whilst the Apostles lived, and are proved genuine by more Authentic Arguments than can be produced for any Book, Writing, Charter, Law, or Statute. The external Arguments to prove them genuine, § 7. The internal Arguments, § 8. The Truth of Christianity proved, (7.) From a particular Consideration of these Gifts: As, (1.) The Gift of Healing, § 9. (2.) Of Expelling Devils out of Men, their Temples, and their Oracles, § 10. (3.) From the Gift of Tongues, § 11. (4.) Of Prophecy, § 12. (5.) Of discerning Spirits, § 13. That these extraordinary Gifts were conferred upon all other Churches not mentioned in these Epistles, § 14. That they continued in the two first Ages of the Church, § 15. What Engagements the Truth of Christianity lays upon us to live faithfully to the Rules delivered in those Sacred Records, § 16.

THAT these Epistles were written by Divine Assistance, and were received from the beginning, as Epistles written by the Conductor and Assistance of the Spirit of God, I have endeavoured to evince in the General Preface to the Gospels.

§ 1. Hence then it follows, that what the Apostles have delivered in these Epistles as necessary to be believed or done by Christians, must be as necessary to be believed and pra-
The General Preface.

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Preface.
The General PREFACE.

should follow. 2 Pet. 2. 3, 2. Seeing they knew, that after their departure grievous Wolves would enter in, not sparing the flock, Acts 20. 29, 30. Must not all these Considerations give just occasion to them to write of the great Articles of Christian Faith, and of the necessary Points of Christian Conversation, to preserve them, and those that came after them, from those damnable Doctrines, and pernicious Ways? Moreover, this Objection is therefore insignificant, because the Apostles do inform us, that they found it safe to write the same things to them they had heard, Philip. 3:1. tho' they knew the truth, and were confirmed in it, 1 John 2:21. that they might have these things always in remembrance, 2 Pet. 1. 12, 15. and that some who for the time of their Conversation might have been great Proficients in the Faith, had yet need to be taught again, the first Principles of the Oracles of God, Heb. 5. 12.

Obj. 4. It also may be said, That these Epistles were writ upon particular Occasions, and without those Occasions had not been written, and so cannot be thought necessary to Salvation.

Answ. This Objection is neither exactly true of all the Epistles, nor of all that is contained in them; not of all the Epistles, for it appears not that five of the General Epistles, or that the Epistle to the Romans, to the Ephesians, and to the Hebrews, were writ upon particular Occasions, unless the instructing Men in the Faith, and prevailing from Heresies, or Apothesis, be called particular Occasions, and where this doth appear, it is very evident, that when the Apostles had writ what they thought proper upon those Occasions, they add many excellent Rules of Piety and Vertue.

Answ. 2. 29. Were it exactly true that all the Epistles were writ upon particular Occasions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or that they contain nothing necessary to be believed or done, in order to Salvation. For the Book of Psalms was not only writ upon particular Occasions, but was also adapted to, and fitted for them. The Prophets were all sent by God, to testify again, and call the Jews to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Diffrusions, that is, upon particular Occasions, but will it therefore follow, that they did not write by the assistance of the Spirit of God, or that there is nothing in the Psalms, or in the Prophets, which was necessary to be believed or practised by the Jews? Moreover, the Gospel of St. Luke was writ upon a particular Occasion, viz. to instruct Theophilus in the Certainty of the things he had been taught, and yet Epiphanius informs us, that (a) the Holy Ghost compelled, and stimulated him to the work. The Gospel of St. Mark was writ, say the Ancients, at the request of the Converts at Rome, and yet he write it, faith (b) Epiphanes, προσωπου τινος μεταφρασθε, by the Impulse of the Holy Ghost. They also say, that St. John was importuned by all the Arians to write his Gospel, and yet faith (c) Epiphanes, The Holy Spirit did in no wise impel him to the writing of it. The Gospel of St. Matthew, say (d) they, was inscribed at the Request of the Hebrews, that he might supply by writing the want of his Presence with them: So that we see the Writings of the Apostles, and Evangelists, may be occasionally penned, and yet be the Products of the Holy Ghost, and contain things necessary to be believed and done.

Answ. 3. 30. The particular Occasions of some of these Writings being the Errors, or Waverings of Christians in Fundamental Points, as appears from the Epistles to the Corinthians, Galatians, &c. and in others the buffet Industry of false Apostles, and deceitful Workers, to pervert them from the Faith; that these Epistles were writ on such Occasions, is rather a presumption that they were writ upon some Fundamental Points, than that they could not be indited upon such Occasions.

Moreover, great Advantages arise from the Occasional Writing these Epistles, and such as might induce the Holy Spirit to excite them to that Work. For,

1. All the Occasions which they took to write from the Disorders, Errors, Heresies, Mistakes, which at first crept into the Church, render these Writings standing Rules for the Decision of like Cases thro' all future Ages.

2. The Department of the Apostles towards these erroneous Persons, and disorderly Walkers, the Cure they used to recover or inform them better, the Zeal and Tendernefs
they shew'd, and the Rules they laid down in those Cases, are excellent Precedents, and Directions for all Church-Governours, in Cases of like nature.

3. All the Occasions which they had to write for the Direction of Church-Governours, how to behave themselves in the Church of God, to give Rules for the Qualifications of those who were to be admitted to those Offices, and touching their Behaviour in them, for the Settlement of the Affairs of the Church, and the decent and regular performance of Divine Service, afford us standing Rules of Government, and of admitting and ordaining a Succession of those divers Orders in the Church.

Lastly, Thee various Occasions give us full assurance, that these Epistles must be written in those very Times when those Disorders happened, and those Errors crept into the Church, and to take off all jealousie, or suspicion, that they were Writings contriv'd in the following Ages of the Church, whereas had their Writings been only Systems of Theological Doctrines, and Rules of Life, which equally concerned all the Ages of the Church, it might have been more plausibly objected, that they were framed by some Christian Bishops assembled for that end.

Obj. 3. But if all, or most of the Truths declared in these Epistles, were to be received, and believed as Fundamental Articles, what then became of those Christians who were fallen asleep before those things in the Epistles were revealed to them?

Ans. 1. This Question equally concerns the Evangelists, and more especially the Gospel of St. John, which, say the Ancients, was either the (c) last Portion of Scripture which was written, or the last page of his Epistles, it being written after his return from his Exile in Patmos, to Ephesians, and so if it contain any Fundamental Articles, or necessary Rules of Life, what became of those Christians who died before they were revealed in it?

Ans. 2. We say not, that all, or most of the Truths, declared either in the Epistles or Gospels, are to be accounted Fundamental, or Necessary Articles; but only that some of them ought to be so accounted, especially those which have this Character of a necessary Article, or Rule of Life, that the Denial, or Non-practice of them, is represented as that which will endanger our Salvation, or cut us off from the Communion of the Church.

Ans. 3. 'Tis also a precarious Supposition, that they who died before those Epistles were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the Apostles write the same things which they had preached before, and St. Luke write his Gospel, that Theophilus might know the certainty of the things he had been taught: And in those times of the Effusion of the Spirit of Wisdom and of Knowledge, they had an Unction which could teach them all things. 1 John 2. 27. and so supply the unavoidable Defects of outward Teachers.

Obj. 4. The Gospel was to be preached to the Poor; now they are not capable of sublime Notions, nor can they comprehend mysterious Reasonings.

Ans. 1. Whether this Objection be intended against the necessity of believing the Epistles of St. Paul only, or also of the Gospel of St. John, is uncertain; the sublime Notions, and mysterious Reasonings being common to both.

Ans. 2. There remain no necessity of troubling the poor common People with sublime Notions, or mysterious Reasonings, since both the Ancients Church, and our own Catechism declare, that all the Articles of Christian Faith, common to all that bear that Name, are compriz'd in the Apostles Creed. For when the Child faith, My Godfathers and my Godmothers promised, I should believe all the Articles of the Christian Faith, since it is evident they only stipulated for the belief of the Apostles Creed in Baptism, and when he doth rehearse those Articles, he only doth rehearse the Apostles Creed, as certain, that, by our Catechism, must be supposed to contain all the Articles of Christian Faith.

Moreover, it is very difficult, if not impossible, to make such Perfections have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reason, to prove the Providence of God, or the Immortality of the Soul, but yet these things must be propoz'd to them as Articles, or Foundations of their Faith. And as it is not very difficult for them to learn from Scripture the Truth of these things; so neither is it difficult from the same Scripture to learn the Truth of all the Articles of the Apostles Creed, even in that funde in which all Christian Ages did receive them.

In a word: Were these Mechanicks as much concerned for Spirituals, as they are for Temporals, as many of them have attained to great Proficiency in their respective Arts, so
The General PREFACE.

The might they also, by a Christian Diligence, attain a competent Proficiency in all the necessary Articles of Christian Faith, and in the Rules of Christian Piety, or of their Duty to God and Man. Now Christianity being that Doctrine which is after Godliness, Tit. 1. 1. I believe nothing is propounded in it as necessary to be believed to Salvation, which hath not some tendency to the promotion of true Piety.

§ II. Having thus established the Divine Authority of these Epistles, I shall endeavour to confirm the Truth of Christian Faith, from what is copiously delivered in them.

This is of absolute necessity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives disproved, and even concerned to question the Truth of that Religion, and of those Writings which threaten the severest Punishments to their Etomories; and do Industriously, and even impudently, purifie this Black Design both in their Discourses, and Writings.

Now to prove against these Enemies of Revealed Religion, the Truth and Certainty of Christian Faith, from what is copiously delivered in these Epistles, it will be only requisite to shew, that they contain a Declaration of such things as could not possibly be true, but they must also be a full and convincing Demonstration of the Truth of Christian Faith, and that we have great Reason to believe the Truth of what is thus related by them. And,

1. That they contain a Declaration of such things as could not possibly be true, but they must also be a full and convincing Demonstration of the Truth of Christian Faith, the Declaration they afford will be sufficient to evince; for it was this:

That the miraculous Gifts, and powerful Operations of the Holy Ghost, were plentifully afforded to them who preached the Gospel to the World, and also to those Christian Churches which received that Gospel, and embraced the Faith they taught.

By way of Preface to what I shall collect from these Epistles concerning these miraculous Gifts and Operations of the Holy Ghost, it may deferre to be considered, that as the blessed Jesus spake as never Man spake, that is, delivered such just, holy, beneficial Commands, as never were before made known to the World, and did for Confirmation of his Doctrine, the Works that no other Man did; so was he pleased to lay the Truth of his Prophecies Office upon such future, and miraculous Events, as no Imposter, that had any Wit, would undertake, or could be able to perform.

For the Prophecies which he had undertaken to fulfil, and his own frequent Declarations, made it necessary, 1. That he should die a peculiar Death, i.e. by being lifted up upon the Cross. 2. That in three Days he should rise again. 3. That after his Resurrection his Gospel should in the space of Forty Years, or before the Destruction of Jerusalem, be propagated throughout the World, or the whole Roman Empire. 4. That in order to the propagating of it, the Holy Ghost should plentifully be vouchsafed to his Apostles, and should endue them with Power from on high, and even enable them to do greater Works than he himself had done, John 14. 12.

At the great Day of the Feast of Tabernacles, when all the Jews assembled at Jerusalem were joyful in their Beth-Hafchovah, or House of drawing Waters, and were, say their Traditions, in expectation that the Holy Ghost would fall upon them, Jesus took and cried, saying, If any Man thirst, let him come unto me, and drink; he that believeth in me, out of his Belly shall flow Rivers of living Waters: This spake he of the Spirit which they that believed on him should receive, John 7. 37, 38. And at the Close of his Life on Earth, he comforts his Disciples with the Promise of this Holy Ghost, who should continue with them, not only to teach them all things, and bring all things to their remembrance, but also to convince the World of Sin, because they believed not in him, and of his Righteousness, who was so gloriously exalted to the Right Hand of God his Father, and of a future Judgment, because the Prince of this World, being cast out from those he had possessed, was judged, John 16. 7, 11. And after his Resurrection he speaks thus to them, Behold, I send the Promise of my Father upon you, for ye shall be baptized with the Holy Ghost, not many Days hence, Luke 24. 49. And ye shall receive power, after the Holy Ghost is come upon you, and ye shall be Witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the Earth, Acts 1. 8. And Lastly, To encourage others to believe the Doctrine which they taught, he saith, These Signs shall follow them that believe; in my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them, they shall lay Hands on the Sick, and they shall recover. Now I desire to know whether any thing of this nature was ever undertaken, or laid as the Foundation of their Credit, by any other Author of any Doctrine, Religion, Sect, or Hereise? Whether they ever made their own violent Death, and
and Resurrection, the Foundation of their Veracity? Or promised the like Powers, and Affiances, when they were rife, to those who should promote, or should embrace their Doctrine? Or whether that which now Man else durst undertake, was not performed by the Holy Ghost so effectually, as that his Doctrine presently prevailed, and was received throughout the World in spite of all the opposition Men and Devils made against it, and wrought in Christians such a lasting Faith, as Time, and Vice, tho' most concerned to do it, was never able to deface.

But tho' we have no Instances of any other Persons that made the like Attempts, yet do our Lord's Disciples tread exactly in their Master's Steps: For the first thing which they declared to the World was this, that the Fore-runner of their Lord, John the Baptist, when Jerusalem, and all Judea, and all the Regions about Jordan, and in particular the Pharisees and Sadducees, the Publicans and Soldiers, repaired to his Baptism, declared in the Audience of them all, There was one shortly to come after him, one that foud them among them, who would baptize them with the Holy Ghost and Fire, Mat. 3:11. They also add, that their Lord, both before, and after his Resurrection, made a like Promise to them, that he would suddenly send down upon them the Spirit promised by the Father, that they should receive Power from on high, and be baptized with the Holy Ghost, and so should be enabled to be the Witnesses of his Resurrection, and of his Doctrine.

When they and their Disciples had themselves received the Holy Ghost, they declare, they only had received what God had promised by his Prophet Joel, Laying, Chap. 2:28. If shall come to pass in the last Days, I will pour my Spirit upon all flesh, and your Sons, and your Daughters shall prophesy, and your young Men shall see Visions, and your old Men shall dream Dreams, Acts 2:16, where note, That 'tis a received Rule among the Jews, that the last Days, when used by the Prophets, do signify the Times of the Messiah. See the Note on 1 Tim. 4:1. Note also, that God of old revealed his Will to his People by Visions, Dreams, and by Prophetick Revelations; so that this is a Promise, that in the Days of the Messiah God would miraculously pour his Spirit upon Men, and by that Spirit would enable them to prophesy, and to reveal his Will to others. Yea, they say boldly to all that flood amazed at it, Repent, and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost; for the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call. Here then we see how fully they both claim a Promise of the Holy Ghost made by their Master to them, and also promised the like Gift to them who should believe, and be baptized in his Name.

Now these Promises were actually performed, and made good before they were intimated, and put into the Records of the Christian Faith, the Writings of the Apostles and Evangelists, or they were not: if all these Promises were fulfilled before the Records which contain them were intimated, then had Christ sent the Holy Ghost upon the Apostles, and given them the Promise of the Father, then the believing Jews and Gentiles were actually baptized with the Holy Ghost, and were enabled to speak with Tongues, and Prophesie, and so Christ must have given certain Demonstration both of his Resurrection, and his Promises: But if these Promises were not made good before these Records were intimated, then the whole Story of St. John, and of the Acts of the Apostles, might easily have been convinced of Falsity by many thousand living Witnesses, both in Jerusalem, and in all other places where they lay the Scene of this great Diffusion, because they had heard nothing of these things, but from their Histories: Then by the Suffrage of our own Evangelists, our Lord's Fore-runner must be a Deceiver, when he declared the Messiah should baptize them with the Holy Ghost and Fire, whom he had then baptized with Water; yea, in those very Histories designed to convince others that Jesus was the Christ, they must leave on Record a Promise, made not to them only, but to all Believers, which never was fulfilled: the Apostles also must be fully introduced, saying, This was that which was spoken by the Prophet Joel, and with the greatest Impudence promising that Holy Ghost to others, which they themselves had not received; and surely then those Fevers, which after all Christ's Miracles required a Sign, would have enquired of the Apostles, Where is that great Efficacy of the Spirit promised by the Prophet Joel, which may assure us, that the Times of the Messiah are now come? Where is that fiery Baptism? Where are those Rivers of Spiritual Water, which your pretended Christ, and his Fore-runner, promised? Let us see them, that we may believe him. With what Face could St. Peter promise that Holy Ghost to others, upon Faith in Christ, which they themselves had not received? Or with what Face could Luke declare he did this before such an Audience, of which the greatest part must be then living, and so as with that Promise to convert Three thousand Souls, had neither these Converts, nor this Audience, found any Experience of that Affair? In fine, if these Apostles were not ascribed with these miraculous Powers of the Holy Ghost, they must be well assured that he who had so oft engaged whilst he lived, to send this

Com-
The General Preface.

Conformer to them, and at his Resurrection promised, that in few Days they should all be baptized with the Holy Ghost, was a Deceiver, and false Prophet, and then what Motive could they have, or how could they conceive it was possible to be his Witnesses successfully to the uttermost parts of the Earth? If by the coming of the Holy Ghost upon them they were indeed enabled to speak all Languages, this Gift was a sufficient Confirmation of the Resurrection and Ascension of that Jesus who thus made good his Promise to them. If they had no such Gift, how was it possible that such unlearned Peasants, who only understood their Mother-Tongue, should discourse in their several Languages to the Romans, Grecians, Egyptians, Persians, Armenians, Scythians, Indians, and all the barbarous Nations of the World? And to what purpose was it for them to travel to those Nations, to stand mute among them, or else to tell a Story to them of which they could not understand one word? If, as the Sacred Story doth inform us, they preached the Word with Demonstration of the Spirit, and Power; if they went forth preaching everywhere, the Lord working with them, and confirming the Word with Signs following, God also bearing Witness to them by Signs and Miracles, and by divers Powers and Distributions of the Holy Ghost; then might they boldly say, We are his Witnesses of these things, and so is the Holy Ghost, which God hath given to those that obey him, Acts 5. 32. But if no such Affiance was vouchsafed to them, what Evidence could they give to the World, that he had sent them on this Errand? Or how could they expect to receive all the Ancient Laws, and Religions of the World, and to pervert all Nations to own, and worship, as the Great Saviour of the World, one who was lately hanged on a Tree? Their Compliance therefore with this Mifion, and their Continuance in this Testimony under those dreadful Miferies they suffer'd for it, as well as their incredible Success in Propagation of the Christian Faith to every Nation, will not suffer us to doubt that they were well assured of the Completion of this Promise to them, and so of Christ's miraculous Affiance of them.

§ 111. Moreover, these Epistles do almost severally contain sufficient Proofs of the Efficacy of the Holy Ghost upon Believers, and of his miraculous Affiance of the first Preachers of the Christian Faith, and jointly do concur to make this Evidence triumphant over Incredulity. For,

121. St. Paul writes to the Romans thus; I long to see you, that I may impart to you some spiritual Gift, to the end you may be established, Rom. 1. 11. See the Note there. For I know faith, that when I come to see you, I shall come in the fulness, & power, of the Blessing of the Gospel of Christ, Chap. 15. 29. i.e. that fulness of spiritual Gifts with which all Christians were blest in Christ Jesus, according to that Promise of the Prophet Isaiah, Chap. 44. 23. Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy Seed, & thy Posterity, and my Blessings on thy Children. Now that the Apostle came to Rome, both Scripture, and the whole Current of Antiquity attest, either then he came to them with the fulness of the Blessing of the Gospel of Christ, and did impart unto them those spiritual Gifts which tended to confirm them in the Christian Faith, or he did not: If he did impart them, he gave them an assured Demonstration of the Certainty of Christian Faith; if he did not, he himself militated against his own Apotheosis against his own Apostleship: For, this must render him a vain Boaster of things he was not able to perform, and a Deceiver of the Church of Rome. And why then doth he speak thus to them? I base whereof I may glory through Jesus Christ in those things which pertain to God, for I will not dare to speak of any thing which Christ hath not vouchsafed me, to make the Gentiles obedient in word and deed, in the power of signs and wonders, and in the power of the Spirit of God, Rom. 15. 18, 19. These Powers, faith he, have accompanied my Preaching from Jerusalem, round about unto Illyricum; and this Grace, faith he, was given to me of God, that I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God to them, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Where he compares himself, preaching the Gospel, to the Priest, consecrator against his Sacrifice, to prepare and fit it to be offered; the Gentiles dedicated by him to the Service of God, are his Sacrifice, or Oblation; the Holy Spirit conferre'd upon them is the Liahmen by which they are sanctified, and render'd acceptable to God. Moreover, the Epistle to the Romans must befalse, or else it must be lent by the Apostle before he had seen Rome, for it containeth an intimation that he had not then seen them, a Desire to see them, and a Promise to come to them, for, faith he, I make it my Request to God, if by any means, now at length, I might have a prosperous Journey by the will of God, to come to you, for I long to see you, Rom. 1. 10, 11, 13. And, I often purposed to come to you, but was let hither. And again, I have been much hinder'd from coming to you, having therefore a great desire these many years to come to you, whensoever I take my Journey into Spain, I will come to you, Chap. 15. 22, 23, 24. 'Tis also certain that he afterwards did
did see them ; for after his Appeal to Cæsar, he was sent to Rome, and lived there at least two Years: He therefore must have sent this Epistle to them, and they must have received it, before that time. In a word, from those words in the Clofe of this Epistle, Chap. 15. 25,26. But now I go to Jerusalem to minifter to the Saints ; for it hath pleased them of Macedonia and Achaia to make a certain Contribution for the poor Saints that are at Jerusalem, it is evident he writ this Epistle before that Collection was carried by him to Jerusalem in the third Year of Nero, and sent it from Corinthis, as the Pothicriff faith. Note alfo, that this Epistle is often cited by St. Clement and Polycarp.

In his Epifles to the Church of Corinthis, he declares, They were enriched in all Utterance, and Knowledge, or in Tongues and Prophecy, 1 Cor. 1. 5. (See the Note there;) That they abounded in every thing, in faith, in Utterance, and Knowledge, 2 Cor. 8. 7. fo that they came behind the other Churches in no Gift. His Twelfth Chapter begins thus: Now concerning Spiritual Gifts, I would not have you ignorant, that no Man speaking by the Spirit of God, calleth Jesus accursed; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of Gifts, but the fame Spirit; and there are differences of Administrations, or Offices in the Church, to which these Gifts belong, but (all proceeding from) the fame Lord, and there are diversities of Operations, performed by thefe Gifted Men, but it is the fame God who worketh all these Operations in them all, ver. 4, 5, 6. Then he proceeds to the Enumeration of the Gifts conferred upon the Officers and Members of the Church, viz. The Gifts of Knowledge, Wisdom, Prophecy, and the diluting of Spirits; the Gift of Miracles, of Faith, of Healing, of divers Kinds of Tongues, and the Interpretation of them, saying, That God had placed in the Church, Firth. Apofles: Secondly, Prophefies: Thirdly, Teachers: After that Miracles, then Gifts of Healing: Helps, Governments, diversities of Tongues; concluding with this Quotation, Are all Apofles? are all Prophefies? Are all Teachers? are all Workers of Miracles? Have all the Gifts of Healing? Do all speak with Tongues? Do all interpret? but covet earnestly the best Gifts, and yet shew I to you a more excellent Way, even that of Charity. For the Lord hath the Gift of Prophecy, and understandeth all Mysterious, and all Knowledge, and the I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing, Chap. 13. 1, 2. For Prophecies shall fail, and Tongues shall cease, and Knowledge shall be done away, but Charity never faileth, ver. 8.

Now this Epifle muft be indited and sent to them whiff their Schifms, Contentions, and Diforders remained, because it was designed to correct them, and whilst St. Paul was in a Capacity to come to them, and fo before his Bonds, because he faith, The refp will I fet in order when I come, Chap. 11. 24. Hence, after Notice given of their Schifms, Contentions and Divisions, he adds, These things have I in a Figure transferred to my self and Apollo for your fakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one another, Chap. 4. 6. faying, I have alfo fent Timothesus to you, and my felf will come unto you shortly; and then he puts the Question to them thus: What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekness? ver. 16,17, 18, 19. Chap. 5. He commands them to put away from them, and to deliver up to Satan, the incestuous Perfon; and that accordingly they did, fo his Second Epifle fhews, in which he writes to them to forgive, and comfort him, 2 Cor. 2. 3.

Moreover, he writes part of this Epifle in Answer to fome Questions they had fent to him, which required a speedy Anfwcr, as being Caures of Confidence which concern their Conversion, their Freedom from Idolatry, and the Preperuation of weak Christians. The refp of his Epifle is spent in endeavouring to correct their great Diforders about the Sacrament, their Church Affembles, and the use of their Spiritual Gifts, chap. 11. and 14. and their great Error touching the Resurrection, Chap. 15. and to give Directions touching their Charity, Chap. 16. All which things required speedy Instructions; and that this Epifle was fent accordingly, these Words do manifeft, When I come, whomfover you fhall approve by your Letters, them will I fend to bring your Liberty to Jerusalem, and if it be meet that I go also, they fhall go with me, Chap. 16. 3, 4. Now I will come to you when I pafs thro' Macedonia, and it may be that I fhall abide, you, and winter with you, ver. 5, 6. I lay, hence it is evident, that they foon received this Epifle; for they accordingly made their Collections, with which he went up to Jerusalem; and in his Second Epifle, he Apologizes for not coming to them, according to thofe Words, chap. 1. 16,17. Moreover, the Second Epifle is a folid Confimation of the firit, in which he had written one to them, those Diforders which he would have remedied, those things he would have done before his coming; for in this he tells them their Obedience to his former Letter, had filled him with Joy and Comfort, that his InSTRUCTIONS concerning the inceftuous Perfon, had fomfo good effect, that they approved themselves to be clear in this Matter, and caufed him to rejoice. That he could have fuch confidence in them in all things, chap. 7. Whence it is evident, they had
had not only then received, but in some measure had complied with the instructions given them in that Epistle.

Add to this, That *Clemens Romanus*, with the whole Church of Rome, in an Epistle sent to the Corinthians, not many years after this of St. Paul's was written, declare, [§ 9.] That there was *πάντα τὸ ὄντος* in the *ὑπερήφανον* *τῶν ματαίων*, a full effusion of the Holy Ghost upon them all, and that St. Paul had written to them an Epistle touching their divisions about himself, [§ 47.] and Cephas, and Apollo, which is a great Confirmation, both of the early Knowledge, and Use of this Epistle in the Church, as also of the truth of what St. Paul relateth in it, touching the Gifts of the Holy Ghost conferred upon them.

In his Epistle to the Galatians, he compares himself with the Chief of the Apostles, and the Pillars of the Church, declaring, That he that wrought effectually in Peter to the Apostleship of the Circumcision, was as effectual in him towards the Gentiles, that thefe Pillars faw, and perceived by the Grace given to him, That the Gospel of the Circumcision was committed to him, as the Gospel of the Circumcision was to Peter, and therefore gave to him the right band of Fellowship, that he with Barnabas should go to the Gentiles, and they to the Circumcision, Chap. 2. 7. 8. 9. adding for Conformation to the Gentiles, That Christ had redeemed them from the Curse of the Law, that the blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit, *Θεοῦ* *Προφητείας*, Chap. 3. 13. adding, That *θεωρεῖ* the Spirit they did wait for the Hope of Righteousness by Faith, Chap. 5. 5. Now in this Epistle, he mentions the *Life that he now lived in the Flesh*, Chap. 2. 20. his fear of them, his desire to fee them, and the design of the false Brethren to exclude him from any share in their Affections, and the Persecutions he yet suffered in the Flesh, Chap. 3. 2. Chap. 4. 11. 15. 17. 20. Chap. 5. 11. And he concludes it thus: *You see how large a letter I have written to you with my own hand, and from henceforth let no man trouble me, for I bear in my Body the Marks of the Lord Jesus*, Chap. 11. 17. Which Words demonstrate, That this Epistle must be written, and sent to them whilfe he lived, and after he had suffered greatly for the Name of Christ. Moreover, the occasion of it thews, it must be written by St. Paul himfelf; for it was written upon occasion of some Judaizers, who preach'd up the necessity of Circumcising the Gentiles, and requiring them to observe the Law of Moses, and who endeavoured to disfigure this Apostle who had taught the contrary, as inferior to other Apostles, and his Doctrine as contrary to what they taught: Now these Dissenters requiring a speedy Remedy, we cannot doubt, but the Apostle sent this Epistle to them, as soon as he had heard how they had been perverted from the Sincerity of the Faith. 'Tis also cited by *Polycarp ad Philip.*

§ 5.

In his Epistle to the Ephesians, he tells them, He was made a Minister of the Gospel according to the Gift of the Grace of God given to him, by the effectual working of his Power, Chap. 3. 7. And, that to every one of us is given Grace according to the measure of the Gift of Christ. For, he ascending up on high, gave Gifts unto Men. And, he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; and that all these had their Spiritual Gifts. See the Note on Chap. 4. 7. 8. 11. and adds, That after they believed, they were sealed with the Spirit of Promise, which is the earnest of our Inheritance, till the Redemption of the purchased Fulkion, Chap. 1. 13. 14.

Now in this Epistle he mentions his bonds of his, and of his being then an Ambassador in Bonds, Chap. 6. 20. saying, I Paul the Prisoner of Jesus Christ, for you Gentiles; I Paul the Prisoner of the Lord beseech you, Chap. 3. 1. Chap. 4. 1. This Epistle therefore, must be sent unto them, whilfe he was in Bonds at Rome; and fo must be sent unto them Annas Christi 62. since Paul was at liberty the next Year. He also adds, That it was sent by Tychicus, whom he sent to them on purpose to make known his Affairs whilfe he abode at Rome, and begs their Prayers for Courage in making known the Mystery of the Gospel, whilfe he was thus in Bonds, Chap. 6. 19. 20. 21. 22.

Moreover, this Epistle is cited by St. Clement, [*Ep. ad Cor.* § 46.] about fix Years after the writing of it. It is twice cited by *Polycarp* [§ 1. 12.] in his Epistle to the Philippians. *Ignatius* [§ 12.] in his Epistle to the Ephesians, faith, That St. Paul in his whole Epistle, made mention of them in Christ Jesus. So early was this Epistle known to, and read by the *Christians.*

In his Epistle to the Colossians, he declares, That he had laboured in preaching the Gospel to them, according to the Energy of him that wrought with him, as *Δικαιοσύνη* by a mighty Power, Chap. 1. 29. and faith, *Let the Word of God dwell in you richly in all Wisdom, teaching and admonishing one another, in Praises, and Hymns, and Spiritual Songs*, Chap. 3. 16. Now in this Epistle, he faith, That he then rejoiced in the *Afflictions* which were suffered for them, Chap. 1. 24. He also speaks of his Solicitude for them, and those of Laodicea, and for as many as
The General PREFACE.

as had not seen his Face in Christ, of his Salvation with his own hand, Chap. 4. 18. and of his Bonds, and of his sending Tytchius and Onesimus, to give them an Account of his Affairs, and of the Salutations of many Brethren. He therefore, and they also, must be all alive when this Epistle was sent to them.

In his Epistle to the Thessalonians, he testifies, his Gospel came unto them not in Word only, but in Power, and in the Holy Ghost, and in much Assurance, and that they received the Word with much Affection, but yet with joy of the Holy Ghost, 1 Thess. 1. 5, 6. and for this he appeals to their own Experience, adding these Words, To know what manner of Persons we were amongst you for your sakes; whence he infers, That he that despised his Admonitions, despised not Man, but God who also had given them his Holy Spirit, Chap. 4. 8.

Now in this Epistle, he speaks of his Absence from them, and of his great desire to see them, 1 Thess. 2. 17. of his Solicitude for their Fledglings under their Sufferings, Chap. 3. 5, 6. his sending Timothy to give him an account of it, his Comfort when he heard that they stood firm; and maketh Sylvanus and Timotheus his Associates in sending it. This Epistle therefore must be written whilst both they, and he were living, and it is cited by Polycarp in his Epistle to the Philippians, § 11.

In his Epistle to Titus, he speaks thus, Chap. 3. 5, 6. According to his Mercy, he saved us by the washing of Regeneration, and the renewing of the Holy Ghost which he shed on us abundantly, through Jesus Christ our Lord. Now, of Epistles thus written to particular Persons, I think it needless to Prove, that they were written whilst both St. Paul and they were living, and were not sent unto them from, or in another World. Tho' that is here sufficiently proved from these words, chap. 3. 12. When I shall send Artemas to thee, or Tythius, be diligent to come to me to Nicopolis.

Arg. 2. § IV. 2dly, That God vouchsafed to the Prophets, and first Propagators of the Christian Faith, thel admirable Powers, and various Distributions of the Holy Ghost, is farther evident from this Consideration, That the Apostles in all their Contests and Debates with Friends and Adversaries, Believers and Rejectors of the Christian Faith, false Apostles, Antichrists, Corrupters of it, and Apostates from it, appeal with greatest Confidence to these miraculous Operations and Distributions of the Holy Ghost.

In their first Controversie, touching the Resurrection of our Lord, gain-said by the Rulers of the Jews, St. Peter speaks thus to them: The God of our Fathers hath raised up Jesus whom ye slew, and hanged on a Tree. Him hath God exalted to his right hand, to be a Prince, and a Saviour, to give Repentance to Israel, and Remission of Sins; And we are his Witnesses of these things, and jo also that Holy Ghost whom God hath given to them that obey him, Acts 5. 30, 31, 32. And again, This Jesus hath God raised up, wherof we all are Witnesses; Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear, Acts 2. 32, 33. Now evident it is, this Plea could not be offered to convince these Rulers, by an Appeal to their own Senses, without the highest Impudence, and plain Confusion of their Cause, had there been no Effusion of the Holy Ghost imparted to the Apostles who attested, and the Believers which embrac'd this Faith; nor could it have been publish'd in that Generation, and recorded by St. Luke, as made by the Apostles before to great an Auditorium, if it had been false, so many Witnesses being then living to confute his Story.

2dly, The next Dispute arose between St. Peter and the Converts of the Circumcision, accusing him as a Transgressor, for eating and conversing with Gentiles, and other uncircumcised Persons; in which case his Apology runs thus: As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: Forasmuch as God gave them the like Gift as he did to us, who believed on the Lord Jesus Christ, what was I that I could withstand God? Acts 11. 15, 16, 17. And thus he puts to Silence the Zealots for the Circumcision, Men too tenacious of their Rites, too zealous for the Law to be satisfied with any thing that did not carry with it a convincing Evidence.

3dly, A third Controversie arose at Antioch, where some believing Jews contended, That it was necessary to Circumcise the Gentile Converts, and to command them to observe the Law of Moses: This vain Pretention St. Peter battles by this Argument, That God who knows the Hearts best of them all, that whilst Uncircumcised, they were accepted with him, by giving them the Holy Ghost even as he did to us, and putting no difference between them and us, purifying their Hearts by Faith; and thence concluding, That by endeavouring
The General PREFACE.

ing to put this Take on the believing Gentiles, they would temp'ri, that is, would disbelieve, and even oppose themselves to that God who had vouchsafed to clear a Demonstration of his Acceptance of them not being circumcised, Acts 15. 8, 9. Hence also, the whole College of the Apostles write unto them thus: It seemed good to the Holy Ghost, to lay upon you no such burden, ver. 28.

4thly, When the same Zealots had infected the Church of the Galatians with the pernicious Doctrine of the necessity of Circumcision, and of the Observation of the Law of Moses, St. Paul writes thus to them: Oh foolish Galatians! who hath bewitched you, that ye should not obey the Truth? This only would I learn of you, Received ye the Spirit (in his miraculous Gifts and Operations) by (Obedience to) the Works of the Law, or by the Hearing of Faith? Gal. 3. 1, 2. If by the latter, as ye know ye did, this is a Demonstration that your Jutification and Acceptance with God, is the Fruit of Faith in Christ, not of Obedience to the Law of Moses; this the Apostle re-asserts, saying, He that ministereth the Spirit to you, and worketh Miracles among you, doth he it by (Virtue of your Obedience to) the Works of the Law, or by the Hearing of Faith? We see then, this was the chief Argument which carried the Cause in the Council at Jerusalem, and which is urged by St. Paul to confirm the Galatians in the Truth, and Silence those who laboured to prevail upon them to admit of Circumcision, and the Obseravance of the Law of Moses: This Confirmation therefore of the Truth of Christian Faith, was such, as none concern'd to do it then, were able to gainay, much less can any now find reason to doubt of it.

In the Epistle to the Church of Corinth, he is even forc'd to prove the Truth of his Apostleship, against them false Apostles, and deceitful Workers, who had set up against him, and for the satisfaction of those Corinthians who sought a Proof of Jesus Christ speaking in him, 2 Cor. 13. 3. He therefore justifies and confirms it by declaring, that the signs of an Apostle had been wrought among them by him, in all patience, in signs and wonders, and in mighty deeds, 2 Cor. 12. 12. that he was not a whit behind the very chief of the Apostles in their Gifts, chap. 11. 5, 6. that both he, and his Fellow labours amongst them approved themselves as the Ministers of Christ by the Holy Ghost, by the Word of Truth, and by the Power of God, chap. 6. 6, 7. that they to whom he wrote were manifestly declared to be his Letters commentary, as being the Epistle of Christ ministered by him, written not with Ink, but by the Spirit of the living God, chap. 3. and that they came behind the other Churches in no Gift, chap. 12. 13. To the Galatians infected with the like Delitement, he declares that he who wrought effectually in Peter to the Apostleship of the Circumcision, was as efficacious in him towards the Gentiles; and that this was to manifest even to the chief of the Apostles, that they were by the Grace vouchsafed to him convin'd that the Gospel of the Uncircumcision was by Christ committed to his Charge.

Some there seem to have been amongst the Members of the Church of Corinth, who had not the knowledge of the Truth, and who even question'd whether Christ were among them or not: To them he testifieth, that the Church of Corinth came behind the other Churches in no Gift and that by this the Testimony of Christ was confirmed among them, 1 Cor. 15. 6, 7. See the Note there; that the Word he preached was not delivered in the enticing words of humane Wisdom, but in demonstration of the Spirit, and of Power, that their Faith might not seem to consist in the Wisdom of Man, but in the Power of the Holy Ghost, chap. 2. 4, 5. that God had established them in Christ by giving the earnest of his Spirit in their Hearts, 2 Cor. 1. 21, 22. Now for the truth of what he thus delivers, he makes a Solemn and Religious Appeal to their own Hearts and Consciences, saying, We are made manifest to God, and we trust also we are made manifest in our own Consciencese, 2 Cor. 5. 11. for we are not as many who corrupt the Word, but, as of Sincerity, as of God, in the sight of God speak we in Christ, chap. 2.17. We do by manifestation of the truth command our fellows to every Man's Conscience in the sight of God, chap. 4. 2. Ye know appeals to all the Prophets and Spiritual Men among them, not only for the Truth, but also for the Divine Authority of his Epistles, saying, If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God, 1 Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apostle without confusion to his Caule, and the impairing of his Credit; nor, being offer'd, could prevail upon the Churches of Achaia, and other Churches, to own him as a true Apostle, and his Epistles as the Commandments of the Lord, had not the Matter of Fact, on which they did entirely depend, been incontestible. For, had those things been false, or questionable, they whom he fillith false Apostles and deceitful Workers must have been able to reply, That he himself, in his Appeal to the miraculous Operation of the Holy Ghost for Confirmation of his Doctrine and Apostleship, must have been guilty of that very Crime he laid to their charge; and all the Churches to which he had
had directed these Epistles must rather be confirmed in the Suspicions they had entertained against him, than wrought off from them by these vain Pretences, and false Surmises of those Distributions of the Holy Ghost of which they had found no Experience, and had received no Convincing Evidence.

The believing Jews lay under two dangerous Dangers: The first was that which St. James takes notice of in his Epistle, viz. That Faith alone would be sufficient to save them without Works; and upon this the Hereticks mentioned by (a) Irenæus, and others, grounded their licentious Doctrines, that they might live as they wished, they being not to be saved by Good Works, but by Faith only. The second was a proneness to Apostacy, or falling back from the Faith to Judaism, to avoid Persecution: And this the Hereticks also so far improved, as to declare it lawful, in times of Persecution, (b) to commit Idolatry, and to deny Christ with the Mouth. Now in opposition to the first Affirrion, St. Paul, in his Second Chapter of the Epistle to the Hebrews, shows the necessity of taking more abundant heed unto the Precepts of Christianty, as being all confirmed by Signs and Miracles, and Gifts of the Holy Ghost; and therefore puts the Question to them thus, if the word spoken by Angels was firm, and every Transgression and Disobedience received a just Recompence of Reward; how shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those that heard it: God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will. In opposition to their proneness to Apostacy, he declared it a most dreadful thing to fall from the Professors of the Christian Faith, after they had received such strong Convictions of it by those Gifts of the Holy Ghost they had received with it: For, faith he, it is impossible for them who were once enlightened, and have tasted of the heavenly gift, and have made partakers of the Holy Ghost, and yet have fallen, to be renewed to Repentance, seeing they crucified again the Son of God, and put him to an open shame, chap. 6, 4, 5, 6. See the Note there. Again, to such there remains no more sacrifice for sin, but a fearful looking for of judgment and fury indignation, seeing they trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the spirit of grace, chap. 10, 26, 27. See the Note there. Now visible it is, that the Foundation of both these Arguments depends upon the Certainty of this matter, that God confirmed the Truth of the Doctrine delivered by Christ and his Apostles, by divers Miracles and Gifts of the Holy Ghost, and that Christians then were made Partakers of those Gifts.

Lastly, Against the Seducers of the Antichrist, and the Deceivers, which were then crept into the Church, St. John fortifies the Believers with these words: These things have I written concerning you that you may hear from the witness who has received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him, 1 John 2, 26, 27. And again, Beloved, believe not every Spirit, but try the spirits whether they are of God, for many false Prophets are gone out into the World. By this ye shall know the Spirit of God, every Spirit that confesseth Jesus Christ coming in the flesh, is of God, and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, chap. 4, 1, 2, 3. See the strength of the Argument in the Note there. And it is the Spirit that witnessed that Jesus is the Son of God, because the spirit is truth, chap. 5, 6. He that believeth in the Son of God hath the witness in himself, ver. 10. Now when Men thus lay claim in their Epistles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring that he testified to the Truth of what they preach'd by divers Miracles and Gifts of the Holy Ghost; when they confidently speak of an Unction of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them what a dreadful thing it would be for them to despise the Admonitions they had given, or to neglect the great Salvation they had tendered to them; there can remain no cause of doubting of the Truth of these Affirmations, especially when they to whom they write not only do continue steadfast in the Faith, but also do admit those Writings which attest these things, as Divine Records, and the Word of God.

And this Argument will be much strengthened from this Conformation, that the Primitive Professors, in all their Conflicts with Jews, Gentiles, Magicians, False Prophets, Heretics, and fable Pretenders to be the Successors of the Apostles, us'd still this Argument

(a) Ut liberos agere que velint, secundum enim ipsissimi Gratiam salvi homines, & non sequendum operas jufas.
(b) Orig. contra Celsum, l. 6. p. 232.
from the miraculous Operations the Christians then performed, and the Gifts of the Holy Ghost they still receiv'd and exercis'd, as an effec\vsual Confirmation of the Christian Faith, and a sufficient Confirmation of the Pretences of their Adversaries, v. g.

10. From this they prove to the Jews, That God had defeated them, and was now graciously present with the Christian Assemblies, that the Shechina and (c) Prophetic Gifts which were long since departed from them, were still extant among Christians, and exercis'd both by Men and Women.

20. Hence they triumph over the (d) Heathen Deities, that by the Name of Jesus such Cures were wrought on the Diseased; as none of their suppos'd Deities could perform; and that by this Name expell'd those Devils which their Conjurers could not expel, and fore'd them to confess they were evil Spirits.

30. They triumph over the (e) Simonians and Gnostics, the Magicians and Heretics of their times, by the same Argument, that they could neither cure all Diseases, nor expel all kinds of Devils, as the Christians did.

40b. By this they, after the Example of St. Paul, 1 Cor. 12. 3. and of St. John, 1 John 4. 1, 2, 3. taught Christians to distinguish (f) between true and false Prophets; and by this they confuted the Montanists, because they left no Succession of Prophets, which yet continued in the true Church of Christ. Some Heretics finding themselves unable even to pretend to such a Gift of Prophecy as the Gospel of St. John had promis'd, and the Epistles of St. Paul mentioned, rejected both that Gospel, and those Epistles. Now these, faith (g) Irenæus, are unhappy Men, Qui Gratiam Prophétiz repellunt ab Ecclesia, Who go about to exclude the Grace of Prophecy from the Church; and thereby make themselves false Prophets, i.e. Affectors of things in God's Name which they have not received from him.

Lestly, As for the true Successors of the Apostles, (b) Irenæus informs us, that, Cum sucecessione Apostolatùs charitatis veritatis certum secundum beneficium patris accipierunt, with their Succession they receiv'd the Gifts of Truth; and hence inferes, that (l) Obi figtor charitatis Domini polita sunt, i.e. different operiter veritatem, where therefore these Gifts of the Lord are placed, there the Truth is to be learned.

Arg. 3. § V. The Prayers and the Thankings made for these Divine Affinities, the Charges the Apostles give concerning them, the Exhortations and Directions which they tend to Christian Government, and Churches, touching these Gifts and Operations of the Holy Ghost, are a convincing Demonstration that they were frequent, and notoriously exercis'd in the Church of God. For instance, I thank my God, faith the Apostle to the Church of Corinthus, for the Grace of God which is given you by Jesus Christ, that in everything ye are enriched by him in all assurance and all knowledge. (or in Tongues and Prophecy) so that ye come behind the other Churches in no Gift. I Cor. 1. 5, 6, 7. See the Note there. He begins his Epistle to the Church of Ephesus thus, Blessed be the God and Father of our Lord Jesus Christ, who hath blesse'd us with all spiritual blessings in heavenly things in Christ, Eph. 1. 3. See the Note there. Praying that thesame God would give to them the Spirit of Wisdom, and revelation in the Knowledge of him, ver. 17. He prays for the Romans, that they may abound in hope through the power of the Holy Ghost, chap. 15. 13. And for his Colossians, that they may be filled with the knowledge of his will in all wisdom and spiritual understanding, chap. 1. 9.


(e) See Sophia, ἡ ἀρχιγραμματεία, ἡ ἀρχιταξινεία, διά τοῦ ὃν ἄλλα ὁριζόντων ἀναπτύσσεται — ὁ ἄθροιστος εὐφροσύνης, καὶ τὴν ὁ πάντας μονὴν οἰκουμένη, οὐκ ἔστιν ἀδίκως, καὶ τὸν χρόνον διάκονον ὁ δοκεῖ Χριστός, διὰ τὸν μίμος διάκονον. Aret. l. 2. c. 56. 57.

(f) Hieros. l. 2. c. 11, 12. Euseb. Hist. Eccl. l. 5. c. 17. See the Section of the Gift of Prophecy, § 20.

(g) Lib. 3. cap. 11.

(h) Lib. 4. cap. 43.

(i) Cap. 45.

Having
Having convened the Alistick Bishops, he requires them to take heed to the block over which the Holy Ghost had made them Overseers, Acts 20. 28. To the Church of Rome he speaks thus: Having therefore acharge different Gifts, whether Prophecy, let us do it according to the proportion of faith; or ministration, let us give it on our ministering; or he that teacheth, on teaching, Romans 12. 7, 8. See the Note there. He emolts the Ephesians and Colossians to be filled with the Spirit, speaking to themselves in Psalms, and Hymns, and Spiritual Songs, Eph. 5. 18, 19. Coloss. 3. 16. Two of his Admonitions to his Thessalonians are conceived in these words, Que

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nt not the holy Spirit, despise not Prophecy, 1 Thess. 5. 19. 20. To his Son Timothy he speaks thus: Neglect not the Gift that is in thee, which was given thee by Prophecy, 1 Tim. 4. 14. And in his Second Epistle, Stir up the Gift that is in thee by the putting on of my hands, chap. 1. 6. For, faith he, God hath not given us the Spirit of fear, but of Power, Love, and Wisdom, ver. 7. He exhorts him also, to keep the good thing committed to him by the Holy Ghost that dwelleth in him, ver. 14. Now in these Epistles he speaks of himself as a Prisoner, and a Sufferer for the Cause of Christ, saying, Be not thou ashamed of the testimony of the Lord, nor of me his Prisoner; he tells him he was ready to be offered, and the time of his departure was at hand; informs him that Demas had forsaken him, and defies him when he came to him, to bring Mark with him. 2 Tim. 1. 8. 2. 8. 10. 4. 6. 10. 11. 12. He speaks of Hymenaeus and Alexander, whom he had delivered up to Satan, and faith, These things I write unto thee, hoping to come to thee shortly, 1 Tim. 1. 20. 3. 14. All which are evident proofs that these Epistles must be sent to Timothy, whilst St. Paul was living, and was at Philippi at Rome. The power and authority of the converted Jews, that the Gospel was preached to them by the Holy Ghost sent down from Heaven; and he gives these Instructions to them for the use of their extraordinary Gifts: A man may have received the gift, to be a minister, as good stewards of the manifold Grace of God; if any man speak, let him speak as the Oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, 1 Pet. 4. 10. 11. Now the Meffenger by which he sent this Epistle, and the Salutations in the Close of it, shew that it was written whilst St. Mark and Sylvanus were living.

But the great Scene of these Directions and Admonitions lies in the first Epistle to the Corinthians, where he exhorts them to covet earnestly Spiritual Gifts, but chiefly that of Prophecy, 1 Cor. 14. 1. To covet to prophecy, and forbid not to speak with tongues, ver. 39. Moreover, he directs them in the due exercise of these spiritual Gifts, after this manner: Forasmuch as ye are zealous of spiritual Gifts, seek that ye may excel to the edifying of the Church, ver. 12. Wherefore let him that speaketh in an unknown Tongue, pray that he may interpret, ver. 13. And again, If any man speak in an unknown Tongue, let it be by two, or at the most by three, and let one interpret; but if there be no Interpreter, let him keep silence in the Church, ver. 14. Let the Prophets speak two or three, and let the others judge, ver. 29. If anything be revealed to another that fittest by, let the first hold his peace, for ye may all prophesy one by one, that all may learn, and all may be comforted, ver. 30. 31. In the same Chapter he chides them for using these spiritual Gifts without profit to the Hearer, and so as to breed confusion in the Church. Now is it, faith he, Brethren, that when you 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 to edifying, ver. 26. declaring that by using Tongues not understood in the Assembly; they would give to the Infield and Unbeliever occasion to say were mad, ver. 23:

But if all prophesy, faith he, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, 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, ver. 24. 25. So notorious are these Gifts supposed to be, not only to the Saint, but to the Infield, and so powerful for his Conversion. Now had these great Apologies given thanks for Gifts confeder'd upon these Churches which they never had enjoyed, had they exhorted them to define, and earnestly to cover, to set up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given these grave Directions, and solemn Charges touching those Gifts of Prophecy and Revelation, of Tongue and the Interpretation of them, which never had been exercised in that of Corinth, or any other Christian Church; had they severely chid them for abusing those Gifts they never had; and shewed themselves so much concerned to correct an Abuse of which they were incapable, as having not the use of what they are supposed to abuse; had they condemned the Murmurings of them who had them in a less, the Boasting of them who had them in a higher measure, by such Enquiries as these, What hast thou which thou hast not received? And if thou hast receiv'd (them) wherefore dost thou boast, as if thou badst not received (them)? 1 Cor. 4. 7. See the Note there; and shewing the necessity that there should be such a diversity of Gifts, and Operations in the Body, 1 Cor. 12. 14.
The General PREFACE.

and done, and said, all this without a just foundation; this must have render'd those Epistles in which those Passages are contain'd, the matter of their defition and difdian, rather than worthy to be owned as the Oracles of God: And those ApoQles which indited them must rather have been esteemed by them Brain-fick Enthusiasts, than Men inspired by the Spirit of God.

Since then these Writings generally were received as Divine Records by all Christians, and by those very Churches to which they were indited, it must be certain, that in all these A. ftertions they contained matter of unquestionable Truth, and only make of those spiritual Gifts of which those Churches had a full experience, there being, Faith, Clement, Romanus, in his Epistle write soon after them, a full Eulogion of the Holy Ghost upon them all.

Arg. 4. 6 VI. This will still be more evident, if we consider what Christianity, the Author, and the Propagators of it, required of all that would embrace the Christian Faith, and what were the Encouragements they rendered as the chief Inducements so to hope, believe, and act, or suffer, as Christianity required. And,

11. They call upon all Christians to take up the Cross of Christ daily, and for his sake to for sake Father and Mother, Wife and Children, Goods and Relations, and even Life itself, declaring that without this they cannot be Christ's Disciples, Luke 14.26.27. informing them that all that will lose Godly must suffer persecution, 2 Tim. 3.12. that thro' many tribulations they must enter into the kingdom of God, Acts 4.22. that they were called to suffer, and were appointed to this very thing, 1 Thess. 3.3.4. 1 Pet. 2.21. Accordingly we find that the Christians were persecuted with them of their sufferings, 2 Cor. 1.7. that the Galatians had suffered many things, Gal. 2.4. that to the Philippians it was given, not only to believe in Christ, but also to suffer for his sake, Philip. 1.29. that St. Paul commends the Colossians for their steadfastness in the Faith under all their persecutions, chap.1.11. and prays they may be strengthened with all might, according to his glorious Gospel to all patience, and long suffering, with joyfulness, chap.2.5. He faith the Thessalonians suffered the fame from their Country-men, as did the believing Jews from theirs, 1 Thess. 2.14. that he sent Timothy to establish and to comfort them concerning their Faith, and to exhort them not to be moved at those afflictions which they were appointed, chap. 3.14. adding, that he gloried in them in the Churches of God for their patience and faith in all their persecutions, 2 Thess. 1.4. In his Epistle to the Hebrews he faith, They suffered a great fight of afflictions, partly while they were made a gazing-stock both by reproaches and afflictions, and partly whilst they became companions of them who were so suffered, and that they took joyfully the spoiling of their Goods, and he exhorteth them not to cast away their confidence, because they had need of patience, Hebr. 10.32,36. and after the Example of that Cloud of Witnefles which he had set before them, to run their Christian Race with patience, chap.12.1. St. Peter tells the same believing Jews they were behav'd as a flock through manifold temptations, 1 Pet. 1.6. defining them not to think it strange concerning the fiery trial which was come to try them, chap. 12. These Tribulations they exhort them to endure with Faith and Courage, Patience and Perseverance, Joy and Triumph; and yet the only thing they offer them to raise this Joy and Comfort, engage them to this Perseverance, and to support them under these fiery Trials, is the Promise of the actual Vouchfaament of the Holy Ghost helping their Infirmities, that as they were Partners of the Sufferings of the Apostle, so should they be also of their Confessions, 2 Cor. 1.7; that if they suffered for the Name of Christ, happy were they, for the Spirit of Glory and of God should rest upon them, 1 Pet. 4.14. This, they ye have found, for you became Followers of the Lord, and of us, having received the Word with much affiQtion, and with joy of the Holy Ghost, 1 Thess. 1.6. and may well suffer hardship as good Soldiers of Jesus Chrift, for God hath not given us the Spirit of Fear, but of Power, of Courage to endure, of that Love which casteth out Fear, and of that Prudence which will instruct us how to bear, or to escape them, 1 Tim.1.7. Now if this Promise was sufficiently made good to them under these Afflictions, they by it did receive an Earneft of the Truth of Christian Faith, and an Assurance of God's concern to comfort and reward their Christian Patience in his Cause. But if under these fiery Trials they found no sensible Experience of the Holy Ghost thus helping their Infirmities, no inward Joys, Supports, and Confolations of the promised Comforter, what reason had they to continue to take joyfully the spoiling their Goods, the los of Credit, Life, and all their worldly Comforts, for the Profession of that Faith which had so palpably deceived them, in the chief Motive which it offer'd to engage them to suffer for the Name of Christ, or for the Truth and Divine Authority of those Epistles, which contained their apparent Fallhoods?

This Argument may be enforced from the consideration of the multitude of Christian Martyrs in the three first Ages of the Church, all which could have no other Motive thus to suf
fer, but this promised Afflilence of the Holy Ghost at present, and the Afflilence which this Earneft of the Spirit gave them of an External State of Happinnes hereafter; and if they had no experience of this Afflilence under Sufferings, and no Afflilence of such an earneft of the Spirit in their hearts, must suffer all these dreadful things without jult ground, or Motive, which even an Heathen (k) Ciceron so justly reprehends, as a thing imposilible to be performed, the Hardnes of some Torhood Zealots, and some deluded Christian Selts, in suffering, being no inftance to the contrary: For though they mislilke in Application of this future Happinnes, in propofet of which they thus endure, to themselves, the Principle upon which they suffer is indisputably true, and owned even by Epicurus himself, Ut voluptates omitmantur majorum voluptatum adipifcendam causi, aut dolores fucipitantur majorum dolorum effugifcendam grati, that we should part with our temporal enjoyments for a feaflon here, for a better and more enduring fubflance, and suffer these fliht affiftions which are for a moment, that we may experience more lafting and intolerable tormentes, this being only, faith (l) Torquetus, the choice which the Wife Man of Epicurus ought to make. In a word, the manner of their Sufferings doth give us full Afflilence that the Afflilence of the Holy Ghost, which Christ and his Apofles promised to the true Believers, was accordingly vouchfayed to the Chrifiam Martyrs, and Confettors, they being enabled to bear the greateft Sufferings, not only with undaunted Courage, putting off the Body, fithe (m) Orieus, more cheerfully than a Philofophcr could put off his Coat, defpifis Medic, faith (n) Lucian, and willingly submitting to it, but with great Joy and Exultation, being strengthened to all long Suffering with joyfulness, Colot. 2. 5. (o) rejoicing in Tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them, James 1. 3. 12. and rejoicing when they were in Hauinnes through manifold Afflietions; (p) Peter i. 6. yea, sometimes with (p) miracilous Experience of Conftellation under all their Sufferings, caufing this Joy and Gladnes in them; yea, sometimes with a perfect freedom from all feene of Pain under the mofl afflicting Tormentes; as in the case of the (q) Evangelift St. John, and of (r) Blandina, thefe Sufferings not being able to eort them from one Complaint or (s) Groan. Now this being done as well by (t) Children and the weakfet Sex, by the Ideot as well as by the weifett Sages, gives a full Demonftration of the Truth of that Affertion of (u) Eufebius, That the Love of Christ, the Hopes of Immortality, and the Spirit of the Father, infpir'd them with this Courage; for what elfe could create fuch Joys and Exultations, or fugged fuch Comforts, and Supports under the sharpeft Trials? What could procure to them a freedom from the feene of Pain under the greateft Tormentes, and moft intolerable Burthenes to Pelth and Blood?

2dly. Again, they engage all Chrifians in the moft difficult Acts of Self-denial, and Mortification of all carnal Lufts, in the cutting off their right hands, and the plucking out their eyes, in Patience under, and the Forgivenes of the greateft Injuries, in Love and

(k) Multo iustius modi fere potest ut seipsum tantum affittere beatitudinem, & fidem, ut eja confervans cæs us omnium fupphicionem recueiat, ut ha rebus affiffinfs sit, quod fatta eja non poffist. - Acad. Eth. l. 2. n. 24. 25.
(l) Ipse ipse hanc renum hic requiescit a jure fupredam, ut ne reiescrips volumetem majoris alios confuentur, & perfcrutet doloris aperfive repellant. De fuisse humanam. Sto. l. 1. n. 27. 29.
(m) 'A olo 69ΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓΓGamma

Charity
Charity to the worst of Enemies, in Temperance as to the Pleasures and Honours of this present Life, in a deadness to the World, and the Enjoyments of it, in Piety and Purity, and Heavenly mindedness, because they cannot otherwise be Christ's Disciples, cannot be worthy of him, Matt. 10. 37, 38. they cannot enter into his Kingdom, Matt. 19. 23, 24, but shall hereafter be denied and rejected by him, Matt. 10. 32, 33. Now what could such Threats signifie to them who were not by his Miracles, and by experience of the Holy Ghost sent down from Heaven, convinced that he was indeed the Christ, the Saviour of the World? The Encouragement they give them to be thus steadfast, immovable, always abounding in the Fear of the Lord, was only the Promise of a future and unseen Reward, chiefly to be enjoy'd after the Resurrection of the Body, which to the Sadducees among the Jews, and the whole Race of Heathen Sages, seem'd a thing incredible. This therefore not to be imagined, that so many Myriads of Christian Converts should renounce all the Pleasures of the Flesh, all the Gratifications of this present World, all their old Rites, Religions, Customs, evil Habits, submit to all this Self denial and Mortification, only to be Partners of these unseen Blessings after the Resurrection, without a full Assurance that they hereafter should enjoy them. Now the only Assurance which the Apostles and Holy Scriptures did afford them of this Blessed Resurrection, and Eternal Happiness, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Distributions of the Holy Ghost vouchsafed to them. After the Diffusion of this Body we expect, say they, an House not made with hands, eternal in the Heavens: we groan, desiring to be clothed with this house from Heaven, that Mortality may be swallowed up of Life. Now be that bat though this Hope within us, is that God who hath given us the earnest of the Spirit, 2 Cor. 1. 23. And again, The Promises of God are all yea and Amen, of sure and certain in Jesus Christ, and He who hath established us with you, in Expectation of them, is that God who hath anointed us, and sealed us, and given the earnest of his Spirit in our hearts, a Cor. 1. 20, 21. enabling us by the Spirit to wait for the Adoption, even the Redemption of the Body, Rom. 8. 23. adding, that by the Spirit of Adoption they were enabled to cry Abba, Father, ver. 15, 16. that he bore witness with their Spirits that they were the Sons of God, the Love of God being shed abroad in their hearts by the Holy Ghost, which God had given them, Gal. 4. 6. Hence they continually declare, that after they believed, they were sealed with the Spirit of Promise, which was the earnest of their Inheritance till the Redemption of the purchased Possession, Eph. 1. 13, 14. that by him they were sealed up to the day of Redemption, Chap. 4. 30. that he was the earnest of their future Inheritance, that they were not ashamed of their Hope, they thro' the Spirit waiting for the hope of Righteousness, Gal. 5. 5. and abounding in hope through the power of the Holy Ghost, Rom. 15. 13. Hence is he filled by St. John, the witness of God within them, 1 John 5. 10. and by this, faith he, do we Christians know, that God abideth in us, and we in him, even by the Spirit that he hath given us, Chap. 4. 13. By all which Sayings it appears, that if these things were true, they to whom this Affluence of the Holy Spirit was vouchsafed, must be very sensible of his dwelling, and his acting in them, that they could plainly know they had this Unction from the holy one, and could be hence assured of the Divine Affection to them, and of their future Hopes and Expectations, since otherwise he could be no Such Seal, Pledge, and Earnest to them, and no such Witness of God within them, and no such Confirmation of their Faith, or Token of the Love of God: And if these things were false, and they had no such sensible Experience of the good Spirit acting and abiding in them, if they found no such Confirmation of their Hopes from any inward Testimony or outward Operations of the Holy Ghost, they must not only have no certain Ground or Motive to assure them of that future Recompence, which was the only reason which could induce them to embrace, and to continue steadfast in the Christian Faith, but must have a convincing Demonstration that the whole Doctrine of Christianness depended on a false Suggestion of such a sensible and certain Testimony of these future Hopes, of which they neither had, nor could have any Knowledge or Experience, and that the Apostles and first Aftersort of this Faith had laid the whole Foundation of their Hopes upon a false and a precarious Appeal to their own Confidences concerning that of which they had no Knowledge or Experience. And being once assured of this, that the great Fundamentals of the Christian Faith were bottom'd on a confident Appeal to their Perceptions of those things, of which they who embrac'd this Faith had not yet found the least Experience, it is incredible to believe they should continue steadfast in, and endure such continual Perfections for that Faith, and should receive those very Records as the Word of God, which made these false Appeals unto their Confidences and Experience.

I think I have sufficiently made it appear, that these Epistles, which contain these things, must be indited whilst the Apostles lived, and so they must be sent to those Churches
and Persons to whom they are directed, at a time when all the Members of those Churches must be able to discern the Truth or Fallhood of what is thus affirmed in them: Yet because the pretense that it might be otherwise containeth the whole Strength of Scepticism, let it be farther noted;

18. That these Epistles from which these things are cited, one alone excepted, bear the Names of the Apostles, by whom they are supposed to be written: Now had they not been really dictated by them, this could not have been done by any, but he must put a cheat upon all Christians, and substitute his own inventions for the Word of God.

3dly. That all of them, excepting one, which is yet proved to be genuine in the Preface, to the Epistle to the Hebrews, have been delivered down unto us by the perpetual and uncontroverted Tradition of the whole Church of Christ, as the undoubted Works of these Apostles, and as the Word of God. Moreover, it is apparent from the Writings of St. Clement, Irenæus, Polycarp, Justin, and Origen, that even from the Apostles' Days they have been cited, read, and generally received as such. Now this is a Tradition more general, and of a firmer Credit than any other Book, Writing, Charter, Law, or Statue whatsoever, can pretend to. Consider,

3dly. That the Tradition which concerns these Books was a Tradition concerning things of the highest moment, and which it was the Interest of all Christians to be well assured of, these Writings being at present the chief ground of their Support under their sharpest Trials, and of their future Hopes; they therefore must be Writings which they were concerned to get and keep, to hear and read, they were Books written to whole Churches and Nations, yet to all that called on the Name of Christ Jesus in every place, who could not easily have received, and yielded such a firm Affent unto them, as we know they did, had the Apostles, by whom they were converted, given no Intimations of them. They were also Books of the greatest Opposition to the vain Tradition of the Jews, and to the Superstition of the Heathens, to the false Apostles and deceitful Workers, and which denounced upon them the greatest Plagues, and Judgments which must oblige them narrowly to faince into the Flaws that could be fpied in them, and as much as possible, to labour to discover the Fallhood or Impotence of them; and yet these Works were not denied by them to be the Books of those Apostles whose Names they bear, though the Apostles themselves, especially St. Paul, was persecuted by them with a relentless Malice, as an Apostate from the Law; and upon this account, all his Epistles were rejected by those Jewish Christians, who maintained the Necessity of the Observance of the Law of Moses; most of them also are writ about that very Controversie, and against those very Men who pleaded the Necessity of Circumcision, and of observing the whole Law of Moses; which yet could be no Controversie after the Ruine of Jerusalem, and the Destruction of the Temple, seeing that render'd the Observance of the Precepts of that Law, for the most part impossible. They were Books which could not be spread abroad in the Apostles' Days, and in their Names, unless the Apostles had indited, and sent them to those Churches, or be esteemed as the great Chapters of the Christians Faith, if the Apostles were so forgetful of them as not to let those Persons for whose fake they were written, know it. They were Books which pretended to a Commission from the Holy Jesus to leave a Rule of Life and Doctrine to Mankind, which was intrusted only in the Hands of the Apostles, all others still pretending to deliver only what they received from them. They also were indited partly to confirm the Christian Faith, and to engage Men to believe it, partly to put an end to the Contentions, and settle the Errors which had crept into the Church in the Apostles' Days, and needed speedy Reformation, partly to justify themselves against false Brethren, and to assert the Truth of their Apostleship, and partly to preserve their Prophets from such as did pervert the Faith, and to instruct them how to bear up in fiery Trials, and to support the Souls of Christians under the Miferies they suffer'd from a persecuting World; and therefore they were written on such Grounds as did require a quick dispatch upon these Errands to the Churches for which they were intended, and so the Apostles must be supposed to give early notice of them, and to divulge them to the Christian World whilst they to whom they were committed, were able to improve them if they had been false.

Let us consider all the Writings which pass for true Authentick Records in the World, and we shall find there is not any reason to conceive them such, which is not with advantage applicable to these Books.

The Arguments which can be offered to prove a Book or Writing genuine, are only of two kinds, external from the Testimony of Persons who lived near to the times of the Author, and internal from the things contained in, and offered by those Writings; and the firm Faith they obtained among them to whom they were directed and committed.
The external Testimonies have their force partly from the number and the eminence of the Testators, their nearness to the times when such a Book is said to be written, or such a Writing published by the Original Copies, preferred by those to whom they were at first committed, and from the general Reception and Citation of them as such Writings and Records.

Now as for these external Evidences, no Writings can compare with those Epistles I have mentioned, they having all the Circumstances by which any Writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I say, they have all the Circumstances to prove them genuine which any other Writing can pretend to. For,

1st. Their Originals were preferred in their respective Churches till Tertullian's time; who speaks thus to the Heretics of his Age, or of the third Century: (a) Go to the Apostolical Churches, where their Authentick Epistles are still recited, representing the Voice and Face of each of them.

2dly. They were not doubted of, but as (b) St. Clement and Origen say, all that I have cited, excepting only the Epistle to the Hebrews mention'd by S. Peter, were generally receiv'd by all Orthodox Christians throughout the World.

3dly. The Writers by whom they were cited, lived either in those times when they were written, as St. Clement Rom. or in the very next Age, as Ignatius, Polycarp, Justin Martyr, Irenaeus, and were therefore filled Apostolical Men.

4dly. They were very eminent both for their Learning, and for their Sufferings for the Faith contained in them, or for their Opposition to it, as Celsus was: Now sure we have unquestionable Certainty of such Books as have been handed down to us by the Tradition of all Ages of the Church, inferred into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very Adversaries, preferred so long in their Originals, and of which never any doubt was made by any genuine Member of the Church of Christ. I add,

2dly. That there are many Circumstances of great weight to confirm these Testimonies, which are peculiar to these Writings: As,

1st. A general Diffusion of them through those places which were converted to that Faith which the Apostles preach'd: For the Apostles, faith Irenaeus, first preach'd the Gospel, and after, by the Will of God, in Scripture's nobis tradiderunt, delivered it so as in the Scriptures, to be hereafter the Pillar and Foundation of our Faith; lib. 3, cap. 1. Eusebius faith, that the first Successors of the Apostles, leaving their Countries, preach'd to them who had not yet heard of the Christian Faith, and then delivered to them, as the foundation of their Faith, the word, and history, and the writings of the Holy Evangelists. Hist. Eccl. l. 3. c. 37.

2dly. The Translation of them into other Languages, that of the Syriack being so Ancient that it leaves out the second Epistle of St. Peter and the second and third Epistle of St. John, and the Revelations, as being for a time conversed in some of the Eastern Churches. That of the Latin, filled in Jerome's time the old Translation, and very probably made from the beginning of a settled Church among them; For the Latin Church could not be well without a Latin Version, it being the Custom of all Churches to read these Scriptures on the Lord's Day, which sure they would not do in a Language not understood by those that heard it.

3dly. The constant reading of them in publick, and in private, in their Assemblies, and in their Closets and Families. On Sunday (c) St. Justin M. all the Christians in the City or Country meet together, and then we have read unto us the Writings of the Prophets

(b) I. de Evangell. Orig. apud. Euseb. 1. l. c. 25. qui autem ni se interpretatur, Euseb. de Epiftolis, l. 3. c. 25.
(c) Apol. I. p. 98.
The General PREFACE.

and the monumentum of the Apostles; and having read them, they did publickly (d) in divers languages, to people, expound them to the People. That they were also read by the most eminent and pious Christians every day, that (e) dictar univamque ex Scripturais fanatis officium libero, every one might learn his Duty from the holy Scriptures, we learn from the Quellen in the (f) Constitutions of St. Clement, Whether a Man ought the Day after he had done the Duties of Wedlock, or been subject to any voluntary Defilement, he shall say, touch the Book; and the Declaration of (g) St. Clement, that the Matrimonial Duties should not be done, having destroyed the softness, when was the time of prayer, or reading of the Scriptures; and that (h) the Sacrifices of the true God-flock were, to eat and drink, as we see them in holy written, the time of Prayers, and the reading of the holy Scriptures before Meals. And seeing (i) Irenaeus, that he who had a care of his Salvation might read the form of his Faith in the Epistle of Polycarp to the Philippians, since that (k) Epistle, and the (l) Epistle of St. Clement to the Church of Corinth, which were their genuine Works; yea, the Epistles (m) of St. Barnabas, and the Book of (n) Hermas, which two were reckoned as Apocrypha, were read publicly in many Churches, doubtless they must be more concern'd to read the undoubted Writings of the Apollos, which they esteem'd the Rule of Faith, which they filled, (o) Libri deinici, Books which transform'd them into a Divine Nature, which they look upon as the Records of their eternal Interests, as Books by which they must be judged at the last Day, and according to which they should be punished, or rewarded everlastingly.

4thly, The early perusal of them both by Jews and Heathens, who write against them, and did endeavour to destroy them, that so they might cause the Christian Faith to perish, but never did deny them to be indeed the Works of the Apostles whose Names they bore: By Jews; for (p) Trypho speaks thus at least of the Gospels: The Precepts contained in your Gospels are so great, that I refuse not Man can keep them, and you have no reason to doubt, for I took care to read them. The (q) Ebionites, who also were Jews, rejected all the Epistles of St. Paul, as gathering from them, that he was an Apostle from the Law of Moses.

The Heathens, for (r) Celsus not only boasts that he knew all things belonging to the Christians, but often carps at the Writings of the Evangelists, and of St. Paul. And indeed the Christians freely offered them to be perused by them: For that we may not seem to impose upon you, faith Justus Martyr to the Roman Emperor, we offer to you some of the Doctrines of Christ; and you, being (s) Emperors, may search whether we truly have been taught, and teach these Doctrines. And again, The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil, (t) in his harlot euweias euthes, euthes euweias euthes, as you may learn by searching into our Writings. Thou wilt be convinced we are not concerned for the safety of Caesar, faith (u) Tertullian, look into the Woes of God, Quas neque ipsi ipse puses, quae neque ipsum, ad extraneum transfusum, which we do not suppress, and which many divers, as a means towards the destruction of the Christian Faith by burning these Books, came the Editors of (x) Dioclesian, to lege, eis, mōs, and eis, eis, eis, eis, eis, eis, commanding that the Scriptures should be committed to the flames, and the (y) actual burning of them where they could be found, and the tormenting of the Christians to deliver up the Scriptures.

5thly, The direful Torments which the Christians chose to suffer rather than they would desert the Faith contained in these Books, or deliver them up to their Tormentors, and the Infamy of those that did so, they being branded with the odious Name of Traitors. Now
what Writings in the World have been so generally dispersed, and so much perused by all sorts of Persons, Friends, Foes, Affiliates of, and Enemies to the Faith of Christians? What Laws, or Writings whatsoever have been so early translated into other Languages? Who were so much concerned to peruse them as were all Christians to peruse the Laws of Christ? Who suffered so much for them as the Christians did? Since then this early reading of them in publick, and in private by the Christian, this general dispersion of them through all Christian Churches, this quick translation of them into other Languages, this constant suffering for them, are all corroborating Circumstances of the unquestionable Evidence all Christians had obtained that they were Genuine Works, and truly what they did pretend to be; 'Tis also clear these Writings are more worthy to be received as genuine, and Writings of unquestionable Truth, than any profane Writings in the World.

§ VIII. The internal Arguments which usually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were propert to the Times in which the Author was supposed to write, and from the freedom of them from any thing which is not well consistent with those Times, which are all mean, and trifling things, compar'd to those internal Arguments which those Epistles do afford, that they are the Authorick Records of those Apostles whose Names they bear, and that those things which they affect touching the Gifts and powerful Operations of the Holy Ghost, both exercised by them, and conferred on other Churches, were unquestionably true. For,

18, It is not once not twice, it is not by the by, but it is frequently, professedly, and upon all occasions they refer to those miraculous Powers, and spiritual Gifts, as yielding a full Proof and Confirmation of the Testimony they gave of Christ, and that Christ was among them, and as a Demonstration of the Truth of their Apostleship against all Opposers, and of the preference of that Faith which was attended with them, above the Law which some defied to observe, spending whole Chapters in disconfirming of these Spiritual Gifts, distinguishing them somewhat nicely into Gifts, Administrations, and Operations, ranking them under nine several Heads, and specifying the very Names of those who did by Office exercise them, and shewing the necessity there was of this variety of Gifts and Operations in the Body, appealing to the Senes, the Confidences, and the Experience of those to whom they wrote, touching the Truth and Certainty of what they had ascertained touching those Spiritual Gifts, by such Enquiries as these: What? know ye not that Christ is among you? 2 Cor. 13. 5. am I not an Apostle? Surely I am so to you, for the Seal of my Apostleship are ye in the Lord, 1 Cor. 9. 1, 2. 'Tis manifest you are the Epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, 2 Cor. 3. 3. Surely the signs of an Apostle have been wrought among you in all patience, in signs, and wonders, and mighty deeds, 2 Cor. 12. 12. Have you received from the false Apostles another Spirit which ye have not received from us? chap. 11. 14. This only would I learn of you, be that ministered to you the Spirit, and wrought miracles among you, did he it by the works of the Law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye (desirous to be) made perfect in the flesh? Gal. 3. 3, 4, 5. our Gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance, as ye know what manner of Persons we were among you, 1 Thess. 1. 5. Which words are either plain Enquiries upbarring their Doubtfulness, and Hesitation in so plain a Case, or else appeals unto their certain knowledge of these things; nor is it to be wondered that they should make these confident Enquiries, and Appeals, seeing the external Miracles, and the internal Gifts and Distributions of the Holy Ghost mentioned in these Epistles, were either such of which even Infidels might from the nature of them be convinced, or such as from some outward and sensible Appearance and Effects, or by their inward Operations, made themselves known to them who heard and saw them. For instance, the working of Miracles, the casting out of Demons by the Name of Jesus, and the healing the Sick through Faith in his Name, the Gifts of Prophecy, or foretelling things future, the discerning of Spirits, the Gifts of Tongues, and the interpretation of them, if truly done, were things ofl evidend, and could not well be exercised without a sensible Demonstration to all that saw, perceived, heard, or felt them, that they were performed ; and therefore God by afflicting the Apostles, and by enabling others to perform them, must give full Testimony to the Word of his Grace: And the Apostles by this constant Appeal to them as to things which their own Eyes had seen, and their Confidences bore witness to, and they in Person had performed, must appeal to the Senes, and Experience of those to whom they write in Matters subject daily to their Experience, and to the Senes of the Members of those respective Churches, touch-
touching the Truth of their Apostleship, and of the Confirmation they pretended to have given of it. Now as it seemeth highly incredible that Perions able to write the deepest Mysteries, and the exactest Precepts of Morality, should be so foolish as to confirm them only by an Appeal to the Senes, and Experience of those very Men of whom they were assured that they had never seen or done, or found the least Experience of any of the things they mentioned; so is it still far more incredible, that an Appeal of such apparent Fallhood, made to the Confessions of Men who never saw these Miracles, or found these Comforts of the Holy Ghost, and never had these Gifts of Tongues, Interpretation, Healing, Prophecy, which the Epistles tells us were their daily Exercise, should embrace these very Epistles as Divine, these Records as the Word of God. And yet we know both they, and other Churches, did thus actually esteem them, and receive them as such, and therefore must be well assured that what they thus affirmed of the Gifts of the Holy Ghost were things confirmed to them by their own Senes and Experience.

ady, Add to this, that these Men, in these very Writings, confidently say, that this was their rejoicing, even the Testimony of their Conscience, that in Simplicity, and Godly Sincerity, they had their Conversation in the World, and more abundantly towards them, 2 Cor. 1. 12. and that they wrote no other things than what they did acknowledge, and they trusted would acknowledge to the end, Chap. 5. 11. We are, say they, made manifest to God, and we trust also we are made manifest in your Consciences, Chap. 5. 11. They represent it as a great Affability, that they should be found false Witnesses of God, 1 Cor. 15. 15. They dignify themselves from others they call false Apostles, and deceitful Workers, by this very Character of their Sincerity. For we, say they, are to as many as (say) the Word of God, but as of Sincerity, as of God, in the Sight of God, speak we in Christ, a Cor. 2. 17. we have not used the hidden things of Diluference, not walking in Craftiness, not handling the Word of God deceitfully, but by Manifestation of the Truth, commending our selves to every Man's Conscience in the sight of God, Chap. 4. 2. Yet, for this they appeal to the Searcher of all Hearts, and to the Consciences of those to whom they write, saying, Our Exhortation was not of Deceit or Guile, for neither at any time used we flattering words, as ye know, nor of Men sought we Glory, neither of you, nor yet of others, ye are Witnesses, and God also, bow boldly, and justly, and unblamably, we behave our selves among you that believe, 1 Thess. 2. 3, 5, 6, 10. Now with what Face could these things be affirmed by Men, who knew that they, in these Epistles, had told such things as even the Senes and Experience of those to whom they write must know, to be the greatest Fallhoods? Or how could they to whom they write give Credit to such impudent Untruths as these must be, if the Relations which they made of these miraculous Operations of the Holy Ghost had been fictitious things? This therefore is a farther Evidence of their Sincerity and Truth in these Relations.

ady, Let us consider how the Apostle treats these Churches of Corinth and Galatia, in which he speaks most copiously of these Operations of the Holy Ghost, and how they stood affected to the Apostle Paul. The Corinthians, in his 1st Chapter, are represented as Schismatical, in his 3d, as Carnal, in the 5th, as glorying in an Incessual Person, in the 6th, as Contentious, to their own Shame, and to the Scandal of Christianity, in the 8th, as Mururers of them for whom Christ died, in the 10th, as Mururers, Tempters of Christ, Fornicators, Idolaters, Partakers of the Table of Devils, in the 11th, as coming to the Lord's Supper not for the better, but the worse, offending in it both against the Rules of Charity, and Temperance, and Faith, in not discerning the Lord's Body, in the 14th and 15th, as guilty of Emulations, Schifias, and Contentions touching Spiritual Perions, and of Vain-glory, Scandal, and Confusion in the Exercise of their Spiritual Gifts, and in the 15th, as Deniers of that Resurrection which was the great Foundation of all the future Hopes of Christians. In his 2d Epistle he declares his Fears that he might find among them Debaters, Envayers, Wreath, Strifes, Backbites, Whitlings, Contentions, and that he should find among them many who had not yet repeated of the Unsavoury, Fornication, and Lovetrouseres which they had committed, 2 Cor. 12, 20, 21. And for these things, if not reform'd, he threatens he would use Sharpness, and come to them with a Rod, 2 Cor. 10. 6, 13, 2. He charges the Galatians with Apostasy, admiring that they were so soon removed from him that called them to another Gospel, Chap. 1. 6, and represents them as foolish and bewitch'd for falling from that Gospel by which they had receiv'd these Spiritual Gifts, to the beggarly Elements of the Law, Chap. 3. 1—5. Now how could the Corinthians be guilty of such Emulations about Spiritual Perions, or such Disorders in the Exercise of their Spiritual Gifts, provided there were among them no such Perions, and they had no such Gifts? How could they fear the Lashes of his Rod,
on the account of Crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas or Apollo, than for Paul, if Paul imposed upon them with false Stories, and sensible Untruths? Or why should not the Galatians even quit that Gospel in which he endeavour'd to confirm them only by an Appeal to that which they must know to be a Lyce?

Moreover, the Affections of the Members of these Churches were not so firm to him, their Eternity of him was not so great as that he might securely leave it by venturing on these Arts of Fallhood, for he found some of his Corinthians puffed up against him, and preferring others much before him, 1 Cor. 4:18; charging him with Lightness and Inconstancy, 2 Cor. 1:17, and making according to the flesh, chap. 10. 2, looking upon himself as a Man too much transported, and almost besides himself, 2 Cor. 5:13, as base in Person, and in Speech contemptible, chap. 10. 10. He complains, that they were left by their Benets of Affection towards him, and the more they loved them, the less he was beloved by them, 2 Cor. 12:15, that they question'd his Apostleship, and even sought a proof of Christ speaking in him, chap. 13. 3. He represents the Galatians as Men who questioned his Apostleship and Doctrine, or at least thought him much inferior in both to others, chap. 2, and the second, supposing he dissembled with them, and elsewhere preached himself that Circumcision he condemned in them, chap. 4. 11, yea, who looked upon him as their Enemy, and were even ready to exclude him, chap. 4. 16, 17. Now under these Circumstances could he hope to repair his Credit and to establish the Apostleship they question'd, by an Appeal to, and a Relation of such things as both their Sentiments and Experience knew to be manifold Untruths? But,

4thly, Could it be suppos'd that these Churches were so stupid, and insensible, that they did not, or so partially affect to the Apostles, that they would not take notice of these things? These Epistles inform us of other subtle and industrious Adversaries, Men zealous to oppose, and to adulterate the Gospel which he preached, and defibrus to find Occasions to depress and leaven the Promoters of it, and to advance themselves above them, 2 Cor. 10:12-15; 11. St. Paul complains, that the Corinthians had among them false Apostles, and deceitful Workers, who transformed themselves into the Apostles of Christ, when in truth they were Ministers of Satan, 2 Cor. 11:13, 14. Men who corrupted the Word of God, chap. 2. 17, and sought to corrupt them from the simplicity that is in Christ, chap. 11. 3. That among the Galatians, there were evil Agents that troubled them, and would pervert the Gospel of Christ, chap. 1. 7. False Brethren, who came in privily to spy out their liberty, chap. 2. 4. Men that defied to exclude the Apostles that they might be affected by them, chap. 4. 17. Men who constrained them to be circumcised, and observe the Law, and yet kept it not themselves, but only did this thing to affect those things for the Cross of Christ, chap. 1. 22, 23, wishing they were out of, who did thus trouble them, chap. 4. 17. The like, Phil. 1:15, 16. chap. 3. 18. Col. 2:4, 5, 19, 20. 1 Tim. 3:6. chap. 6. 3, 4, 6. 2 Tim. 2:17, 18, 19. chap. 2:5. Tit. 1. 10, 11. Now if he himself were a vain Talker, and deceitful Worker, one who endeavoured to impose upon them with false Tales, with what face could he object those things to others, of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious Reply to such an accostment, that he himself, in his Appeal to the miraculous Operations of the Holy Ghost, for Confirmation of his Doctrine and Apostleship, had done the very thing he laid to their Charge? We have no reason to suppose that all, or any of these Adversaries neglected any Pains or Diligence to search into the Truth of what St. Paul thus offer'd to confirm his Doctrine, and magnify his Office, and to vindicate himself from the Allections which they cast upon him. Since then we never find the Truth of these Relations question'd by any of those Jews who so inflamabily thirled for his Blood, or by those Judaizing Christians, those of the Circumcision, who so vehemently inveigh'd against his Doctrine, his Person, and his Office; and since we are assured by the Event, that if they ever made any such Attempts, they at length proved ineffectual, and insufficient to impair the Credit of those Writings in the Christian World; it may be certainly concluded, that these Epistles could not be conceived of Fallhood, but contain'd matter of unquestionable Truth in their Affections touching the powerful Operations of the Holy Ghost.
Let us consider what the Apostles suffered for this Testimony, and what it cost them to propagate this Faith throughout the Christian World, and in what tragical Expressions they are set forth in Scripture: God, faith, S. Paul, both for us the Apostles left, as it were appointed to death, for we are made a spectacle to the World, to Angels, and to Men. Even in this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling place. And labour working with our hands. Being reviled, we bless; being persecuted we suffer it. Being defamed, we entreat; we are made the salt of the World, and the offal of all things to this very Day. 1 Cor. 4. 9. 10. 13. that they died daily in Jeopardy of every hour, 1 Cor. 15. 31. that they approved themselves as Ministers of Christ in much Patience, in Afflictions, in Necessities, in Strifes, in Imprisonments, in Toils, in Labours, in Watchings, in Afflictions, 2 Cor. 6. 4. 5. We were, faith he, pressed above measure, beyond strength, insomuch that we despaired of Life, 2 Cor. 1. 8. And in the eleventh Chapter he gives such a dreadful Account of his own Affairs as can scarcely be read without trembling. Now by what Motive could they be acted in the Publication of that Faith, for which they suffered all that Wit and Malice could inflict upon them, but the Conviction of the Truth of what they published, seeing they actually lost all in this, and could expect no Blessings in another World for calling God to Witness to a Lie? The Morals assure us, that 'tis impossible for Men to act without Appearance of some good to be procured by that Action; that Love of Life, and a Desire of Self-Preservation, is common to us with the Beasts, and 'tis as natural both for them, and us, to avoid Misery and Torments. But then the Apostles did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and willingly subjected themselves unto the worst of Misery and Torments, in Propagation of a Testimony from which they could expect no Profit, or Advantage, they must be even bereft of common Sense, renounce the natural Inclinations of Mankind, and be in love with Misery and Ruine. I confess, 'tis possible for Men to lay down their Lives for false Opinions, provided they believe them true, but if the Apostles were guilty of any Cheat at all in this matter, they must be guilty of a known Imposture, and so must sacrifice their Lives for Falsity, i.e. for that from which they could expect no Good at all, which seems so inconfident with the common Principles of Reason and Self-Love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable Person that these Epistles must be written whilst the Apostles lived, and be their genuine Writings, and then the Truth of what they do so copiously assert concerning the miraculous Gifts and Operations of the Holy Ghost, vouchsafed to the Believers of those times, cannot be reasonably controverted.

§ IX. But yet I shall proceed to farther Confirmation of this Argument from these Heads.

1st. From a particular Consideration of the Gifts they mention.

2ndly, From the Reason we have to believe that these extraordinary Gifts were equally confer'd upon all other Christian Churches, as upon those which the Apostles mention in their Epistles, and also were of a lasting Continuance among them.

1st, From a particular Consideration of the miraculous Operations, and the Gifts they mention. Now they were of two sorts:

The healing of the sick, and the curing of the lame, blind, and maimed, the raising of the dead, the casting out of Devils out of Men, and from their Oracles, and Temples, which being performed by the Apostles and Primitive Preachers of Christianity upon others, I title outward Operations.

Or else those inward Gifts by which the Understanding was enlightened, and was enabled to discern that which their natural Powers could not reach, as the Gifts of speaking with unknown Tongues, of Propheties, of discerning Spirits. I begin with

The Gift of healing the sick, and the diseased. Of which let it be noted,

1st, That this Gift was not confin'd to the Apostles, but was confer'd on the Inferior Clergy, and other Members of the Church indifferently: For amongst the Gifts confer'd upon the Church, the Apostle mentions θεραπευτὴν ζωὴν, those of healing, 1 Cor. 12. 19, and verse 29. they who exercised those Gifts are reckoned after Apostles, Prophets, Teachers, as being both distinct from them, and inferior to them; and verse 30. the Question is
The General Preface.

is thus pur, have all the Gifts of healing? St. James directs the sick, and the diseased to the Rulers of the Church, with promise that the Prayer of Faith, joined with the holy Oyl, should heal the sick, Jam. 5. 14, 15. And this is by our Saviour promised as one of the Signs that should follow them that believe in His Name. They should lay hands on the sick, and they shall recover, Mark 16. 18. This being the end to which the whole matter of a Promise, as of their frequent Prayers; had not these Prayers been answered, and this Promise verified, Christianity would have, in Probability, been blotted by it.

2dly. This Gift continued frequent and notorious in the three first Ages of the Church, and the Lutheran Influences of it were dispersed throughout the World. Soon after the Destruction of Jerusalem, the Christians, faith (a) Ephesians, returned from Pella with great earthquakes, and working great miracles of healing. Amongst the Operations of the Holy Ghost confird at Baptism upon the Converts of his Time, (b) Titus M. enumerates, ni & Iaum, the Gift of healing. (c) Irenæus proves the Certainty of our Lord's Resurrection from those Miracles which his Disciples performed still in his Name, For some of them, faith he, call out Devils, others heal those that are diseased, and even now the dead have been raised, and continued with us many Years. The Spirit of many dead Men have returned again, and the Man hath often been given to the Prayers of the Saints, the whole Church of that Place Praying for the Dead. Prayer and Healing. Even to this day, faith (d) Origen, there remain Footsteps of that holy Spirit who appeared in the Shape of a Dove among the Christians, for example, when a woman was dead here, they call out Devils, and perform many Cures. And again, (e) Even now the Name of Christ exemptes Men from Curses, scores away Disease, and cures Devils and DISEASES. Some footsteps and remainders of the Miracles which Christ performed (f) are in our times, and, 5999 (g) are this day done in the Churches by the Name of Jesus. And lastly, to that Enquiry of Cæsarea, What magnificent Work hath your Jesus done? he answers, (g) This is one magnificent Work, that where thine even to this Day his Name doth heal Diseases. Now of the Truth of what they thus deliver, they pretend,

1st, To be themselves Eye-witnesses. We can produce, faith (b) Origen, a vast number of Greeks and Barbarians who believe in Christ, some of whom, as a token of the Power of that Faith they have embraced, heal Diseases by Invocation of the Name of God and Christ: so built buildings and we our fesubs have seen many delivered by these things from dangerous Symptoms, Curses, and Madness, and ten thousand other Evils which neither Men nor Devils could exempt them from.

2dly, They call the God of Heaven to witness to the Truth of what they say: We have seen many such things, faith (i) Origen, being present, and beholding them with our eyes, which should we write, the Heathens would laugh at them as things feigned, said 89 & 24. ibid, a turmoil Io 5999, but God is witness to my Conscience, that I do not endeavour by false Testimonies to commend the Doctrine of Christ.

3dly, They appeal to the Testimonies of their very Enemies. For thus (k) Tertullian speaks to Scapula, a Judge in Carthage: All these things may be suggested to thee from thy Office, and the Advocates of it, who have received these Advantages from Christians, for the Necessity of the Child and Kind of another, have been freed by us from Devils. Etc. quinti honesti viri (de vulgaribus enim non dicimus) aut a Demonibus, aut valentissimis remediali funt. And how many honourable Men (for we speak not of the vulgar) have been delivered from Devils or DISEASES by the Christians. Tertius Proculus, faith he, the Christian, that beacd with Oly Evodus, which so ingratiated him to Severus, that be kept him in his Palace to his Death. And,

Lastly, By this very Argument they triumph over the like Attempts of Heretics and Heathens, who pretended to do these things by Magic, or that their Gods performed the
The General Preface.

fame. 1. Over the other Heirsicks, who knowing these miraculous Cures were frequently performed by the Orthodox, were forced to pretend the like. Thus Irenaeus comparing the Miracles of Christians with the Magical Operations of Simon M. Carpocratus, and others of that Gang. (1) This faith he, is sufficient to confute them that they can neither give sight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytic, nor those that are disfigured in any other part of the Body; which yet, faith he, was often done by Christians to the benefit of the Heathens. 2. Over the like Pretences of the Heathens, who boasted that (m) wou’d amunum spectaculm idolum, that their Gods did many Cures, that they gave (n) morbis medelam, pcm afflitiem, opem miferem, Medicine to the disfigued, Hope to the afflicted, Help to the miserable; and that their Gods had often cured (o) multorum hominum morbos valetudine, the Diseases of many. For to this they do not only answer, by saying they had no Affurance that their Demons, however courted by them, could heal the Infirmities of humane Bodies, as (p) Origen replies to Celsum; and that if they did any thing of this kind, ‘twas only by applying Medicines, and directing them to such Means, such Potions, and such Juices of Herbs, that is, faith Arbminius, by shewing the Skill of a Physician rather than the Power of a God. But that they could do nothing of this nature worthy to be named with that which Christ and his Apostles did; he, say they, with a word commanded the Blind to see, the Deaf to hear, and cured all diseased with a touch of his hand. Now can you shew us any among all your Magicians, (q) con- finite aliqui Chrifti militema ex parte qui fecurit, who have done any thing in the least resembling Christ? yea (r) quid simile dii omnes quibus opem dicitis agris, & periculimitibus latam? What like to this have is one of your Gods, to whom you do ascribe the cure of the sick, performed? That whereas their Gods could not transmit their supped Power to others, our Jesus derived this Power to the meanest, to Rusticks, Fishermen, Day-Labour- ers, (s) and did himself nothing which he gave not them also power to do. And that the Name of Jesus restored them to perfect Health, who were incurable by all the Powers of humane Art, the Affittance of the Demons, or of Heathen Deities. Seeing you have the Confidence, say they, to bring the Cures of Heathen Deities into contest with those of Christ, how many thousands shall we instance in who have in vain repaired with Supplications to all the Temples of the Gods, in vain have tried the ears of your admired Eileusineus? (t) Quid ergo prodegit offendere num aut alterum forasse curatos, cum toto millibus subvenirem nempe b, et quod avisst et, to tell us of the good success of two or three, when the Complaints of thousands receiving no help from them shew their want of power to affist the needy?

Let it be then considered, that the Christians, for three whole Centuries together, heal’d many Miracles throughout the World, who laboured under those Diseases, which were incurable by all the Arts of Men and Devils, that they made frequently the Lame to walk, the Deaf to hear, the Blind to see, and sometimes rais’d the Dead by Invocation of the Name of Jesus; and we shall find just reason to conclude this was the Lord’s doing, and it is marvellous in our Eyes.

§ X. ady, Our Lord promised, that they who believed in him should cast out Devils, which Prophecy he perform’d with such a contest Scene of glorious Incidences, and such amazing Circumstances, if in this matter we may credit the Primitive Preceptors of, and Martyrs for Christianity, that ‘tis not possible for any Man to doubt the Truth and Certainty of Christian Faith, who does not look upon them as impudent Untruths, and Ly- ing Legends. For,

1st. Let us consider to whom this Power was committed over this strong men armed over these Principalities, and Rulers of the darkness of this World. Our blessed Saviour having said, behold I give you Authority over all the power of the Enemy, great Multitudes of Christians gave a continual Demonstration of the Truth of this Prediction. For, that our Lord was sent for the destruction of these evil Spirits, ειδατν, you may now learn, faith (u) Justin M. from what is done before your Eyes, for

(1) See enim casis effusat damnum vicum, que furet aditus, acelices, aut claudus, ac pantalacous carere vel aliqua quaedam parte corporis venas, quomadmodum ipso eventi fieri sex silenced corporalem impressionem vel eorum qua suavis accidiem, inferesimus hominum valentissima reflexiones. Lib. 2. cap. 56, & 57.
(2) Deo. cap. 1. Lib. 1. p. 477, 486, 496.
(3) Arbinn. 1. 1. p. 28.
(5) Arbinn. lib. 1. pag. 25.
(6) Pag. 28.
(7) Quaequin est aut illa ullum. quod non semper nutantem salientia parvulis illici, & remotius, & eorum (objectis) proscripti. Pag. 50, 52.
(8) Ibid. pag. 29.
(9) Apr. 1. p. 45.
many Christians, throughout all the world, and in the very city of your empire, have heard many that were possessed of the Devils, and still do they cast them by invocation of the Name of Jesus, whom none of your enchanters, conjurers, or sorcerers were able to expel. Those Christians are not few, faith, (x) Origen, who expelled Devils from them that are possessed with them, and this they do without all curium Arit, or any Sorcery, or Mγαθ, any by prayers, and simple Adjuration of them; as χωρακα ἑλικτικα το τρεις ως τρεις, for really this is done even by the meanest Christians, the grace sufficient to the world of Christ, demonstrating by this the Devils's Weakness, that to expel them from the soul or body of a man, there is no need of men of Wisdom, or powerfull in Demonstration of the faith. (y) Now, faith be, were not Christ of a Divine Creation, the Devils would not thus quit the bodies they possess at the bare Invocation of his name, Fidelis quique Demonum imperat, every Christian hath command over the Devils, faith (z) Clemens, yea faith is the Efficacy of the Name of Jesus, faith (a) Origen, the ρουσατα ὁμοιοτατο τοις χειροποιηθης, but the Adjuration of God, that it sometimes profits when it is used by wicked men, according to our Lord's Pretension, that at the dreadful audit, many should be rejected who could make this plea, in my name we have cast out Devils, Mark 6:22. It was sometimes efficacious even when used by them who were not followers of the Holy Jesus; as in the instance mentioned by St. John, Mατθη, we saw one casting out Devils in my name, and we forbade him, because he followed not us, Mark 9:38. And this gave courage to the Jewish Exorcists, the sons of Sechor, to expel evil spirits by the Name of Jesus, Act. 19:14. And not the (b) Jews only, but other enchanters also, faith (c) St. Austin, mixed the name of Jesus with their incantations.

2dly, This Name was efficacious, against all evil spirits whatsoever, none of them being able to resist the power of it. Even now, faith (d) Justin M. et qui believe in Jesus, τη δυναμει της, Ως την ενεργη ηγαστρονων, εκασταιας ἡμες ἁγιαζον, adjuring the whole herd of devils and Malignant spirits, have them all subject to our power. And again, by the Name of the Son of God, οὔτως ἀκος τοῦ τοις, κατακλίζουσιν, all kind of Devils, being adjured, are overcome, and brought into subjection. 'Tis evidently seen, faith (e) Origen, that by the Name of Jesus ten thousand Devils have been expelled from the soul and bodies, of these two were possessed by them. On this account they triumphed over the Heathen Exorcists, that by the Name of Jesus they expelled those Devils which none of their Enchanters, Sorcerers, Magicians, faith (f) Justin M. could expel; and over all the Heathen Deities: bring one possessed, mad, and raging, faith (g) Lactantius, to your Jupiter, or because he is most skillful in those matters, bringing him to Herculean, or Apollo, let both their priests adjure him, in the name of these supposed Deities, to quit his station, they in vain attempts it, but let the same Devils be adjured in the Name of the true God, and instantly they fly. Oue ratio et ut timetis Chritus, Jovem non timant, sive this joye any better than themselves, why do they fear our Christ, and not their Jupiter? And on the same account they triumphed over those Heretics which then appeared to corrupt the Truth: For we by this, faith (h) Irenæus confounds the Heretics of Simon M. Carpostrates, and the whole tribe of those deceitful Workers, that they cannot, omnes demonum effugere, expel all kinds of Devils, but only such as are confederate with them, if they indeed do that. Confide.

3dly, That they expell'd them not only out of men, but also from their Temples, Oracles and Altars. We are so far, faith (i) Origen, from worshipping of Devils, that we expel them not views in all sorts hystery from the places where they are feared. Go no more, faith (k) Clemens of Alexandria in his Exhortation to the Greeks, to your Cætholion, or other fountains, all these prophetic Streams are now dried up, and they are past away with their own Fables. Divination and oracles, faith (l) Strabo, were by the Ancients much re-
The General Preface.

garded, but now they are as generally neglected and contemned, the Oracle at Delphos and at Hammon being wholly silent. Not above one or two remains, faith (m) Plutarch, the rest are wholly silent, or entirely defolate. The Spirit of the Gods, faith (n) Apollinaris Pius, came not upon them, but rarely, and to very few. Thus are the very Heavens forsworn, with (o) Porphyry, to confesse the Triumphs of our Jesus over their suppos'd Deities. Nor did they only silence their Oracles, and stop the Mouths both of their Priests and of those Demons that inspired them, but they did open them, at the same time, to force them to confesse, even before their Priests and Votaries, that they were evil Spirits. This most Men, faith (p) Minucius, know, and some of you, that all your Demons, when they are forced out of Bodies by our Words and Prayers, do with Grief confess what they are, not belaying their own Euthymes, even in your presence, iphis retribus esse Demonas de fe verum confutentibus credit, believe their Testimony when truly they confess themselves to be but Devils. All the Dominion we have over them faith (q) Tertullian, proceedeth from the Name of Christ, and the Commendation of those things they are to suffer from him as their Judge, cansteth them, as our Command, to come forth of the Bodies they possess with great Reluctance, and Grief and Shame, when you are present, you who have credited their Lyes, believe them when they speak the Truth of themselves, for none will lie to their Disgrace, but for their Honour; they are more to be believed who confess against themselves, than who deny for themselves. These Devils, faith (r) St. Cyprian, being adnred by the true God, do infantly confess, and are compell'd to come out of the Bodies they possess, you may see them by our Voice, and by the Power of the invisible Majesty as it were whip'd and scour'd, and as their torment doth increase, you may hear them bellowing, groaning, deprecatting, confessing even in the Audience of their Votaries, whence they come, and when they will depart. In his Epistle to (s) Dionysius, this is made one Property of a Christiant, to force impure Spirits to confess what they are, and to urge them by their powerful strokes to depart. Consider,

4thly. That this was done not only in Rome and Carthage only, and other Cities of the chief note, but, as it is observed by (t) Iustini Martyr, ut ita se atque eum versus throughout all the World, not only for some Weeks or Months together, but, as the Records testify, from the first rite of Christians to the Days of Constantine, for even about that time (u) Lollantius speaks thus: As Christ himself, would he convers'd with Men, did, with a word expel all kind of Devils, ita nunc etiam lectoribus ejus, so now his Followers expel those filthy Spirits by their Master's Name, and by the sign of his Passion. (x) Eusebius adds, that 

Lastly, say these Authors, without the Use of Medicines, or Magical Incantations, only by Invocation of the Name of Jesus, or by reciting the sacred Books, faith (a) Origen, without Deceit, or without Gain, faith (b) Irenaeus, fine premio, fine mercade, without Advantage, or Reward, faith (c) Tertullian, it being then conceived criminal to gain by such spiritual Gifts, and contrary to that Injunction of their Lord, Math. 10. 8, freely ye have received, freely give. And truly to conceive these things were done by any Medicines, or Magical Incantations, is the greatest Folly, for how should Multitudes of mean and simple Christians arrive at such a Skill in any of those Arts, which neither Jew or Gentile, who had long excercised them, could attain unto, and which none of those numerous Apollinates or Heretics which fell off from them in the times of Persecution, could discover, or instruct others to perform, or themselves excercize? And much less it is to be thought that Satan should

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(m) Obiis in urbe iste una de parturientibus ensis in terris, quibus eorum hominum circumfusus est, usque in uralem et volantes volentes frangere, et in quattuentem ibi sejunctum. De Defect. Orac. pag. 411. E. F.


(p) Falso annullata est nullam per veritatem, ipse Dominus de fominibus confessus, quibus in nobis terraeque verborum, ej ossibus incineros corporum exuiturum, p. 31.

(q) De corporibus nofrs impetris exierunt, & dolentes, & volubiles et omnibus confusentis, credite illi quam vere ritum de loquor, quia mentientes creditis. Nemo ad iussum deesus memorat, Ec. Apol. c. 23.


(s) Iennanides & errantes spiritus, qui se expugnantes hominum omnem metent, ad confessorem muus inconstantes co-gere, ut recens darmae verborum uerere. Ibid. p. 4.

(t) Apol. p. 45.


(w) Lib. I. cap. 57.

(x) Apol. c. 37.
afflict them to build Christianity upon the Ruins of his own Kingdom, and to promote an Interest as contrary both to his Nature and Designs, as is Light to Darkness. Moreover that none might doubt the truth of these Particulars,

1st, They frequently appeal even to the Senses of the very Infidels. If you are willing faith (d) justification, no one can show how you have reason, it is safe for you even now to be assured of these things with your own Eyes. Didst not those he called the aures per- miserentur, believe these things, faith (e) Tertullian, if your Eyes and Ears will suf-

fer you to do. Admire them as indeed the words of (f) Cyprian to Demetrius, a Persecutor of the Christians, Veni et cognoscite vera esse quæ dicimus. Come and experiment the truth of what we say, and since thou seest thou wouldest love the Gods, believe the Gods thou wor-

shipped; or if thou wolest, believe thyself for he that now dothst in thy Breach, and holds thy Soul in Ignorance, shall in the Audience speak of thee, thou shalt see them entertaining thee whom thou entertainest, them whom thou fearest fearing us, thou shalt see them bound, and trembling under our Hand, whom thou adorest as Gods; sure this must be sufficient to con-

found thee in thy Errors, when thou fearest and bearest thy Gods, as at our Command, instantly confessing what they are, and not daring to conceal their Cheats in thy presence.

2dly, They appeal also to their Consciences; we expect Devils out of Men, faith (g) Tertullian, Ecce plurimis notum est, as you very many know. Most Men are very well acquainted with these things, faith (h) Minucius, pars vtrum, and so some of you Realists are. They appeal;

3dly, To the Confessions of the very Devils, as hath been proved already from the Testimonies of Tertullian, Minucius, Cyprian; and by this very Argument (i) Theophrastus proves them to be evil Spirits, that act in the World, even at this Day, being exercised by the Name of the true God, they confess themselves to be deceitful Spirits. And,

4thly, They appeal to the Effects produced upon the Perfons thus duped, even these Conversion by this means to the Christian Faith. Some Christians, faith (k) Irenaeus, have the Gift of casting out Devils so firmly, and so certainly, that words are worded devils and devi-
eos, and not the devils who are, that many times they who are bed’d, and delivered from the evil Spirits, believe, and do continue in the Church. Here denique Testamenta Do- rum veleram Christianos facere coeferunt, these Testimonies of your Gods do to make Christians, faith (l) Tertullian, believing them, we believe in Christ; they advance the Credit of our Writings, and build up our Hope, for you worship them even with the Blood of Christians, they therefore would not lose such profitable Votaries, left turning Christians, you should, with us, expect them, it illis, such Christians volente vos etiam veritatem probare, men-
tiri licere, if they durrent lie to a Christian attempting to confirm you in the Truth. (m) La-
quentius accounting for the Multitude of Christians, faith this is no small reason of it, that the Devils being cast out by Christians, ones who refrained from it, adherent Religioni etiam, who are beleed, embrace that Faith whose Benefit and Power they have felt.

5thly, They encourage others to embrace the Christian Faith, by promising to them this Power of ejecting Devils, when they should cordially embrace it. Be you baptized, faith (n) Clements, in the Name of the most holy Trinity, and then, if you believe with an entire Faith, and with true Purity of Mind, etiam ex aliis vos malignos Spiritus effugite; & Demones, you shall expel impure Spirits and Devils out of others, and free Men from Di-

s, for the Devils know and own those who have given themselves to God, and some-
times at their very presence are cast out, we exhorted you therefore to be of our Religion, and we assure you that when you do advance to the same Faith and Innocence of Life with us, c’est par vos atque eadem etiam contra Demonos potestas, you shall obtain the same Power over the evil Spirits.

(c) Dial. cum Tych. p. 311.
(d) Apol. c. 23.
(e) Ad Scap. c. 2.
(f) Ad Antol. 1. 2. p. 77. C.
(g) Apol. cap. 23.
(h) Recogn. lib. 4. § 34, 39.

Lastly,
Lastly, They offer upon pain of Death, and all that could be dear to them, to make this Experiment before the Eyes of Heathens, we, not only to effect those very Deceits they invoked, but even to force them to confess they were Cents, and own themselves to be but Devils. I come now, faith (o) Terentianus, to the Demonstration of the Point. Ex-
uerit hic aliquis eorum tribus alicuibus velris, let any one be placed before your Tribunals, who manifestly is possessed by the Devil, being commanded by any Christian to speak what he sh. he shall as certainly truly confess himself to be a Devil, as elsewhere he doth freely profess to be a God; produce any other of them who profess to be inspired by any of your Gods, Nitta-
fa Darnows confesst fuerint, Christiani mentiri non audentes, ibdem illius Christiani pro-
cussitium fangue nitunt, if they do not confess themselves to be Devils, not daring to lie to a Christian, let the Blood of that Malefactors Christian be shed before you in that very place. What is more manifest than this Experiment, more faithful than this Proof? Here is plain Evidence laid before you, whose Virtue will assert it self, here can be no Suspicion; even say that Magicks, or some such Falsely, is imposed upon you, if your Eyes and Ears will per-
mit you.

All this we have delivered upon certain Knowledge, and confirmed to us with the highest Attestations, by Men of greatest Will, to differ as between Truth and Fallacy, and so differ Matters of real Fact, from vain Impostures; by Men of that Sincerity, and undaunted Piety, as renders their Veracity, in Matters subject to their Sens, and their Experience incontestable; by Men who suffer'd all that is terrible to Human Nature, for the Profession of a Faith whose Truth depended on the Certainty of such Events, and which in this World, call'd for continual Acts of Self-denial, and Au-
thority, and the renouncing all that tends to gratifie the sensual Appetite, only for the En-
joyment of inward and spiritual Pleasures here, and of Celestial Joys hereafter. Again,
all this is said in their Discourses directed to Heathen Emperors, and Judges, or to the Heathen World, partly to mitigate their Hatred of them, and their Severities against them, and partly to engage them to embrace the Christian Faith, which sure no Person of Sincerity would, no Man of Will, could attempt by such Untruths as might be easily detected by them: For could they boast of their continual Triumphs over Satan's King-
dom throughout all the World, and send the Heathens to Rome and Carthage, and other famous Cities, to be convinced of the Truth of what they said? Would they talk of the multitude of Converts they had made to the Christian Faith by dispossessing Men of Devils, or forcing evil Spirits in their presence to confess they were but Devils? Would they encourage others to embrace the Christian Faith, by promise of like Power when they did cordially believe, and practice suitably to it? Would they appeal to the Senates, to the Ears and Eyes, to the Confidence and Experience of their most subtle Adversa-
rers? Would they provoke them to make the Experiment of the Truth of what they said with the blood of their Lives, and even to encourage them to shed their blood, and upon Trial, they should fail of the Performance? Or could they by such means as these, prevail upon the World, and daily gain new Prophylaxes, had not the Evidence of Truth confirmed their Sayings? And if in these Assertions they speak the Words of Truth and Sovereignty, they gave the clearest Evidence of the Power of that Jesus whose Name so mightily prevailed over the Host of the infernal Legions. For it is reasonable to con-
ceive these Devils, without Constraint from a Superior Power, should not only quit the Power they so long had exercised over the Bodies and the Souls of them who worshipped them as Gods, but also should confess of oft even in the presence of their Votaries, at the Command of them who fought the Rulers of their Kingdom, and used their Confessions to that purpose, that they were evil Spirits? Or could the Name of Jesus, without the Power to which he pretended, have been so great a Terror and a Torment to them, or be this efficacious even in the Mounds of wicked Men, and those who followed not him, had not this also tended to the Confutation of his Power? Did ever any of the Heathen Judges, with all their Arts of Magick, extort such plain Confessions from them? Did they thus force them to desist the Bodies and the Temples they possessed, and to exert their Power to the ruin of themselves, and the amendment of those Souls they had en-
sured? This therefore being only done by our Jesus, or others in his Name, demonstrates his Divine Commission.

Obi. Against this signal Demonstration of the Truth of Christian Faith, the only Civil which the Infidels and Scepticks raise, is this, That we find no mention of Perfons thus possesst
with the Devil among Jews or Gentiles, before our Saviour's Advent; nor have we now Experience of any such thing, either among Christians, or in the Heathen World, and therefore cannot easily believe it was so then, but rather, that the Persons so called as Demons were only Persons afflicted with some strange Diseases, Fits of the Mother, Convulsions, Falling-sickness, Madness, and the like.

Answ. 1. To this I answer, That were this granted, yet must this be a Demonstration of the Power of Christ, and of the Truth of Christian Faith, that it enabled its Professors everywhere, by Virtue of the Name and Invocation of the Holy Jesus, thus to heal all manner of Dilemmas, which no Physicians could cure by their Art, much less by speaking of a Word.

2dly, Moreover, I have sufficiently confuted this Cavil, by shewing, That the Christians of those Times ejected Devils, not only out of Men, but also from their Temples, Oracles, and Altars, and that so signify, that even the best Historians of those Ages, the by Religion Heathens, and some of their professed Enemies of Christianity, are forced to confess their Oracles were silent, and that Christianity had thus triumphed over their supposed Deities, and also by shewing, that they forced these evil Spirits to confess they were but Devils. Besides, we find both in the Sacred Records, and in the Writings of those Fathers, a constant and plain Distinction betwixt these two things, the curing Diseases, and the casting out of Devils; so Mark 1. 34. He healed many that were sick of divers Diseases, and cast out many Devils, and suffered not the Devils to speak, because they knew him, Matt. 10. 1. He gave to the Apostles Power against unclean Spirits, to cast them out, and to heal all manner of Sicknes and Diseases. The Christians, faith (a) Ireneaus, truly cast out Devils, and heal the Sick by Imposition of Hands. Hæcerunt autem quos ise celeriter, postea per eos, presentem expellet Dei. We also read in the Acts of Seven Sons of one Sceva a Jew, who were Exorcists, Acts 19. 13. and of their Children casting out of Devils, Matth. 12. 25. And both (f) Justin Martyr, and (g) Ireneaus inform us, That they did this before the time of our Saviour, by Invocation of the God of Abraham, Isaac, and Jacob.

3dly, The Faithfulness of the Suggestion, that Men possessed with evil Spirits were not known among the Jews in former Ages, appears from the plain Testimonies of (d) Josephus, who faith, That God taught Solomon this Wisdom, for the benefit of Men, and that he left behind him those ways of exercising Demons, which so effectually expelled them, that they never entered into them more; and from that time to this, hath that way of curing those who were possessed, been very powerful. He also talks of a strange Herb, or Shrub, which being artificially pull'd up, (e) εὐαλλίως ἐκδιώκεται, they cast out Devils, and heal many Diseases, faith (b) Origem. How many benefic Men have by us been healed, or freed from Devils? Is the Enquiry of (c) Tertullian.

That among the Heathens, there were Persons thus possessed, appears sufficiently by this, that otherwise the Christians could not have pretended to cast them out; and from the Exorcists and Magicians in every Nation, of whom (h) Plutarch faith, That they adored those who were possessed, to repeat the Ephesian Letters. And (i) Lactan mentions it as a thing known to all. That they had those who did despose Demons. (k) Justin Martyr faith, The Jews exorcized them, that πολλά καὶ ἄραις ἐκτινώθη, using that Art as the Heathens did. The Names of Abraham, Isaac, and Jacob, are used, faith (l) Origem, not only by the Jewish Exorcists, Αβαμαίας ἔχεισ, αἱ τοὺς τοῦ νόμον καταργηθεῖσας, but almost by all that professe the Art of Magick or Enchantment. So that 'tis certain, that the History of Christ and his Apostles, casting out Devils in Judea, and of Christians casting them throughout the World, was therefore never questioned by Jew or Gentile, because they had among themselves in every place, Witnesses to it.

And after the Triumphs of the Gospel, there now continue among Christians no footsteps of this Power of Satan; this is a Testimony of the Truth of what our Lord foretold, Now is the Prince of the World cast out, Joh. 12. 31.

§ XI. Of those internal Gifts, which shew the Power of the Holy Ghost engaged to promote the Christian Faith.

First. That of Tongues is most illustrious. This was a Gift exceeding requisite, to the speedy Propagation of the Gospel, which in the space of forty Years was by our Lord's Prediction, Matth. 24. 14. to spread it itself throughout the World. And therefore, it was daily exercised among the Heathens to convert them, and by themselves, when they embraced the Christian Faith; for the Family, the Friends, and Kindred of Cornelius, received the Holy Ghost, and, to the Amazement of the Jewish Converts, spake with Tongues, and magnified God, Acts 10. 46. Upon the twelve Disciples of the Baptist, the Apostle lays his hands, and they receive the Holy Ghost, and speak with Tongues, Acts 19. 6. St. Paul in his Epistle to the Church of Corinth, faith, They were enriched with, and they accounted to every man, in all Tongues, Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons divers kinds of Tongues, and the Interpretation of them, 1 Cor. 12. 9. and puts the Question to them thus, ver. 30. Do all speak with Tongues? This he objecteth as their Crime. That when they came together, every one had his Tongue, 1 Cor. 14. 26. and adds, That if they thus continued to use this Gift, 'twould breed Confusion in their Churches, and cause their Auditors to say, That they were mad, ver. 23. Whereupon he adviseth them who used those Tongues, to pray they might interpret, ver. 13. permitting only two or three to speak with Tongues in one Assembly, and that by course, and with Interpretation, ver. 26. 27. 28. imposing Silence on them, when no Interpreter was present, and Order, faith he, being thus observed, Let no Man forbid to speak with Tongues, ver. 39. And if this Gift was so abundantly conferred upon that Church, in which the Apostle found so great Mischarriages, and of which he only Faith, They came behind the other Churches in no Gifts, we reasonably may suppose others, and better Churches, had an equal Share in this Gift. Accordingly we have heard, faith Irenæus, (i. s. c. 6.) many Brethren who have received the Spirit of God, &c. and were enabled to speak all Languages.

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonstration? Will he ascribe this Gift to the Assistance of the Devil? Let him produce one Instance of like nature from any Heathen Writer, to shew, that ever this was done by any besides Christians: Or tell us, why that subtle Spirit should thus concern himself to propagate, and to confirm that Faith, which bears the clearest Opposition both to his Nature and Designs? Will they ascribe it to some Fit of Melancholy, or some Distemper of the Brain? What can be more absurd, than to assert, That at the Preaching of a Sermon, the rushing of a mighty Wind, the laying on of an Apostle's hands, or the baptizing of a Person in the Name of Jesus, such unaccountable Distresses should seize on many Thousands, and should enable them to speak a Language they had never learnt? Or, is it reasonable to think, this Distemper should be so peculiar to Christian Constitutions, as that no other Persons should pretend to it? And that it should wholly cease from them, when once the Christian Faith had spread itself over all Nations, Christians themselves never pretending, that it lasted beyond the second Century.

§ XII. The second internal Gift of which the Scripture maketh frequent mention, is that of Prophecy; of which let it be noted,

That, since the Jews from the Foundation of their Church to the Completion of the Canon of the Old Testament, had a continual Succession of Prophets to instruct them in the Mind of God, it seemed highly requisite, that the like Gift should for some seasons be conferred upon the Church of Christ, which was not only to succeed, but highly to excel the Jewish Economy. Especially, if we consider, that their own Prophet Joel had foretold, touching the Times of the Messias promised to the Jews, God would then pour his Spirit upon all Kness, and their Sons and Daughters should prophesy, Joel 2. 18. and also that our Lord had promised to send the Spirit of Truth to his Disciples, to lead them in to all Truth, and to declare unto them things to come, Joh. 16. 13. and to send to the Jewish Nation Prophets and wise Men, Matth. 23. 34. and of these must he be supposed to speak, when he saith, They be that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward, Matth. 10. 41. So that you see, the Christians had just reason to expect the Spirit of Prophecy should be again revived in their Days, and plentifully conferred upon them; and that both Jew and Gentile must have had sufficient Caution to question
question the whole Truth of Christian Faith, had not this Spirit of Prophecy been found among them: And therefore of the Completion of this Promise, we are assured.

First, from the Catalogue of Christian Prophets, mentioned in the New Testament and Ancient Writers of the Church. For Acts 11. 27, 28. mention is made of Christian Prophets coming from Jerusalem, and of Agabus, who foretold the Famine that hapned in the Days of Claudius Caesar, as (m) Josephus, (n) Suetonius and (o) Dio Cassius. In the 15th Chapter, we are told of five Prophets in the Church of Antioch, who whilom they were employed in the Publick Ministry, received a Divine Affirmation, commanding them to separate Barnabas and Saul, to some special Work to which the Holy Spirit had directed them, ver. 3. And Chap. 15. 32. we read of Judas and Silas, who being Prophets, exhorted the Brethren with many Words. And Chap. 19. 6. of Twelve Disciples, who when St. Paul had laid his Hands upon them, spake with Tongues, and prophesied. In the Revelations of St. John, mention is made of Christ's Servants the Prophets, Chap. 14. 6. and of the Blood of the Prophets slain by the Beasts, Chap. 18. 20, 24. and of the Prophets his Brethren, Chap. 19. 10. (p) Eusebius cites an Ancient Author, who speaks of Quadratus and others, as προφητεύοντες παρεξεραθμένοι, Inspired Prophets, and who declared, That the Prophecick Gift continued still in the Church. Moreover, as Joel had foretold, that in those days their Daughters and their Hand maids should prophesy, so we read in the History of the Acts, of four Daughters of Philip the Evangelist, who did prophesy, Acts 21. 9. In the Epistle to the Corinthians, of Women prophesying, 1 Cor. 11. 5. and in the Ecclesiastical History, of (q) Ammia of Philadelphia, a Prophecy.

In a word, there was not any Church in which this Gift of Prophecy was not frequent. We read of Prophets at Jerusalem, the Mother of all Churches, Acts 11. 27. in the Church of Antioch, Acts 13. 1. of the Gift of Prophecy in the Church of Rome, Rom. 12. 6. in that of Corinth and of Thessalonica, 1 Thess. 5. 20. and of Spiritual Perfection in the Church of Galatia, Chap. 6. 1. They are said to be placed in the Church in General, for God, faith the Apostle, hath set some in the Church, First, Apostles; 2dly, Prophets; 3dly, Teachers; as therefore the Apostle and the Teachers, to do the Prophets exercise their Functions in all Churches. They were given to the Church for ends which equally concern all their Assemblies, Christ having given some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ, Eph. 4. 11, 12. Now these are Ends in which all Churches must be equally concerned, and therefore we have reason to believe, that as Apostles, Evangelists and Pastors, so Prophets also were vouchsafed to them all.

Moreover, it seems evident, that at the first Foundation of a Christian Church among the Gentiles, there were no settled Pastors to perform the Publick Offices in their Assemblies, but they were generally performed by Prophets, or by Spiritual Men, who had the Gift of Prophecy, or were in the Assembly entitled to that Work by an Affirmation of the Holy Spirit. To clear up this, let it be noted:

First, That as soon as any Person then embraced the Christian Faith, they received with it the Gift of Prophecy, or of the Holy Ghost; so when Peter and John laid Hands on the Samaritan Converts, they received the Holy Ghost, Acts 8. 17. When Peter preached to Cornelius and his Friends, the Holy Ghost fell on all them that heard the Word, and they spake with Tongues, and magnified God, Acts 10. 44, 46. So also the Twelve Disciples of the Baptist, when St. Paul laid his hands upon them, spake with Tongues and prophesied, Acts 19. 6. So that this Gift of Prophecy was still contemporary with a Christian Church or Family of Christian Converts.

Note. Secondly, That the Apostles did not presently upon the Conversion of any number of Persons to the Christian Faith, ordain them Elders in every Church, but left them for a Season to the Conduct of those Prophets and Spiritual Men, the Holy Ghost had fitted for that Work. The Church of Antioch was converted, faith Dr. Lightfoot in the Fortieth Year of our Lord, and a great number of them turned to the Lord, Acts 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, Acts 14. 23. But in this interval, there were Prophets among them who ministered in their Assemblies to the Lord, Chap. 13. 2. The Inhabitants of the Isle of Creta were converted for some considerable

(m) Antq. I. 20. c. 2.  
(n) C. 12.  
(o) L. 60.  
(p) H. Ec. I. 5. 6. 17.  
(q) Ibid. I. 5. 6. 17.  
[ q ]
time before St. Paul sent Titus to them, to set in order the things which were lacking, and ordain Elders in every City, Chap. 1. 5. How were they then in the mean time supply’d with Teachers, and Men that ministr’d in their Assemblies, unless by Men inflamed by that Spirit which was shed on them abundantly at their Conversion? Chap. 3. 5, 6. And it may be-like an Eliminate of other Churches, by what was certainly performed in the Assemblies of the Church of Corinth, we cannot reasonably doubt the Truth of this Affirmation. For, where all the Publick Offices performed then in the Church were Prayer and Pithamody, expounding or preaching of the Word, and Eucharistic Oblations; all these are in the Fourteenth Chapter of the first Epistle ascribed to the Prophets in that Church, or to the Men endowed with Spiritual Gifts among them: For when they came together, some of them prayed, others composed Sacred Hymns by their Spiritual Gifts among them: For when they came together, some of them prayed, others composed Sacred Hymns by their Spiritual Gifts, ver. 15. their Prophets did then teach for Education, Exhortation and Comfort, ver. 3. and 31. they also did then παρασιδευειν, βλέφας, which is the Word used for Consecration of the Eucharist, Chap. 10. 16. and 25. εὐχαριστεῖν, Give Thanks, which is the Word used in our Lord’s Institution of this Sacrament, 1 Cor. 11. 21. and at this Thanksgiving the People answered, Amen, (r) as they were wont to do at the Celebration of the Sacrament, ver. 16. 17. That all, or any of these things were done by staid Pastors, we never read in the Epistles to that Church. And this seems yet more probable, touching the Church of Corinth, because there seems no Order observed among them in their Prophecy, and no Subjection of the Prophets in their Assemblies, to any Rules in that Church. When the incestuous Person was to be delivered up to Satan, this was done by the Authority of St. Paul, with the Concurrency of the whole Assembly; When you are met together, faith he, deliver such a one to Satan, 1 Cor. 5. 4. put away from your selves that wicked Person, ver. 13. And when he speaketh of this Art of Discipline, he calls it εἰμι τοῦ ἡμῶν, the Punishment inflicted by many, 2 Cor. 2. 6. See the Note there. And when the same Person was to be abjured, there is no Direction sent to any Rulers of the Church to give him Abjuration, but all seems immediately to be done by the Authority of St. Paul, and by the whole Assembly. And lastly, in the Epistle sent from Corinth to the Church of Rome, we find not any Salutation sent to Rome, from any Bishop or Elder of the Church of Corinth, but only from the Kindred of St. Paul, from Gaius the Hes of that Church, Erastus the Chamberlain of the City, and Quartus a Brother, Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no staid Pastors in the Church of Corinth, which makes it necessary, that the Affairs of their Church Assemblies should be wholly managed by their Prophets, and Spiritual Persons.

It seemeth also highly probable, this was the case of other Churches, since the Apostle directing his Epistles to many of them, maketh no mention of any Church Governors amongst them, either in the beginning of them, as he doth in his Epistle to the Philippians, or the Salutations at the close of them, as he doth in the Hebrews, saying, Salute all the Persons who have the Rule over you, Chap. 13. 24. For instance, there is no Direction of the Epistle writ to the Galatians to any Church Governors among them, no Salutation of them in the close of it, no charge against them for sufferings those great Disorders which had obtained in that Church, no Exhortation to them to take heed to their Ministrv, or to oppose themselves to the Deceivers then crept in among them; but there are plain Directions given to the Spiritual Men, or to the Prophets then among them, in their Words, Brethren, if any Man be overtaken with a Fault, ye that are Spiritual, i.e. who are endowed with those Spiritual Gifts which enable you for Publick Ministrations in the Church, restore such a one in the Spirit of Meekness, Chap. 6. 1. (See the Note there,) which makes it highly probable, that Church was managed not by staid Pastors, but by Prophets, and Spiritual Teachers of the Word.

Thus also seemeth it, to have been in the Church of Thebassiana. For (Verf. ) we find no notice taken of them in the front of the Epistles to them, no Salutation of them in the close; the Words of Salutation being only these, Salute all the Brethren with an holy Kiss (Greek.) We find no Directions given to them in particular, but only to the Brethren in general, touching such Matters as must have related to their Office only, or chiefly, had they been settled Rulers in that Church. The Charge, 1 Thes. 5. 14. runs thus: We exhort you Brethren, warn them that are unruly, comfort the feeble-minded, support the weak. And, 2 Thes. 2. 6. thus, We command you Brethren, in the Name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walks disorderly, and not according to the Tradition which ye have received from us. And, ver. 13, 14. And ye Brethren,—if

The General P R E F A C E.

any Man obey not the Word by this Epistle, note that Man, and have no Company with him, that he may be offended; yet count him not as an Enemy, but admonish him as a Brother. And lastly, to these Brethren the Adjuration mention'd, Chap. 5. 27, is directed, charging them by the Lord, that they should be read to all the beloved Disciples, 1 Cor. 14. 24, 25. The fame may be observed of the Epistle directed by the fame Apostle to the Church of Rome, for 'tis directed in the General, To all that are in Rome, beloved of God, and Saints called; and among the numerous Salutations in the Close, we find not one directed to any named Saints of that Church, but this we find, that having finifhed his great Disputation concerning Justification, and the Rejection of the Jews, he exhorts them to be wise to Sobriety, as God had distributed to every one the measure of faith, Chap. 12. 3, and adds, Having therefore Gifts differing according to the Grace given to us, whether it be Prophesying, let us prophesye according to the Proportion of Faith, ver. 6, or Ministry, let us wait on our Ministry, or he that teacheth on Teaching. Now evident it is, that both the Prophets and Teachers in those Times, are reckoned as Men who exercis'd those Offices by a Spiritual Afflatus, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchsafed to them; whence they are styled in the Words now cited, άρτανίοποι, Spiritual Gifts. Hence therefore it is highly probable, these were the Men who then prel'd in their Assemblies, and exercis'd Sacred Offices in the Church of Rome. Now if these things were so, all Christian Churches at their first Conversion to Christianity, must have a sensible and constant Demonstration of the Exercis'e of these Spiritual Gifts in their Assemblies, and a certain Evidence of the Divine Presence with them, and of the Truth of the Profession they embrac'd. This will be further evident, if we consider what is ascrib'd to these Prophets, what Demonstrations they afforded, that they were truly ascrib'd by a Divine Afflatus.

In Prosecution of this Head, I do acknowledge that Prophesyes doth 1 Cor. 14. 29, signify, expounding the Scriptures, for Exhortation, Edification and Comfort, but then it signifies the doing this by a Divine Afflatus; and when this Gift was exercis'd by Singing, or by praying God, this was still done, as Holy Scripture doth inform us, διὰ πρόφασαν, in Psalms, and Hymns, and Odes, composed by the immediate Impulse and Afflatus of the Holy Ghost, for upon that account alone, could this be stiled Praying, and Singing in the Holy Ghost, and mention'd as an infaunce of their Spiritual Gifts; and such a Manifestation of the Spirit did attend them in this Exercis'e, as made it safe for others to discern that they were Prophets; for either with the Gift of Prophesye they had the Gift of Tongues, as in the first Exuffiation of the Holy Ghost, when they spake with other Tongues the wonderful things of God, Acts 2. 11, and thereby they're the Spirit of Prophesyes which God had promis'd by his Servant Joel, was fulfilled upon them, and on Cornelius and his Kinmen, the first Gentile Converts; for by this were the Jews convinced, that God had shed on them also the Gifts of the Holy Ghost, that they heard them speak with Tongues, and mourn'd God, Acts 10. 44, 45. Or,ady, they foretold things future and contingent, that the Spirit of Prophecy, according to the Spirit He would send, should be the things to come, v. 12. Thus we find mention in the Sacred Story of the Prophet Agabus, who foretold the Year before, that Death which hapned in the Reign of Claudius, Acts 11. 27, that other Christians might be mov'd by this Predication, to fend their Charity to their Brethren where the Famine pinch'd them most, as it did in Judea, faith Josephus; and of Timothy, chosen to be an Evangelist, according to the foregoings Prophesyes concern'd him, whence by the Ancients this Gift was stiled, ἡ προφητεία, the Gift of Fore-Knowledge.

Moreover, in the Epistles of St. Paul, we find not only mention of Prophets settled in the Church, and of Prophesyes reckon'd among the Gifts of the good Spirit, but we find him comparisg it with other Gifts; particularly, (first,) with that of Tongues, and preferring it before that Gift, as being such a Gift as tend'd more to the Edification of the Church, for greater is he that prophesyes, than he that speaketh with Tongues, faith the Apostle, for he that speaketh with Tongues edifieth himself only, but he that prophesyes edifieth the Church, 1 Cor. 14. 2, 5. Hence he declareth his Dehre, that they should neither prophesyes, nor speak with Tongues. (udy.) It He compares it with that of Charity, declaring in that case, that Charity excels it, because, thou have the Gift of Prophesyes, and understand all Mysteries, and all Knowledge, yet if we have not Charity we are nothing, 1 Cor. 13. 2, and because Prophesyes shall cease, but Charity never ceaseth, ver. 8. Moreover, he gives Directions to Prophets, to prophesye, according to the proportion of Faith, Rom. 12. 6, to prophesye successively, or one by one, and let the other Prophets judge, 1 Cor. 14. 29, and to hold their Peace when anything is revealed to another Prophet, ver. 10. He also blames them for prophesying all together, in a confused manner, and without Observation of due Order, and for suffering their Women to prophesye in the Church, ver. 30.

[ e 2 ]

And
And yet after all these Directions, he exhorts them to 
courte Prophefs, and faith, Quench 
not the Holy Spirit, defpife not Prophefes. 1 Thess 5. 19, 20. Now these things give us 
an unquestionable Evidence, that this Gift was then plentifully confered upon the Church 
of Christ; for could the Apostle talk with fo great Confidence in his Epiftles directed to 
Christian Churches, of Prophefes, and a Gift of Prophefes vouchfated to them, and settled 
in the Church by God? Could he speak fo much of the Edification, which the Church 
received by those who had the Gift of Prophefes, and of the Revelations which they made 
by Virtue of it, and of the Eftect it had on Unbelievers, to force them to acknowledge, 
that God was present with the Church? Could he compare it with other Gifts then ex-
tant in the Church, and give it the Pre-eminence above them, and with the Grace of Cha-
ritv, exalting that even above Tongues and Prophefes? Could he give Directions to the 
Prophefs then among them, how to exercife this Gift, and chide them for abusing it? 
Could he lay to them, Courte and defpife not Prophefes, and could he close thofe Sayings 
with thofe Words, If any Man be a Prophet, or Spiritual, let him acknowledge, that the 
things I write to you are the Commandments of God? 1 Cor. 14. 37. I fay, could he have 
written all thofe things in fuch Epiftles as were embraced, as the Word of God, had it 
not been beyond exception, that there was fuch a Gift of Prophefes vouchfated to, and 
exercifed in the Church of God.

Lastly, Of the Continuance of this Gift of Prophefes, not only in the Age of the Aprèsles, 
but also in the Age foceeding, we have fufficient Evidence from the beft Writers of the 
Christian Church. For,

First, Herman, Contemporary with St. Paul, speaks of this Gift as ftill remaining, and 
ftually praftifed in the Church of Christ: For he profefly gives Rules, by which all 
Christians might diftinguifh betwixt true and falfé Prophefs, thofe who were acted by an 
evil Spirit, and thofe who were acted by the Holy Ghost, faying, That he who had the 
ethical Spirit, came not into the Congregation of Jews Men; or if he came thither, (L. 2. 
c. 11.) Obmudeft, nec quidquam posuit loqui, He was presently struck dumb, 
and had no power to speak before them. But (7) when a Man comes, faith he, 
who hath the Spirit of God, into the Congregation of the Jews, and prays to God, he 
is then filled with a Divine Affluence, and speaks as God saith. Whence two things are 
 evident:

(Firft.) That he fuppofeth there were then Men in the Church inspired with the Spirit 
of Prophefes. (2nd.) That this Prophetical Affluence came upon them, and was exercifed 
by them in the Assemblies of the Church.

Of the Continuance of this Gift in the Second Century, we have a signal Testimony of 
the Church of Smyrne, declaring, That Polycarp their Bishop, was Ιεραρχας Σουλομανον, Σ βιογραφιαν, an Apoftolical and Prophetical Teacher; for, fay they, (7) every Word he spake, 
hath been already fulfilled, and is to be fulfilled.

Eusebius makes mention of (u) Quadratus as an Apoftolical Man, and one of the firft 
Order of their Successors, who was, faith he, ἔντεκας ἀναπαραστάτης, celebrated for his 
Prophetical Gift.

Justin Martyr speaks of himfelf, as a Disciple of the aprèsles; and Methodius faith, 
He was not far from the aprèsles; now he expressly faith to (w) Trypho, ἰδικία ὥστε καὶ ἀνα-
νείνῃ Σεβασμόν ψυχήματα, we have fuch Prophetical Gifts among us.

Irenæus was also near to the aprèsles Times, faith Bafili and St. Aquilus; and he not only 
declares, That fome Christians had then (x) τικα τοιοωντας ψυχήματα, τα φυσικά 
χριστιανόντα, the Knowledge of Things future, and Visions, and Prophetical Predictions, 
but confirms this from what he and others had then heard; for, faith he, St. Paul calls them per-
fet, who had received the Spirit, and by him spake with all Tongues, καὶ ἀνεπίστευτον ἀναπαραστάτης, 
and also we have heard many Brethren in the

(x) Καὶ ἀνεπίστευτον ἀναπαραστάτης, which is printed in the Church Vulgate.


(z) P. 338. B.

(w) L. 2. c. 37.
The General Preface.

Church, who had Prophetic Gifts, and by the Spirit spake with all Tongues, and discovered the Secrets of Men, and expounded the Mysteries of God. Moreover, these things are in this Matter very remarkable.

First, That by this very Argument, the Christians of the Second and thirtieth Century, endeavoured to convince the Jews, that their Religion was to give place to Christianity, that God had left their Synagogues, and was now efficaciously present with those Churches who had embraced the Christian Faith, because that Gift of Prophecy which formerly had been peculiar to the Jewish Church, had now entirely left them, and was translated to the Assemblies of Christians, among whom they remained, until, to that present time, as hath been proved already by the Testimonies of Justin Martyr, in his Dialogue with (2) Trypho. Thus to Celsus, pleading in the Person of a Jew for that Religion against Christianity, Origen declares, That the Divinity of Christ had transferred his Providence from the Jews, to the converted Gentiles; for, faith he, we may see them after the coming of our Lord, entirely deferted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles, (a) καὶ οὐκ ἔχειν οὐδὲν μείζον Χριστιανοῦ ἱερατείαν, καὶ μηδὲ προφητείαν, of which some considerable Footsteps have so long remained among Christians.

2dly, The Cafe of Montanus, and his Followers, pretending to this Gift of Prophecy, hath in it many Circumstances, which plainly shew, this Gift did still continue in some measure in the Church. For,

(First,) Eusebius informs us, That when Montanus, Alciabides, and Theodotus in Phrygia, pretended to the Gift of Prophecy, (b) many believed they might be Prophets, because many extraordinary Operations of the Divine Gift, were still performed in divers Churches.

(2dly.) They confute the Montanists pretence to this Gift, by the Fallahuds which they utter'd; Maximilla, one of his Prophesied, having declared, That after her, there should be no Prophets, but the contumacation of all things; and because they left no Prophets to succeed them, whereas, say they, (c) the Prophetic Gift is to continue in all Churches; which shews, it did continue then; for otherwise, this Objection must have been as strong against the Church of Christ, as against the Sect of the Montanists. And, Lastly, They confute them from their way of Prophecying, they speaking still in Esphases and strange Emotions of their Minds; Whereas, say they, (d) the Prophets under the Old Testament, and ours under the New, Agabus, Judas, Silas, Quadratus, and many others, were never subject to such Esphases; whence they concluded, μη δὲν προφήτης ἔχοντα λαλήσαι, that Prophets must not speak in Esphases.

Lastly, It farther is observable, that some Heretics denied the Gospel of St. John, because he had so fully spoken of the Promise which our Lord had made to his Disciples, That he would send the Comforter to teach them all things, and shew them things to come. They rejected also the Epistles of St. Paul, because in his Epistle to the Corinthians, he had so fully spoken, de propheticis charitatisibus, of the Prophetical Gifts. Now these, faith (y) Irenæus, are unhappy Men who choose themselves to be false Prophets, i. e. to speak in God's Name, when they confess they are not taught of God, and who endeavour to repel the Grace of Prophecy from the Church; which Words suppose it was extant in the Church of God.

§ XIII. There is one other Divine Gift which beareth some affinity to that of Prophecy, which therefore I shall briefly handle, viz. that of discerning Spirits. Now this import not only the Skill of discerning betwixt true and false Prophets, which he that had seems by (2) St. Clement to be filled, ἐν τῇ δεικνύσει τῶν ληστῶν, a wife Man in discerning words,
or in distinguishing betwixt the lying Wonders, and Magical Operations of evil Spirits, and the Powers of the Holy Ghost, which must be in some measure common to all Christians, they being all enjoyed to try the Spirits whether they be of God, 1 Thess. 5. 20.

1 John 4. 1. But chiefly it signifies the Power of discerning the inward Operations of the Soul, and of discovering the Secrets of Mens Hearts. Thus of the Prophets of the Church of Corinth, every one, faith St. Paul, hath his Revelation: And again, if ye all prophesie, and there come into your assembly, one who is an unbeliever, or uncertain, he is convinced of all, discerneth the heart, and so falling down upon his face, he will worship God, and declare that God is in you of a truth, 1 Cor. 14. 14, 26, 30. So Peter discerned the Heart of Ananias and Saphira, laying to Ananias, Why hath Satan filled thy Heart to lie to the Holy Ghost? And to Saphira, Why have you agreed to tempt the Holy Ghost? Acts 5. 3, 9. i.e. having joined your selves to the Assembly of Christians, where you have had so great Experience of the Affirmation of the Holy Spirit, to declare the Secrets of Men, why, after such Experience, have you dared to lie in the Assemblies of such Men in which the Holy Spirit thus refides, and thereby show you doubt his Power to reveal what you have fraudulently conceal'd? He also knew the Heart of Simon Magus, for to him he spake thus, Acts 8. 22, 23. I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity. This by this Gift that St. Paul at Lystra looking upon a blind Man, said, he had faith to be healed, Acts 14. 9. (a) Ignatius also speaks of the Spirit in him that did εις αυτον την ιδανιαν οπας ᴵ ὑπηρετον, (b) Irenus, that the Brethren which had the spiritual Gift, did ὑπερετον συγκοινωνιαν, and discover the hidden things of Men.

It was discovered in discerning Mens Fitness or Qualifications for any Office in the Church, and accordingly in setting them apart for that Office. Thus the Holy Ghost, in the Prophets, said, Separate me Barnabas and Saul for the work to which I have called them. Thus is the Holy Ghost said to have made the Bishops and Presbyters in Asia the Overseers of the Churches there, Acts 20, 28. Because, as (c) Clement Romanus faith, the Apostles constituted Bishops and Deacons, according to ordination, approving of them by the Spirit. And (d) Clement of Alexandria, that St. John ordained to be of the Clergy, ης ἦς η κατ' ορντων, them who were signified to him by the Spirit. And (e) Ignatius faith of the Bishop's of his time, that they were constituted not by Men, but by the Lord himself, by the Council of Christ Jesus.

§ XIV. I proceed. Lastly, To shew the reason we have to believe that these extraordinary Gifts were equally conferred upon all the other Churches, as upon those which the Apostles mention in their Epistles. This we may gather,

1st. From these Expressions of St. Paul to the Church of Corinth, in which they were so plentifully expressed, for his Enquiry to them runs thus: What is it wherein you were inferior to other Churches? 2 Cor. 12. 13. And his Affection thus, In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other Churches in no gift, 1 Cor. 1. 5, 7. Which words plainly intimate, that all other Churches were plentifully endowed with these Gifts.

2dly. This also may be gathered from the Reason of the thing: For the Operations of the Holy Ghost are said to be designed for these ends; 1. The Confirmation of the Testimony, and the Faith of Christ, 1 Cor. 1. 2. and their establishment in Christ, 2 Cor. 1. 21, 22. 2. The edification of the Body of Christ, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. To be a pledge and earnest of their adoption, and their future happy state, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6, 7. Eph. 1. 13. 4. To be their comfort under persecutions, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now these are ends as necessary for all, as for any Christian churches, who must all equally need the Confirmation of their Faith, the Work of the Ministry, the Perfecting the Saints, and the Edification of the Body of Christ, the Support and Comfort of the Spirit under Persecutions, the Pledge and Earnest of their future Hopes.

3dly. This also may be gathered from that Account which the Apostle gives of spiritual Gifts, and Spiritual Persons in the Church. The Gifts given for the Edification of the Church in general are these, the Word of Wisdom, and of Knowledge, the Gifts of Healing, the working of Miracles, Prophecy, discerning of Spirits, kinds of Tongues, and the Inter-
The General PREFACE.

pretation of them. 1 Cor. 12, 8, 9, 10. The Persons exercising them are mentioned thus; God both set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then the Gifts of Healing, &c. v. 28. And in the Epistle to the Ephesians thus, He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying the Body of Christ, Eph. 4. 11, 12. Which places evidently shew that these were Gifts designed for the benefit of all the Churches of Christ in general, and exercised by these Persons as they went about to plant, or to confirm the Churches, the Power of Miracles, and the Gift of Healing, being also exercised by them in Confirmation of that Faith they preached according to our Saviour's Promife. So that these Gifts seem for some time constantly exercised by the Members of each Church in their Assemblies, and others by those Persons who preached the Gospel first among them, or travel'd to confirm the Churches, and so all had Experience, more, or less, of these Spiritual Operations done among them.

Lastly, From the Consideration of that Baptifm which they all generally received, for as the Promife ran to the Jesus in general, that they should be baptized with the Holy Ghost, Matt. 3. 11. to every one that would believe, and be baptized, that they should receive the Holy Ghost, Acts 2. 38. and that because the Promife was to them, and to their Children, εἶτεν μειον τοῖς μωροῖς, and to all that were afar off, even as many as the Lord should call, so was this Promife signally fulfilled to the Believers of the Jewifh Nation, who being enlightened, proved, that is, baptized, they also received of the Spiritual Gift, and were made Partakers of the Holy Ghost, and of the Powers of the World to come, Hebr. 4. 5. See the Note there: And great Grace was upon them all, Act. 4. 33. To the Believers in Samaria, for when the Apostles, Peter, and John, laid their hands upon them, they received the Holy Ghost, Acts 8. 17. To the Converts of the Gentiles, for by one Spirit they were all baptized into one Body, 1 Cor. 12. 13. and after they believed, they were all sealed with the Spirit of Promife, Eph. 1. 13. they being favored, by the washing of Regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ, Tit. 3. 5. All Christians therefore being made Members of Christ's Body by Baptifm, all Christian Churches, and Bodies must have these powerful Gifts conferred upon, and exercised by some of the Members of those Churches, to the edification of the whole.

Accordingly it is declared by Justin M. of them who were conversed to the Christian Faith, that being (a) baptized in the Name of Christ they received, some the Spirit of Knowledge, some of Counsel, some of Fortitude, some of Healing, some of Fore knowledge, some of Doctrine.

§ XV. To conclude, the Primitive Prophets, and Martyrs for the Christian Faith afford us a full Testimony of the Continuance of these Gifts and Operations of the Holy Ghost in the next Ages of the Church. (b) Clement Romanus, in his Epistle to the Church, of Corinth, faith. There was παιδαμενιν πνευματος δυστυχι της εκκλησιας αυτης, a full Effusion of the Holy Spirit upon them all. (c) Ignatius faith of the Church of Smyrna, that she was εν των γυμναις, favoured with all Gifts, and was deficient in none. (d) Justin faith, That even their Men and Women had the Gifts of the Holy Ghost. Epiphanius, having mention'd the first Order of the Successors of the Apostles, he faith, that (c) even then they performed many wonderful Works by the Holy Ghost. (e) Tertullian, faith (f) Ireneaus, to infall uponParticulars, for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles the worketh for the good of Heathens, are innumerable. This he faith after he had enumerated among the Gifts then given to Believers the casting out of Devils, Prophecy, the Knowledge of things future, the healing the sick, and the raising the dead. And when Montanus appeared, there was not only in the Church the Gift of Prophecy, but in divers Churches (g) many other strange Works performed by the Divine Gift.

(a) Ου με μη χαπιδαμενιν πνευματος δυστυχι της εκκλησιας αυτης, εις ευνοιας, εις δωρεαν, εις αλληλοουσιαν. Dial. cum Tryph. p. 258.
(b) § 2. (c) From Ep. ad Smyrn. 
(d) Παρ' αυτω εντυπωσας, εις κοινωνιας, εις νοειας, χαπιδαμενιν πνευματος δυστυχι της εκκλησιας. Dial. cum Tryph. p. 315. D.
(f) Ου με μη χαπιδαμενιν πνευματος δυστυχι της εκκλησιας αυτης, εις ευνοιας, εις δωρεας, εις αλληλοουσιας. Lib. 2. cap. 57.
The General Preface.

Here then we find, by all these early Testimonies, that in the two first centuries many Gifts of the Holy Ghost were still continued in all Churches, that every one at their Baptism received some or other of them. These also are Relations not of things past, or of things done in a corner, but of things commonly performed in the face of the Assemblies, and to confirmed by the joint Testimonies of all Christian Churches; they were Miracles which their own Eyes had seen, Tongues and Prophetick Gifts which their own Ears had heard; Gifts which they used against the Jews and Heretics for their Conviction; and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to esprofse and persever to the end, in the Profession of the Christian Faith. This therefore is, faith (b) Origin, niam koiokes to, the proper Demonstration of our Jesus, no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himself to others, or engaged that Believers should generally receive it, none ever pretending to enable their Followers to Speak with Tongues, discover the Secrets of Mens Hearts, or confer all, or any of these Gifts upon their Professors. It also must be owned as a most convincing Demonstration of the Truth, and the Divine Original of that Faith which minisfired these Gifts so plentifully to its Professors.

§ XVI. And oh that all who by this Demonstration of the Spirit are convinced of the Truth of Christian Faith, would seriously consider how much it doth concern them, in point of Interest and Wisdom, to yield to Obedience to all the Precepts of that Faith! For, if the Gentiles were given up to vile Affections, and a reprobate mind, Rom. 1. 24, 26. only for Sins committed against the dim and the imperfect Light of Nature; if the Jews received a just recompence for every Transgression of the Law delivered by Moses to them, how shall we escape if we neglect this great Salvation, which at the first was spoken by the Lord, and was confirmed by them that heard, God bearing witness to it by divers Signs and Wonders, and Distributions of the Holy Ghost? Hebr. 2. 3, 4. And to this end, consider,

1st. That by our Disobedience to the Christian Precepts we contradict the great Design of all these Demonstrations of the Holy Spirit, they being all intended, faith St. Paul, to make the Gentiles obedient in word and deed, Rom. 15. 18.

2dly. That all our Certainty of Christian Faith doth highly aggravate the Guilt of our Transgression of the Christian Precepts: For the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily difformed, and so our Ignorance of them must be less excusable; and we cannot reflect their Evidence, but we offer Violence to the Convictions of our Consciences, and so we have no cloak for our Sin.

3dly. That though we own the Christian Faith, and our Lord Jesus; yet whilst we live in Disobedience to his Precepts, God looks upon us as mere Infidels, such as in words profess to know him, but in works deny him, being disobedient, Titus 1. 16. Our Faith at least must be irrational and absurd, for why call ye me Lord, Lord, faith Christ, and do not the things that I say? Luke 6. 46. And twill be as unprofitable, as it is irrational; for though we know these things, we only can be happy if we do them, John 13. 17.

To conclude all, Our Convictions of the Truth of Christian Faith, add Strength to those Engagements and Encouragements which that Religion offers towards a Virtuous and Holly Life; for if all that is delivered in these Sacred Records be the revealed Will of God, then all the Promises and comfortable Passages contained in them, will be assuredly made good to all obedient Christians, and the Assurance of such inestimable Blessings as the Gospel promiseth, must lay upon us strong Engagements to be steadfast and unmovable, always abounding in the work of the Lord, as knowing that our Labour shall not be in vain in the Lord.

(b) Contra Celsum, lib. 1. p. 5.
THE PREFACE TO THE EPISTLE TO THE ROMANS.

It is the general Note of the Ancient Commentators, that though this Epistle be in place the first of all St. Paul's Epistles, yet was it not first written by him; but was * the last of all be wrote from Asia, Macedonia, and Achia, before he went to Rome: The Epistles to the Thessalonians, to the Corinthians, and the Epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written + to the Imperial City, as some thought, or for the Excellency of the Doctrine contained in it, as others do confesse. So saith Theodoret in his Preface.

It was written from Corinth, as the same Ancients note for he calleth Erafus the Chamberlain of the City from whence he writ it, Chap. 16. 23, and he had his abode at Corinth, 2 Tim. 24. He calleth Galus his Host, i.e. the Man with whom he lodged, Chap. 16. 23. now he was a Corinthian, i.e. C. 1. 14. He commendeth to them Phæbe, a Servant of the Church at Chenchrea, Chap. 16. 1, now Chenchrea was a Port of Corinth. Moreover it was Written thence, not when St. Paul travelled through Greece, Acts 20. 2. for that then he came to Corinth is not said; nay, it is gain said by St. Paul himself, who in his Second Epistle to the Corinthians, writ the same year with this, excepteth himself for not coming to them, Chap. 1. and declares, that the third time he was ready to come to them, Chap. 13. 1. Add to this that when he writ this Epistle to the Romans, he knew the Contributions of the Church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. 15. 25-28. Whereas when he travelled Greece, and came to Macedonia, Acts 20. 1, 3, they either indeed were not so, or at the least he knew not that they were so, and therefore sent first Titus, and then his Second Epistle to them, that they might be so, Chapters 8, 9.

It was written to the Romans when he had not seen them, Chap. 1. 11. and before he was gone up to Jerusalem, for he was but then going thither, Rom. 15. 15. and purposed from thence to go by Rome to Spain, v. 28. And so it must be written A. D. 57. for we find him at Jerusalem, Acts 21. 6. and a Prisoner under Felix in the fourth Year of Nero. See Dr. Pearson, Annal. Paulin, p. 15, 16.

That the Church of Rome confin'd partly of the Jews then dwelling there, we learn both from the 15th Chapter, where the Gentiles are exhorted to bear with their weaknes. And from the 15th Chapter, where he speakes thus, I have written unto you more boldly and with purpose, as to the Gentile part. See the Note there, v. 15. 16. And from the Salutations sent to them at Rome, they being chiefly sent to them of the Jewish Nation. The two Great Doctrines laid down in this Epistle, are (1.) That of Justification by Faith alone, without the Works of the Law. Of which see the Preface to the Epistle to the Galatians. And (2.) The Mystery of the Calling of the Gentiles, the Rejection at present of the Jews, and the recalling of them when the fulness of the Gentiles was to come in.

Lastly, It is observable, that among all his Salutations to those of Rome, he hath not one directed to St. Peter, nor doth he give us any hint that St. Peter then had ever been at Rome, or planted any Church there, which, as it makes it highly probable he had not then been there at all, so doth it make it certain that St. Paul knew not of his being there when this Epistle was ended.

* Παντὸς ἰσχύος ἐκ τῆς ἁπατίας ἢ Μακεδονίας ἢ Αχαίας ἐκμπαθοῦντος. Chyrry, Theodoret.

† Τὴ μεσολόγγιον εἰς τὴν ἀλήθειαν ἑξέφθερον ἢ τὴν ἀνευμένην ἑκκλησίαν ἢ τὴν ἀλλήλων διδακτικὴν, τιμᾶς ἢ ἰδίας ἢ τὴς ἀληθείας ἢ τοῖς ἀνθρώποις ἢ τοῖς θεολόγοις ἢ τῇ ἀλήθειᾳ ἢ τῷ παντὶ ἀληθείᾳ, ἢ τὴν ἔκφρασιν ἢ τῆς ἡγεσίας ἢ τῆς ἀλήθειας ἢ τοῖς ἀνθρώποις ἢ τῇ ἀλήθειᾳ ἢ τῷ παντὶ ἀληθείᾳ, ἢ τῇ ἀλήθειᾳ ἢ τῷ παντὶ ἀληθείᾳ, ἢ τῇ ἀλήθειᾳ ἢ τῷ παντὶ ἀληθείᾳ. Theodoret.
A Paraphrase with Annotations on the Epistle to the Romans.

CHAP. I.

1. Verse 1. Paul, a Servant of Jesus Christ, called to be an Apostle, separated to the Gospel of God.

2. Which [Gospel] he had promised afore by his Prophets in the holy Scriptures [speaking in them.]

3. Concerning his Son Jesus Christ our Lord, who was made of the Seed of David according to the flesh, [Acts 2:30. 2 Tim. 2:8. and]

4. Declared to be the Son of God [invested] with Power, according to the Spirit of Holiness [refusing in him without measure, John 3:34. and] by the Resurrection from the dead.

5. By whom [that raised and invested with all power, and sitting now not as a Prophet, but as Lord of all, by the whole fulness of the Godhead] we have received [Grace, and Apostleship [i.e. the office of an Apostle, and the Grace belonging to it] for obedience to the Faith among [Gr. in] all Nations.

6. Among whom are ye also the called of Jesus Christ.

7. [I Paul write] to all that be in Rome beloved of God, called to be Saints, [Gr. Saints called. See Note on 1 Cor. 1:1. willing] Grace [may] be [given] to you from God our Father, and [from] the Lord Jesus Christ.

8. [And] I thank my God through Jesus Christ [the Fountain of all our Blessings, Eph. 1:3.] for [the Conversion wrought in] you all [so visibly] that your Faith is spoken of throughout the world.

9. [This happy success of the Gospel being very grateful to me,] for God is my witnes, whom I serve with my spirit in the Gospel of his Son, that without ceasing [Gr. bow unceasingly] I make mention of you.

10. Making request [Gr. requesting] always in my prayers to come to you, by any means, now at length, I might have a prosperous journey by the will of God.

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

12. That is, that I may be comforted together with you, by the mutual Faith, both of you [through faith receiving] and me [by faith imparting these gifts.]

13. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come to you, that I might have some fruit among you also, even as among other Gentiles, though through many hindrances I have not been able to accomplish my purpose, Ch. 15:22.

14. For [as] I am a debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise, [as having by God the dispensation of the Gospel committed to me for their sakes, 1 Cor. 9:6.]

15. So, as much as is in me, 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 [attended with] the power of God to salvation, to every one that believeth, to the Jew first, [to whom it was by God's appointment to be first preached, Acts 3:26. and 13:48.] and also to the Gentile.

17. For therein is the Righteousness of God revealed from faith to faith, [Gr. the Righteousness of God by faith is revealed to beget.
Chap. I.

the Epistle to the Romans.

1. beget in men faith] as it is written, but the just shall live by faith.

18. [And this way of justification, or obtaining Remission of Sins, is necessary to exempt all men, whether Jew, or Gentile, from the wrath of God.] for, to begin with the Gentiles: k the wrath of God is revealed from heaven upon all ungodliness, and unrighteousness of [those] men who hold the truth, [they know by the light of nature] in unrighteousness.

19. Because that which may be known of God [by the light of Nature] is manifest in, or, so to them, for God hath shewed it to them.

20. For the invisible things of him from the Creation of the World are clearly seen, [or, are clearly seen (even) from the creation of the World] being understood from the creation of the things that are made, [i.e. by his works] even his eternal Power and Godhead; so that they are without excuse; [viz. who do not worship him alone as God, who is the Creator of all things; but rather give the worship due unto him, to the works of his hands.]

21. Because when they knew God, they glorified him not as God, [by giving him the honour due to the Deity, neither were thankful] [to him, who gave to all men, life, breath, and all things, Acts 17.28 and 14.17] but became vain in their imaginations [of him], and their foolish heart was darkened.

22. Professing themselves to be wise, and surposing that name, V. 14, 1 Cor. 1. 20, 21: they became, [in their alliances] fools.

23. And changed the glory of the incorruptible God into an image made like to corruptible man, and 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 bodies among themselves, [as did the Sodomites and Canaanites of old, Acts 13.18, than esq; 1 Kings, 127.]

25. [As being also men] who changed the truth of God into a lie, worshiping as God, [who by nature were no Gods, Gal. 4. 8, or only Demons, 1 Cor. 10, 20, and they] served the Creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them [further] up to vile affections, for even their women did change the natural use of the women, burned in their lusts one towards another, men with men working that which was unfeemely,[Gr. Sirihineis] and receiving in themselves that recompense of their error which was met; (i.e. being given up thus to do dishonour to their own Bodes) [See Lucian, Eldy, neq kounev, & skamou.]

27. And also the men, leaving the natural use of the women, burned in their lusts one towards another, with men working that which was unfeemely,[Gr. Sirihineis] and receiving in themselves that recompense of their error which was met; (i.e. being given up thus to do dishonour to their own Bodies) [See Lucian, Eldy, neq kounev, & skamou.]

28. And as they liked not to retain God in their knowledge, [viz. God gave them up to a reprobate mind, to do those things which were not convenient: [Thy]

29. Being filled with all unrighteousness, fornication, wickedness, covetousness,欺诈, malice, full of envy, contention, deceit, malignity, whippers,

30. Backbiters, haters of God, despightful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

32. Who knowing the judgment of God, [viz.] that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them.

Annotations on Chap. I.

a. Verse 1. [Amittened, separated.] He in this word seems to allude to his former Separation when he lived a Pharisee, i.e. one separated from all Ceremonial Deference, and from the People of the Earth, i.e. the Common People, who observed not the exact Rules of Legal Purity; saying, that he was separated now, not to a nicer Observation of the Jewish Rites and Customs, but to the Preaching of the Gospel of God; and the affinity betwixt this, and the Epistle to the Galatians, both as to Matter and Style, inclines me not to interpret the Apostle of the Separation mention'd Acts 13. 2, where the Holy Ghost faith, separate me Barnabas and Saul for the work of the Ministry, to which I have appointed them, but of God's separating him from his mother's womb, and calling him to that work, Gal. 1. 15.

V. 4. [Oswin declared to be the Son of God.] Christ, while he was on Earth, declared that he was the Son of God, whom the Father had sanctified, and set apart to his Prophetic Office: Accordingly the Spirit of God descended on him at his Baptism, and a voice from heaven said, This is my beloved Son in whom I am well pleased; this he proved from the powerful Works wrought by him, that he was the Son of God, sanctified and consecrated to his Office by the Spirit of God abiding in him, and so was in the Father, and the Father in him, declaring that he did his Miracles by the Power of the Holy Ghost, and by the Spirit of God did call out Devils, Matt. 12, 28. And thus St. Peter represents this Prophet to Cornelius, saying, God anointed Jesus of Nazareth with the Holy Ghost, and with power, who [therefore] went about doing good, and healing all that
that were oppressed of the Devil, for God was with him, Acts 10. 38. And thus it seem-eth necessary he should act in his Prophetic Office, a Prophet being a Person sent from God, and speaking in his Name, and act by his Spirit in the delivery and confirmation of his Message; that our Great Prophet Jesus was, as in a more sublime, so in this sense, the Son of God, endowed with power of working Miracles by the Holy Ghost for confirmation of his Doctrine, God hath demonstrated, faith the Apostle here, by raising him from the dead.

Ver. 5. Εἰς τὴν Ἀμώνιαν, Grace and Apostleship. That is, faith Occurrense, γένος ἡ ἀμώνια, Grace for the Office of Apostles, the favour to be Apostles, say some, because the Apostle calls this Office, Grace, Rom. 15. 15. Gal. 2. 9. Eph. 3. 2-7. but where he doth so, there is always something added of the Gifts and Powers by which they were enabled to exercise it: e. g. To me is this grace given, that I may be the Minister of Christ to the Gentiles, Rom. 15. 15, 16. In the power of Signs, Gifts and Miracles, and Gifts of the Holy Ghost, v. 19, James, Cephas, and John knew the grace given to me, Gal. 2. 9. because God had wrought mightily with me towards the Gentiles, V. 8. And Eph. 3. 2. there is mention of the Grace of God given to St. Paul, but there is added, that he is made a Minister, according to the gift of the Grace of God, given to him by the effectual working of his power, V. 7. I therefore think fit to join both together, and give the sense of the words thus: By whom we have received the Office of Apostles, and Grace through his Name to call all Nations to the obedience of Faith in him, or to yield Obedience to the Faith preached in his name.

Ver. 11. Τίνα ὑπάρχει καὶ ἐν τῷ οἴκῳ τῆς Ἰουδαίας, that I might impart to you some Spiritual Gift. This is by most interpreted of the Spirit of Wisdom and Knowledge, by which St. Paul would instruct them: I rather chuse to refer it to some Spiritual Gift he at his coming would bestow upon them, by the Imposition of his Hands upon some of them, as the Apostles used to do, Acts 8. 17. and 19. 6. 2 Tim. 1. 6. For (σφή) that is most agreeable to the phrase ἐν τῷ οἴκῳ Ἰουδαίας, to give the Spirit, or a Spiritual Gift. And (secondly) to his words in the close of this Epistle, that he shall come to them in the fulness of the blessing of the Gospel of Christ, that Phrase being applied to the giving of the Spirit, and his Gifts, Gal. 3. 14. Eph. 1. 3. And (thirdly) to the end here affixed of the imparting this Gift, viz. the Establishment of the Romans in the Faith: For the vouchsafement of the Spirit, and his Gifts to the Churches, is still called the Confirmation of them in the Faith, 1 Cor. 1. 5. 6. 2 Cor. 1. 21, 22. and 5. 5. Gal. 5. 5. 1 Thess. 1. 5.
Chap. I. 

The Epistle to the Romans

fication through Faith in Christ, v. 10. See the Note on 2 Cor. 5.21. The Righteousness of God is therefore manifestly taken for Gospel Righteousness, as Mr. C. notes on Rom. 3. p. 253. But when he adds, that is, for sanctity of life consequent upon Repentance, he is miserably out; for this Righteousness conflicts not in our Sanctification, but in our Justification by Absolution from our Sins paft, through Faith in the Blood of Christ, faith for the Remission of Sins.

h It is true here put for δέ, as in this very Verse, the just shall live in δόμα by his faith. So Chap. 3. 20. It is one God who will justify the Circumcision in δόμα through faith, and the uncircumcision διὰ δόμας by the same faith. So διὰ δόμας διαγγελθείσιν is the Righteousness that is by faith. Chap. 9. 50. & 10.6. διαγγέλθησθαι διὰ δόμας, and διὰ δόμας διαγγελθείσιν, the Righteousness by faith in Christ. Vain therefore is the Defeat of Mr. LeClerc upon these words. That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Ancestors, they might proceed to another faith: For if he means they should proceed from the one Faith to the other, this is true of the Jews, who were to add to their Faith in God, and in his Prophets, Faith in our Lord Jesus Christ, John 14. 1. But it is false as to the Gentiles, who were to renounce, and turn from the Faith of their Ancestors, that they might believe in Christ. If he means by proceeding from Faith to Faith, renouncing the one to embrace the other, this is true of the Gentiles, but false when applied to the Jews, who were not to renounce their Faith in the Prophets, but by virtue of it to embrace this Righteousness of God, testified by the Law and the Prophets. The sense of these words seem plainly to be this; The Righteousness of God, which is by faith, is revealed in the Gospel to beget faith in men.

i Ibid. o δόμας διαγγέλθησθαι, the just shall live by his faith. In God's Promises, whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promises obliging to Obedience. Hence the Apostle argues from this very place, Gal. 3. 10, 11. that the Law is not of faith, because it faith, The man that doth these things shall live in them, making Obedience the Condition of Justification by the Law.

k This was before more expressly revealed against the unrighteousness of the Jews, God in the mean time so far winked at the unrighteousness of the Gentiles, as to make no express denunciation of his Wrath against them; but now he calls all men every where to repent of their unrighteousness, because he hath appointed a day in which he will judge the world in righteousness, Acts 17. 30, 31. 

(4) Dr. Conybeare, Ling. p. 267, F.
his bandy work, Phil. i. 9. and therefore doth not here say, that his Mercy, and Grace, and Love to Mankind, but that his Stead Power and Godhead was showed by these Works, which yet in reason he should have mentioned here, as he doth elsewhere, had he spoken of the Discoveries God made of himself by the Gospel-Revelation.

n 23. The Shechinah was not only given to the Jews after the Law, but to the Gentiles before the Law, and to the Hebrews from Idolatry, or to infringe them to make no other Remembrance of him, or Symbol of his Presence, besides that which he from the beginning had chosen to appear in; but this, the Apostles, they changed into the similitude of Men and Birds, &c. And of the Jews making the golden Calf, God says, they changed their glory into the similitude of a Calf, Phil. i. 20. and of the same Jews departing from God to Idols, it is said, My people went astray and was changed its glory for that which cannot profit them, Jer. 2. 11.

25. They served the Creatures. In the 23rd Verse they are charged once more with the same enormities of God, in this also with a false Object of their Worship, by giving the Divine Honour to a Creature.

26. To a reprobate mind. To a mind that could not be approved of by God or Men, to do so and see such things not agreeable to Nature, or to Reason.

Ibid. They should the Shechinah, God gave them up to a reprobate mind. V. 24. God gave them up in the lustings of their hearts to uncleanness. V. 26. God gave them up to dishonourable affections. Here the Fathers carefully inform us, that these Phraees cannot be so understood, as to lay upon them, of whom St. Paul speaks, a necessity of being both unclean and unnatural in their Affections, or thus perverse in their Minds. For then (b), say they, this would not be their fault, nor would it be blame worthy in them to do all these things.

27. They positively tell us that the Apostle here puts the Phraee, (c) He gave them up for, he permitted them to be given up.

28. That this was done, (1.) (d) by leaving them naked and destitute of his former Providence and Care of them, not giving them any warning of his Diffluence against them for these things by his Prophets, as he did to the old World, and Nineveh, or by his Judgments, in order to their Reformation. (2.) By giving them up to Satan, that unclean Spirit, who will not fail, when he hath permission, to provoke them to such uncleannesses, and who is that

(1) Wos eum in res agitur, sequentiaesse in alteram Partem anima declinatur, aliquin nec culpa eis, nec virtus potest attrahere, nec boni elisium praebent, nec declinatio multis, supplicibus mercurius, sed fuerunt in omnibus libertas arbitrii, ut in quidcumque voluerint, iis declineri. Origin. in Lociam.

(2) Πολλοι εν τον συναφέα, Theodoret Από χόρων, Chrysostom, Theophylact.

(3) Του θεού καὶ διαθητήματος, Theod. Ου συνεκκαίρων αὐτοί εἰς τοῦ θεοῦ διαθήκης οὐκ εἰσέλθοντες, Photius Τῦ το θεοῦ, Photius Τοις τον συναφέα, Photius Τοις τον συναφέα, Theoph. Τοις τον συναφέα, Theoph.

(4) Νεινομίαν τον συναφέα, Σταυρομενον. Phot. Ρομ. Ις τον πεπραγμένον αὐτοὶ αὐτοί, Phot.
Chap. I.

God of the world who blinds men's eyes, that they should not see the Truth, 2 Cor. 4. 4. So the Lord moved David to say, 9, number 12 Sam. 24. 1. i.e. Satan provoked him to do it. 1 Chron. 21. 1. And thus, say they, a Physician gives up his Patient to do what he will, when he finds he will not follow his Prescriptions. Lastly, They oblige, that were they thus deferred, and given up by God, as the just punishment of their Iniquities committed against the Law of Nature, which they had received, because they held the truth revealed in unrighteousness, v. 18, because when they knew God, they did not glorify him as God, nor were they thankful, v. 21. And because, knowing that they who did these things were worthy of death, they not only did the same, but had pleasure in them that did them; and so indeed (f) those were delivered up to do these things by their own wickedness. Thus on the contrary we say, Such a Man's Money destroyed him, when it was not the Money, but his intemperate and evil use of it that did so. And such a Man's Flatterers corrupted him, when it was his hearing to them, and being persuaded by them which did it, whereas he had it in his power not to hearken to them. And in this permissive sense the word he gave them up, is used almost an hundred times in the Old Testament, when God is said to give men up into the hands of their Enemies, to give them up to the Sword. Thus the three Children, were given up their bodies to be burned, Dan. 3. 20. Thus David prays he may not be given up into the hands of his Oppressors, i.e. that God would not leave him to their power, Ps. 119. 121. And the Son of Syarch, That God would not give him up to a proud look, Ecclus. 23. 4. And so God gave his People up to their own hearts lusts, i.e. let them follow their own Inventions, Ps. 81. 12. And this is farther evident from v. 32, where they are said to have done all these things against their knowledge of the Judgment of God upon such evil Doers.

He that would see a larger Comment upon v. 29, 30, 31. let him consult the Learned Grosse, I only shall observe from the Greek Commentators. 1. That from these words, being filled with all unrighteousness, it seemeth reasonable to interpret almost all that follows as some Species of Unrighteousness or Injustice. 2. That ἀθυμία signifies that wickedness which causes men to do Mischief against their Neighbour by Treachery; κακία, to do it out of Malice; κακο-θυμία, to accuse themselfs to do so. 3. That ἀθυμία are they that whisper things to the damage of others when they are present; κακόπαθία, that they openly defame them being absent. 4. Τυφερία, is that Pride which puffes us up on the account of the things we do enjoy; ἀποτελειωμα, that boastling we make of things which we have not been the makers of.

Ver. 32. Αἷμα ἁπάντα, worthily of devotion.) That Murthry, Adultery, and unnatural Lusts deferred death, they knew not only by the Light of Nature and of Conscience, but by their own Laws condemning them who did them, to death. That all those Sins being Species of Injustice, condemned by the Law of Nature, renders them obnoxious to the Displeasure of that God who is the Governor of the World, and the Avenger of all Unrighteousness; and so obnoxious to Death for violating the Laws he had given them to govern themselves by, they might know by the Light of Nature.

Ibid. Συνήθως τὰς ἁμαρτίας, have pleasure in them that do them.) This, say the Greek Commentators, is much worse than the bare doing of them; for a Man may do them through the power of Temptation, and by consideration may after become sensible of his folly, and repent of it; but when he is arrived at that height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.
CHAPTER II.

Verse 1. Therefore, [since God hath shewed his disapprobation upon the Gentiles for sinning against the Law of Nature,] thou art inexcusable, O man, whomsoever thou art that judgeth so severely of them, for wherein thou judgest another, thou condemnest thyself, for thou that judgest dost the same things, [offending as much against the Law of Moses, as they have done against the Law of Nature.] 2. But we are sure that the judgment of God is according to truth, against them which commit such things, [it being equitable that he should, and certain that he will deal with men according to his word].

3. And [then] thinketh thou this, O man, whom God judgeth them who do such things [against the Law of Nature], and doeth the same [against the Law of Moses] that thou shalt escape the judgment of God, [which they have so severely felt?]

4. Or despisest thou the riches of his goodness [to thee above them, in giving the Law, Covenant, and Promises to thee, Chap. 9. 4.] and [his] forbearance and long-suffering [exercised bitherto to thee, who hatt long deferred his wrath, Chap. 2. 25.] not knowing or discerning [that the goodness of God naturally leadeth thee to repentance, and is a powerful motive to engage thee to it].

5. But after the hardness and impenitency of thy heart, [which will not suffer thee to repent, and believe the Gospel,] treaureste [yet] up [more] wrath against the day of wrath, and revelation of the righteous judgment of God, [Rom. 9. 22.] 1 Thess. 2. 16.

6. Who will render to every man [Jew, and Gentile] according to his deeds.

7. To them, whom [by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life:]

8. But to them who are contentious [against] and obey not the truth [of the Gospel, as generally you Jews do not], but obey unrighteousness [or falsehood;] indignation and wrath.

9. Tribulation and anguish [I say] shall be upon every soul that worketh evil, upon the Jew first, [as being the Church of God, to whom the promises of the Mediator chiefly did belong, Rom. 9. 4.], and also to the believing [Gentile, they being by faith Abraham's seed, and heirs according to the promise, Gal. 3. 29.]

10. But glory, honour, and peace shall be to every man that worketh good, to the Jew first, [as being the Church of God, to whom the promises of the Mediator chiefly did belong, Rom. 9. 4.], and also to the believing [Gentile, they being by faith Abraham's seed, and heirs according to the promise, Gal. 3. 29.]

11. [I say to the Gentile also for there is e no respect of persons with God.

12. [Tribulation and anguish, I say, shall be on every soul that worketh evil, whether Jew or Gentile,] for as many as have sinned without the law, [which is the case of the Gentiles], shall also perish without that law, [being condemned by the law written in their hearts], and as many as have sinned in [or under] the law, [which is the case of the Jews], shall be judged [and condemned for their evil deeds] by the law.

13. For [know this, oh thou Jew, that] if not the hearers [only] of the law, are [upon that account] just before God, but the doers of it [only] shall be justified, [i.e. accepted of God, as acting suitably to their Profession.]

14. [And say not, that the Gentiles therefore cannot be justified, or accepted with God, because they having not the Law, cannot be doers of it.] for when the Gentiles who have not the law [of Moses], do by nature the things contained in the [Moral] law, they having not the [written] law, are a law [a rule of living] to themselves.

15. [Doing those things which shew the work of the law written in their hearts, their consciences also bearing witness [to it,] and their thoughts meanwhile [or their reasonings within themselves] accusing, or else excusing one another, [and to the Circumcision keeping the Righteousness of the Law, and fulfilling the Law, shall be by God accounts for Circumcision, and be as acceptable to him as the Circumcision, v. 26, 37.]

16. [And these Rewards and Punishments will be distributed to Jew and Gentile] in the day when God shall judge the secrets of men's hearts by Jesus Christ, according to my Gospel, [or my Gospel testifies he will, for the Heathens are not to be judged according to the Toler of the Gospel, but according to the Light of Nature, v. 12.]

17. Behold [they who glory in this, that]

k thou art called a Jew, [one of that Nation on which God hath known above all the Families of the Earth, Amos 3. 2. to whom pertained the Adoption and the Covenants, Ch. 9. 4.], and refeift in [the outward performances of] the law, and maketh thy boast of God, [as the Author and Patron of thy Religion, and thy God in Covenant].

18. [And that thou] knowest his will, and approvest the things that are most excellent, being
being intrusted out of the Law [concerning them.]

19. And are confident that thou thy self art [able to be] a guide to the blind [Gentile], a light of them [that fit] in darkness.

20. An intruder of m the foolith, a teacher of babes, which hath the form of knowledge and of truth in the law; [i.e. a Scheme, or Draught of the Affirmative Precepts of the Law, which instruct thee what to do, and of the Negative Precepts which teach thee what to leave undone.]

21. Thou therefore, in which teachest another, [i.e. who undertakest to be a Guide unto and Teacher of the Gentile,] teachest thou not thy self? [to praise thine own Lessons:] thou that preachest [or proclaims] a man should not steal, dost thou steal? [and so commendest thy self out of thine own mouth?]

22. Thou that sayest a man o should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? [robbing God of his honour another way.]

23. Thou that makest thy self as [thy skill in] the law, through breaking the law, [in these instances which the Conscience of the very Heathen doth condemn,] dishonorest thou [the Name of] God [among the Gentiles?]

24. For the name of God is blasphemed among the Gentiles, through you [ Jews, pretending to be so dear to God, and so great Rewariers of Heaven, and yet living so licentiously as you do, and so it hath happened to you according] as it is written [of you, Isa.]

52. 5. Ezek. 36. 23.] 25. For circumcision verily profened if thou keep the law, [as Circumcision obligeth thee to do, Gal. 5. 2.] but if thou art [still] a breaker of the law, thy circumcision is made [of no more advantage to free thee from God's condemnation, than] uncircumcision.

26. Therefore [on the other side] if the uncircumcision [i.e. the Gentile, though uncircumcised,] keep the righteousness of the law, shall not his uncircumcision be accounted for circumcision [i.e. shall he not be as acceptable to God, as if he had been circumcised?]

27. And shall not [the] uncircumcision which is by nature, [i.e. the Gentile, who continues uncircumcised as he was by nature] if it fulfil the law, judge [and condemn] thee, who by the letter [i.e. having the letter of the Law] doest transgress the Law?

28. For he is not [in God's account] a Jew, [i.e. one beloved of him] who is one only outwardly, [by Profession, neither is that is valued by him as true] circumcision which is outward in the flesh only.

29. But he is a Jew [in God's esteem] who is one inwardly, [by the purification of his heart from inward filth, and evil dispositions and affections] and [the] circumcision [valued by him] is that of the heart in the Spirit, [brought in by the Spirit,] and not in [or by] the letter, whose praise is not of men, [who are not able to discern it] but of God, [who is the searcher of the heart.]

Annotations on Chap. II.

THE Apostle had in the former Chapter laid down this as the Foundation of his Differens, That the Gospel of Christ was the Power of God to the Salvation both of Jews and Gentiles, v. 16. and that there only was revealed that Righteousness of God through Faith, by which alone Life and Salvation was to be obtained. He had also showed the Necessity of this Faith, because the wrath of God was revealed from Heaven against all unrighteousness of men, who held the truth in unrighteousness; and that this the Gentiles had done by acting against the Light of Nature, and that God had been angry with, and punished them for it, he had showed from v. 19. to the end of that Chapter.

These Gentiles were by the Jews separated as unclean, great Sinners, and to incapable of Salvation, and their great quarrel against the Gospel was this, that it admitted such Men to the Favor of God, without Circumcision, and Obedience to the Law of Moses. To to those Jews the Apostle in this Chapter directs his Discourse, proving here, That they who lived under the Law wanted this Justification, as much as others, being also great Sinners: and in the following Chapters, that neither they, nor the Gentiles, could obtain this Justification by the Law. See v. 13 & 17.

Ver. 1. To be with reason, for they do not the same things. If to any one it seem strange that the Apostle should pronounce the Jews guilty of the same fins of which he had accused the Gentiles, Chap. I, let him consider what their own (a) Josephs hath recorded of them, and he will cease to won-

(a) If the Barabbas was the Law, and the Christ the Gospel, then the Jews would naturally prefer the Law to the Gospel, and this is the reason why the Apostle says they do not the same things. It is a common error to confuse the Barabbas with the Barabba, the former being the name of the criminal, and the latter the title of the place where he was crucified. De Bell. jud. I. 6. c. 27. p. 933. "Barabba" was the name of the leader of the rebellion against the Romans. C. A. 1768. c. 28. p. 930. C.
For first, he affirms us, there was not a Nation under Heaven more wicked than they were. What, faith he, have you done of all the good things required by our Lawgiver? What base ye not done of all these things which he pronounced accursed? So that their conduct in the Roman laws they were guilty of. They had the Romans delayed to come against these execrable Persecutions. I believe, faith he, either the Earth would have followed up, or a Deluge would have swept away their City, or Fire from Heaven would have consumed it, as it did Sodom, for it brought forth a generation of Men far more wicked than they who suffered such things.

There is not a Sin mentioned Chap. 1. of which he doth not in that History accuse them, not excepting that of unnatural Lufts: For of their Zoelates he faith, (c) it was a Sports to them to force Women, they freely gave up themselves to the Passions of Women, exeracting, and requiring unnatural Lufts, and filling the whole City with Impurities. And again, They committed all kinds of wickedness, omitted none who ever came to the memory of Man, overcoming the word of Essais to be good, and finding that reward of their Iniquity which was meet, and a Judgment for the good.

Ver. 7. καὶ ἐν συνέχειᾳ πάσης ἑπέκας, by patient continuance in well doing.] This good Work being put in the singular number, seems to intimate some Work eminently so. Now when the Jews asked us our Saviour, What shall we do that we may work the works of God? His answer was, This is the work of God, that ye believe in him whom he hath sent, John 6. 28, 29. The preaching of the Faith is filled emphatically, the Work, Acts 5. 38, 8. 13, 2, & 14, 20, 21, 22, 26, 28, and sometimes the Work of Christ, Philippians 3. 18, the Work of the Lord, 1 Cor. 16. 10. The Faith wrought by it is from νομον, the Work of Faith; 1 Thess. 2. 2. And he that begets it in us, is said to begin us ἐν ἑπεκας, the good Work, Philippians 1. 6. And in this sense it accords well with the Scope of the Apostle, whether it be joined with the word Patience, or with the following words, for the Apostle had said in the former Chapter, That the Gospel of Christ was the power of God through faith to salvation to every one that believeth, to the Jew first, and also to the Gentile, Romans 1. 16. This he here protests, saying, That to them who by patience in the faith of Christ, seek the glory, honour and immortality promised in the Gospel, God will give eternal life.

Ver. 8. καὶ ἐν ἑπεκας ὑμῖν καὶ ἐν ἑπεκας, and obey not the Truth.] The Gospel being filled the Truth of God, Romans 3. 17, 18. The Word of Truth, Ephesians 3. 15. Colossians 1. 21. 2 Timothy 2. 15. James 1. 18. The Knowledge of it being the Word of Truth, Romans 3. 17, 18, 19, 20, 21. The knowledge of the Truth, 1 Timothy 2. 4, 4. 5, 3. 2 Tim. 2. 25. Titus 1. 1. Hebrews 10. 26. The belief of it being ἐν ἑπεκας, the belief of the Truth, 2 Thessalonians 2. 13. Obedience to it being obedience to the Truth, Galatians 1. 3, 5. 7. Walking according to it, being walking according to the Truth, John 2. 15. John 3. 3. The Gospel it itself being emphatically filled the Truth, Ephesians 4. 21. 2 John 7. 3. 3. John 1. 12. To know it, being to know the Truth, John 2. 21. To profess it, to be of the Truth, John 3. 19. To reject it, not to believe the Truth, 2 Thessalonians 2. 12. To err from it, to err from the Truth, Titus 1. 14. James 5. 19. 21. This being so, to ἐν ἑπεκας, they that are contentious here, and not the Truth, may be, first, the unbelieving Jews, or false Apostles coming from them, who preached Christ, they that are contentious against Paul, Philippians 1. 16. And secondly, the Gentiles, which spake against the Truth, and rejected it, and both these obeyed, and gave up themselves to Faithfulness: The Gentiles, by changing the truth of God into a lie, Chap. 1. 25. The Jews, by adhering to their vain Traditions, which made void the Commands of God, which made void the Commandments of God, and those they were only the Doctrines of Men.

Ver. 11. ἐν ἑπεκας, νοῦς, not the thoughts of persons.] He is not one who will converse at Men doing wickedly, because they are Jews, whilfe he punishe the like wickedness in the Gentiles, or afford Justification and Salvation to the Jews believing, and working that which is good, and not to the believing and obedient Gentiles, Romans 3. 29, 30.

Ver. 13. Οὐ ψευδώς ἐν πλείου, not the best men of the Law.] The Jewish Religion was very much corrupted at our Saviour's Coming, so that they thought it sufficient to obtain God's favour, and to secure them from his judgments; (1) That they were
of the Seed of Abraham. And hence the Apostle speaks thus to them, Bring forth fruits meet for repentance, and (think it not sufficient to) say within your selves, we have Abraham for our father, Math. 3: 8. 9. The Chaldee Paraphraifs to often mention their Expectation of being preferred for the Messias, or good Works of their forefathers Abraham, Isaac and Jacob; and their Writers add, That (d) Hezilfeh had no power over the nations of Israel, because Abraham and Isaac defended them to fetch them thence. (a.) They held that Circumcision was of sufficient virtue to render them accepted of God, and to prefer them from Eternal Ruin, for they teach, (e) That no circumcised person goes to Hell, God having promised them to deliver them from it, for the merit of Circumcision, and having told Abraham, that when his Children fell into transgression, and did wicked works, he would remember the color of their foreskins, and would be justified towards their Party. And (f.) they taught that all Gentiles had a Portion in the World to come, and that notwithstanding their sins, yes, though they were condemned here for their wickedness; This is the first Sentence in the Capitula Patrum: Whereas of all the Gentiles, without Exception, they pronounce that (g) they are fuel for Hell-fire. (4.) They teach, that to be employed in hearing and studying the Law, was a thing sufficient to make them acceptable with God. To this St. James seems to refer in these words, And be ye doers of the word, and not hearers only, deceiving your own souls, James 1:22. Now most of these vain Opinions the Apostle in this Chapter, and throughout this Epistle, labours to confute: The first here v. 9. the second v. 25. the third from v. 26. to the 9th, and the fourth in this verse.

V. 14. "One & 30th, for when the Gentiles."] Most Interpreters understand this of the believing Gentile, the righteousness of the Law being fulfilled in them only, who walk not after the flesh, but after the spirit, Rom. 8:4. And he being only the inward Jew, who hath the circumcision of the heart in the spirit, v. 29. But all the Ancient Commentators interpret these last fix Veres, not indeed of the Idolatrous Gentiles, but of such Gentiles as lived before the Law, as Melchizedeckan and Job, were worthiog of the true God, as Cornelius; or repeated, as the Ninevites. Thus Examples, faith Coryn, he sets before the Jews, as being such as they could not contradict. And in his Comment on the 15th Verse, he makes this Inference from the words, (b.) By these things he shews that God made Man sufficient of himself to judge Virtue, and avoid Vice, adding, that this was necessary to be said to stop the Mouths of them who acquired no Providence in former times. This the Apostle seems plainly to infirstrate, by arguing that God did, and will accept the Gentile, living according to the Law written in his heart, and therefore owning him as the true God, and honouring or glorifying him as God, who made the Heaven and the Earth, because he is no respecter of persons. This seems the obvious meaning of these words of St. Peter, in the cafe of Cornelius and all his Friends, Of a truth I perceive that God is no respecter of persons; (i.e. he affeets them not barely because they are circumcised, or of such a Nation,) but in every Nation he that seeketh him, and worketh righteousness, is acceptable to him, Acts 10:34, 35. supposing that there might be such in every Nation. And the Argument of Origen seems here considerable; That (i) if God condemned the Gentiles because they held the Truth in unrighteousness, and when they knew God, did not glorifie him as God, neither were thankful, it seems reasonable to conceive, that had they done what they culpably neglected, and might have done, i.e. had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and be to be rewarded by his Goodness; i.e. had they held the Truth in Righteousness, and abstained from those Actions for which their Conscience did accusation them, and for which they knew they were worthy of death, as they who were inexculpable for doing of them, might have done, they would have escaped the wrath of God revealed from Heaven against all unrighteousness. But then these things may here be offered to Consideration.

1. That this Acceptance may not reach so far as to put them under the same Privileges and Favours with his Church and People; but if they live in such Times and Places where an express Knowledge of his Will might be obtained, it may induce his
Providence to find out our means of imparting that also to them, as in the Cæse of Cornelius, and his Friends, who was told things by which he, and his house should be found, Acts 11. 14. 21. That though God may, and will reward such honest Hebrews, because otherwise they could have no encouragement to own, or serve him as their God, since be that cometh to God, faith the Apostle, must believe that he is a rewarder of them that diligently seek him, Heb. 11. 6. Yet he is not obliged to give them the glorious Reward which he hath promised to the Christian; for this not being due to their Works, they could not from the Light of Nature be ascribed of it; and it being to peculiarly aligned to Faith in Christ, both affirmatively and negatively, when the Apostle saith, God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son, hath not life. This is life eternal, that they may know the true God, 1. John 5. 10. See also 1. 4. & 5. 16. 36: & 5. 24. & 6. 27. God, and Jesus Christ, whom thou hast sent. This is the true God and eternal life. It cannot well be said to belong to any other, and therefore (k) Origen freely grants this; and yet thinks such Persons may not be utterly deprived of a Reward; especially if it seems not equitable that they should be deprived of all Reward, purely for want of an impossible Condition; i. e. because they believed not in him, of whom they had not, and very often could not have heard. It may be added 3dly, That if any of them did arrive at such a state, as made them indeed to fear God, and work righteousness, they did this not merely by the strength of Natural Light; for though some of them seem to say, that (l) Nature, or Philosophy, was as a sufficient Guide to Virtue, yet that they meant not this exclusively of the Divine Affiliation, which they few necessary to preserve them against the Infirmities of Humane Nature, (m) their own words do fully testify. And if God owned any of them as truly righteous, it was by virtue of their Faith in God; i. e. that Faith by which they believed he was a rewarder of them that diligently seek him; which being, as to kind, the same with that in which the Apostle so highly commendeth, Heb. 11. even the expectation of things hoped for, the evidence of things not seen, when it produced in them a sincere endeavour to serve, and please him according to the Light of Nature, and cleave to their Duty, though they might suffer for it in this World, might be accounted unto them for Righteousness. I conclude thefe Conjeñures with Origen on the same place, Sed tamem in arbitrio legis est probare quia data sunt, vol. non.

Ver. 17. 20. In quo, quo, in quo, art called a few.] The Apostle doth not here begin to speak to the few, but to prove farther, and illustrate what he said before, as is evident from the words in quo, beheld thou (to whom I speak) art called a few; he therefore may be supposed to speak this farther to convince him that he, doing the same things, shall not escape the Judgment of God; and that the hearing of the Law he doth not practice, will be so far from justifying him before God, that 'twill add to his Condemnation.

Ver. 19. Tota, of the blind.] The blind, and them that sit in darkness, is a Periphrasis of the Gentiles. See Vs. 9. 1. & 42. 6. 7. & 49. 9. Luke 1. 79. Eph. 5. 8.

Ver. 20. Any, of the foolish.] The foolish and the babes, seem to be here the Prophets to the Jewish Law, whom they accounted as Infants born new.

Ver. 21. O fideicrur breve, that teacheft another.] This Verse may be illustrated out of the Jewish Writings: For they say, that (1) he who teacheth others what he doth not himself, is like a blind Man who hath a Candle in his hand to give light to others, will himself doth maketh darkness. So apposite is the first question to convince those few who pretended to be Guides and Lights to the blind Gentiles, that they themselves were blind. And again, How can a wife Man say in the Congregation, thou shalt not steal, when he steals? Whence it appears that in their own account this was sufficient to cut off their pretence to Wisdom.

Ver. 22. O lyma, that seyst a man should not commit adultery, &c.] Of all these things the Jewish Doctors were notoriously guilty, and of most of them they were accused by our Lord. As, v. g. first that they said, and did not; that they said beauty Burtheneth upon others, which they would

(k) Lest alienos videlicet, sed in Deo Christo, sedicet quod per hoc quod dicunt ab Apostoli hominem operum gloriam, &c. hominem, &c. possidere peritis nam non possit.

(l) Nisi es quisquim gentes ullam qui ducem naturam nascit ad virtutem venire non possit. Cic. de leg. lat. 2.


(1) Sabur Hemesaleth, p. 37.
not touch with their own fingers, Matth. 23. 3. 4. That they made his Father's House a Den of Thieves, Matth. 21. 13. John 2. 16. That they were guilty of Adultery by own unjust, Divorces, Matth. 19. 9. And their Polygamy was so shameful, that they would proclaim in any place where they came, Quaeram erit mihi Uxor in dieum, (m) who will be my wife for this day, or while I stay this place. And surely his Wives was little better than a Whore. Hence (n) Justin Martyr tells the Jews, that wherever they travelled, or came, they did, with the permission of their Rabbits, ηστιν γὰρ γυναικα παντων, take women, and use them as their Wives, under pretence of marriage. And the Theft and Merchandize of which they are accused, Matth. 21. and John 2. being about holy things, may be well also filled Sacriilege; though of this they being accused in the times of the Prophet Malachi, doubtless they were more guilty of it in the worse of times. Accordingly (o) Josephus doth pronounce them guilty, not only of Theft, Treachery, Adultery, Sacriilege, but of Rapiers and Murthers, and new ways of wickedness invented by them, of all which the Temple was made the Receptacle. Add to this that the same Josephus informs us, that not long after the writing of this Epistle, the Servants of the High-Priests, τας τύχος τῆς Θυροῦ τοῦ Πρεσβυτέρου Ιεροσολύμων, took away by violence the Tythes of the Priests, so that many of them perished for want of food, Antiq. i. 20. c. 8. p. 698. E.

Note alfo from these words, Thou that abhorrest Idols, the mistake of those who think the Gnostics are here referred to, being so far from abhorring Idols, that (p) Irenæus informs us, they had their Images, they worshipped Idols without fear, and went first to the Feast celebrated in the Idol-Temple. (q) Original sins, according to St. Ignatius to whom Macro, taught his Disciples, to count Idolatry as a thing indifferent.

Ver. 24. Εὐαγγελίζεται μετὰ τοῦ κείσετος, is blasphe- among the Gentiles.] Of this (r) Josephus doth frequently accuse them, saying, What wickedness do you conceal, or hide, which is not known to your Enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness, as if it were virtue. And thinkest thou this, O man, that thou shalt escape the Judgment of God, who punisheth the Gentiles, when thou art as guilty as they of acting against thy Conscience, and doing that for which thine own Mouth condemns thee, or which is as bad as that which thou condemnest in them, and which doth also cause them to blaspheme that holy name by which thou art called? Surely, after their things so scandalously done, 'twill be of no advantage to thee that thou art called a Jew, or hast received the Sign of Circumcision.

Ver. 25. Having thus proved that the Sins q of the Jews must render them obnoxious to the Divine Wrath, as well as those of the Gentiles, he proceeds to prove what he said v. 7 and the rest, that the Righteousness of the circumcised Gentiles must also render him acceptable to God, and rewarding by him, as well as the Righteousness of the Jew.

Ver. 26. Τὰ δικαίωματα εἰς ψιλὸν, the righte- ούσιν, or ordinances, of the law.] The word δικαίωμα is used sometimes for the Divine Judgments, which being always done in equity, and according to the duties of Man, are truly called Δικαίωμα, or righteous Judgment, Rom. i. 32. Rev. i. 5. And sometimes it relates to the Ceremonial Institutions which God thought fit for a Beacon to prescribe to the Jews, and then it seems best to be rendered Ordinances, as Heb. 9. 1. 10. And sometimes to the Moral Precepts of the Law; as when the Apostle faith, τὰ δικαίωμα εἰς ψιλὸν, the Righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit, which seems to be the sense of the Kirinale here.

Ver. 27. 'It is pleasing to God, the uncir- cumcision which is by nature.] Most Inter- preters think that the Apostle speaks in these two Verses of the believing Gentiles, and only doth design all those that believe in the Jews, that his want of Circumcision, if he be a doer of Righteousness, will not hinder his Acceptance with God, 1 Cor. 7. 19. Gal. 5. 6. 6. 15. and that because that this Righteousness of the Law is said to be fulfilled by them who walk according to the spirit, Chap. 8. i.e. by them who are in Christ Jesus, v. 1. But Grotius, and Occu- mentius, seem to interpret this of the Hea-
who had the letter of the law, did not have that which is life through justice.

8. And [only will it] not rather [follow in obedience] that we should do evil that good may come, [or that God may be justified]? as we are slanderously reported, and such as work evil, that as in effect we say, [by affecting the Doctrine of justification by faith], which yet we are so far from saying, that we declare them who do so, men] a whole race of nations is just.

9. What then, [or wherefore] are we better than they? [Do we] Jews excel the Gentiles? [No in no wise.] [Are you] to be esteemed sweeter, because you are called, as to the benefit mentioned v. 2, but not as to justification, for we have before proved touching both Jews [Chap. 2.] and Gentiles, [Chap. 1.] that they are all under fin, [and so all stand in need of justification by faith.]

10. [The Jews, I say, as well as the Gentiles,] as is is written [of them,] there is none righteous, no, no one.

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, not one.

13. Their throat is an open sepulchre, with deceitful lips they have used deceit; the poison of asps is under their lips, [They are] Men.

14. Whole mouth is full of cursing and bitterness,

15. Their feet glide to their blood.

16. Defiled and void of understanding, in their way,

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. [Which words of the Psalms may fully be applied to them,] for we know that what things ever the Law faith, [not applying the words to any others,] are faith to them that are under the Law, that the sixty and two months of the Gentiles; and even mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the Law shall no flesh be justified in his sight for by the Law is [the] knowledge of [the] righteousness of [God's] [veritah which renders us obstructions to condemnation.]

21. But
the Epistle to the Romans

21. But now [in the Dispensation of the Gospel] the righteousnes of God without [performing the works of] the Law is manifested [to the World], being witnessed, [i.e. attested to] by the Law, [giving us the knowledge of sin, v. 20. and] by the Prophets, [declaring that the just shall live by faith.]

22. Even the rightousnes of God which is by faith in Jesus Christ to all, and upon all that believe, for [as to the way of justification] there is no difference [between Jew and Gentile].

23. For all have sinned, and [so] come short of [attaining] the glory of God, [without a free all of justification by grace.]

24. Being justified, [i.e. absolved from the guilt and condemnation due to us for our past sins] freely by his grace, through the redemption that is in Jesus Christ.

25. Whom God hath set forth [or propounded] to be a propitiation, [a Propitiatory, or Mercy-seat] through faith in his blood, to declare his rightousnes, [i.e. the way of justification by faith, which God alone admits of] for the remission of sins that are past, through the forbearance of God, [not imputing their trespasses to them who believe in him, 2 Cor. 5. 19.]

26. [If God, hath now propounded him as our Propitiatory.] p. to declare at this time his rightousnes, [or the way of justification he allows of], that he, [by justifying us only through the Redemption that is in Christ Jesus] might appear to be just, [in requiting this justification for our sins,] and yet the justifier of them that believe in Jesus.

27. [And if this be the only way of justification, or being righteous before God.] Where is [there any ground of] boasting then? It is excluded. By what Law? [that] of works? Nay, [for he that is justified by works butteth himself to boast, Rom. 3. 27.] but by the law of faith [only.]

28. Therefore we conclude, that a man is justified by faith [alone] without [resorted to] the deeds of the Law [given to the Jews, for]

29. Is he the God of the Jews only? Is he not also of the Gentiles? [which have not the Law; hath he vanished from them no means of justification or acceptance with him?]

Yes [doubtless he is the God] of the Gentiles also.

30. Seeing it is one God who will justify the, the circumcision by faith, and [the] uncircumcision through [the same] faith.

31. Do we then make void the Law through [this] faith? [Do we contravene it, or say it is an useless thing, or against the Promises?] Gal. 3. 19, 21.] God forbid [that this should be affirmed by us.]

32. Nay, we establish the Law, [by declaring that it gives the knowledge of sin, v. 20. gives witness to this way of justification, v. 21. and so teaches the necessity of faith, and so is our Schoolmaster to bring us to Christ, who is the end of the Law, Rom. 10. 4. Gal. 3. 24.]

Annotations on Chap. III.

a Verie 4. Omnis deuine[s], that thou mayest he justified. These words are a Confession of King David, that how severely ever God should deal with him for his sin, he could not accuse him of too much Rigour, but must justify him in his Proceedings, and clear him from all Imputations of Injustice; and so they cannot be here brought to prove, as Euph. imagines, that notwithstanding our sins, God will be faithful to his Promises, but to shew that, tho' God should reject the Jews for their Infidelity, they would have no reason to complain of his Severity, or charge him with Injustice or Unfaithfulness on that account, they having forfeited their Right to be the Seed of Abraham, the Father of the Faithful, by their Infidelity, and the Gentiles, by imitating his Faith, being now become his Children. Note also that the Hebrew ידוע which we render pure or clean, Psal. 51. 4. is well rendered by the Septuagint subha, might overcome, it bearing oft that sense in the Syriac, and among the Rabbins, as Beustorf proves in his Lexicon p.668.

b Ibid. 'et el seeran ai, Hebr. מַהַיּוֹן when thou judgest' or contendest with any Man, or entreat into judgment with him, or indite, or accuse him of sin, so the word is very often used in the Old and New Testament. So Job 13. 19. 'תֵּבוֹנָה אֲשֶׁר לֹא,' who is he that will contend with me? Ecclef. 6. 10. 'אֲשֶׁר לֹא נְסֵהוּ, he cannot contend with one who is stronger than himself, Eza. 43. 26. Put me in remembrance, who seeth, and let us plead together, Eza. 66. 16. 'אֶל שֵׁם נְשָׁה כָּל יָשָׁב, to him that will contend with thee, 1 Cor. 6. 1. רַעְדוּ נָשָׁה, darest any one contend before the unjust? See Note on 1 Pet. 4. 6.

b Ibid. 'טַעַר וַתַּמְנָה, the righteousnes of God.' That this Phrase in the Epistle doth signify always the Righteousnes of Faith, or our justification through Faith in Christ, hath been f hed, Note on Rom. 1. 17. and on 2 Cor. 5. 21. and this seems to establish the Expedition given in the Paraphrase.

b Ibid. 'טַעַר וַתַּמְנָה, the righteousnes of God,' what shall we say, is God unrighteous, who
The Apostle had laid down the Proposition, which is the foundation of this Difcorse, and of the whole of the Gofpel, in thefe words: The Gofpel is the power of God to the Salvation of every one that believeth, Jew or Gentile: for therein is revealed the Righteousnefs of God by faith, to beget faith in both. The Neceffity of this Faith he fays, (1.) with refpect to the Gentiles, because they being unrighteous, could not otherwise be justified before God, or fcape his wrath, revealed againt all unrighteousnefs, by any other way than that of Faith; and this Proof he concludes Chap. the firit. In the second Chapter he fays the fame touching the Jews, by reafon of their unrighteousnefs, and therefore faith here v. 9. We have before proved both Jews and Gentiles: be under Sin. Now this moft plainly ferves to command, and eftablifh this way of Righteousnefs by Faith in Chrift, from the Neceffity of it to the Jufhification both of Jew and Gentile. This then muft be the import of the Objeftion, if the Unrighteousnefs both of Jew and Gentile tends fo visibly to illuftrate and recommend the Wifdom of God, and the Grace or Favour of God, in appointing this way of Jufhification by Faith in Chrift, it is righteous in God to punifh both Jew and Gentile, as you fay he did, Chap. 1. 24. 25. 32. and will do, Chap. 1. 18. Chap. 2. 2. 4. 5. 6. 8. 9. for unrighteousnefs that tends to highly to the glory of the Gofpel Grace?

Vef. 9. Of imme, no, in no cafe. That is, thefe words may be rendered, not altogether, as well as in this is rendered not at all, 2 Thes. 3. 16. We fear from Occumemiam, who Paraphrasm them thus, is in unrighteousnefs, not in every kind, and then the Conftant will plainly force this reading, as being that which answers to the following Reafon, the words bearing this fene, We do indeed exccel them, in havmg the Promife of a Meffiah, and the Salvation tendmg by him, ftiff made to us, Chap. 2. 10. In havmg the knowledge of the Law, v. 17. and the Oracles of God committed to us, Chap. 3. 2. But we do not wholly, or in all things exceed them, because not in the Matter of Jufhification by Faith, which Jew and Gentile equally stand in need of.

Vef. 12. Jusfice by fave, as it is written. These words are cited from the 14th Goflam, according to the Edition of the Septuagint; but I do not conceive it necessary to make good the Apostle's Words, or Argument, that they should be spoken of the Jews of that Age in general, especially feeing they are there faid to have devoured God's People, and to have fhame'd the counsel of the Poor. It is enough, 1. That they should generally agree to the Jews of the Age in which the Apostle writ, as both the Scriptures of the New Testamemt, and the Writings of Josephus ftelf prove they do. And 2. That the Law condemning any to these Crimes, does more especially condemn thofe under the Law, who at any time are guilty of Crimes thus noted, and condemned by the Law. And with this Conclufion of the Apostle, the Jews themselves accord, faying, (a) There is not a man under the Law, who is not obnoxious to God, (or might not juftly be condemned by him) more is not for his Mercy and Clemency. Moreover, it is farther to be noted, that in the clofe of this Goflam there seems to be a Prayer for the Redemption of the Jews by the Meffiah, in thofe Words, O that the Salvation of Israel were come out of Zion, v. 7. The Deliverer that was to come out of Zion, being the Meffiah, as we learn from Isaiah, Chap. 59. 20. and from this Apostle, Chap. 11. 26.
Note added. That according to the Doctrine of the Jews, their Messiah was to come in those times when the Jews' Nation was most corrupt, and so most resembled the Description here alluded to. See the Note on Phil. 3. 1.

k. Ver. 20. ἐν συνείδησιν, the Knowledge of Sin. This Knowledge of Sin being chiefly by the Moral Law, Chap. 2.7, shews that the Apostle excludes as well as that, the Ceremonial, from Justification; and evident it is, that the Antithesis runs all along, not between Moral and Ceremonial Works, but between Works in general, and Faith, v. 20, 22. The Law of Works, and Faith, v. 27. Chap. 4. 2, 6. & 9. 32. & 10. 5, 6.

l. Ver. 23. The spiritual Fruit of the glory of God, i.e. the fruit of God in glory; for being justified by faith, we have peace with God, and rejoice in hope of the glory of God, Rom. 5. 1. 2.

m. Ver. 24. ἀπό τῆς σωτηρίας, through the Redemption, purchased by the Death and Blood of Christ shed for us; we having Redemption through his blood, the remission of sins, Eph. 1. 7. Col. 1. 14.

n. Ver. 25. της σωτηρίας ἡμῶν, of sins that are past. For in this only confits our first Justification, which is by Faith alone: The Remission of our future Sins committed against the New Covenant, established in the Blood of Jesus, being to be obtained, if they be willing sins, which only violate the Covenant of Grace, by a fincere and particular Repentance for them, which brings us again under that Covenant, and so under the Promise of Forgiveneess through the Blood of Jesus: The gathering, or Mercy-seat, was so called, because God there shewed himself propitious by reason of the Blood of the Sacrifice sprinkled before it. The Apostle therefore, in allusion to it, faith, that God hath set forth Christ to be his Mercy-seat, i.e. the Person through whom he will be propitious to us through Faith in his Blood, filled the Blood of sprinkling, Heb. 12. 24. and preferred before him in the Heavens.

o. Ibid. Deacon, to be a Propitiation. In the Old Testament we find the Mercy-seat filled with Deacon, because it was the place where God promised to be Propitious to them, and where the High-Priest made an Atonement for himself, and all the Congregation, by sprinkling the Blood of the Sinoffering before the Mercy-seat: when therefore the Apostle faith, that God hath set forth Jesus Christ to be a Mercy-seat to us through faith in his Blood, we have reason to believe the Blood of Christ, as our Sinoffering, doth make Atonement for, and render us propitious to us. And as under the Old Testament, they who defiled to have God propitious to them, were come with the Blood of their Sin offering to the Mercy-seat: so under the Gospel Dispensation they must expect to find God propitious to them, through the Blood of Christ their Mercyseat, by whom they coming to God, as the Jews did by appearing before his Mercy-seat, should find him gracious in pardoning their Iniquities through the Redemption that is in Jesus: Whence I argue against the Socinians, for our Lord's Satisfaction, thus: What is it we do obtain by this Redemption? It is, faith the Apostle, Remission of Sins. What is it that procures this Remission? It is the Blood of Christ, for we have redemption through his blood, even the remission of sins, Eph. 1. 7. Col. 1. 14. And the Death of Christ, Heb 9. 15. Since then, by the confession of Schleiermacher upon the place, our Lord is mentioned here as a pascual Victim, and seeing it is certain those Victims still suffered in the Sinners stead, and that whensoever in the Old Testament mention is made of the Remission of Sins, the Blood of these Sufferings was the thing that made Atonement for them, Remission of Sins was the thing purchased by that Blood. Have we not Reason from what is here said of Christ, our Pascual Victim, to conceive he suffered in our stead, and that his Blood, shed for us procured the Remission of our Sins, as it atoned an offended God for our Transgressions? Ibid. Ec 11, 2 with Hymn, that he might be just. The Reverend Dr. Hammond faith, the word Dios is here to be rendered clement, and merciful, and that 'tis commonly taken in that Notion, and seldom in that of Vin dicative Justice: But, in opposition to this, I affirm, that the word Dios is used about eighty times in the New Testament, and not once in that sense of Clemency, and Mercy, in which he faith 'tis commonly taken; he himself produces but one place, viz. Matt 1. 19. Joseph being a just man, and not willing to make Mary a publick Example, was minded to put her away privately: Where faith Dr. Lightfoot, Men torment the word Dios to make it signify Clement, and Merciful, when it bears clearly the ordinary sense, plus: Joseph being a just man, would not cohabit with an Adulteress, and yet being not unwilling to make her a publick Example, and no necessity, as he there shews, lying upon him so to do, he was minded to put her away privately. (2) It is in the New Testament distingui shed from the good, and merciful Man, as when Joseph of Arimathea is filled with Dios, & Dios, a good man and just, Luke 23. 50. when the Law is called Dios & Dios, just and good, Rom. 7. 12. And when 'tis faith, Chap. 3. 7, that God can do both for a righteous man that dieth, though not for a good man one would even dare to die. And (3) when it relates to God, as here, it al ways
CHAPTER IV.

Verse 1. W hat shall we say then? [Gr. what therefore do we say, as a sume of our Nation;] that Abraham our Father, as pertaining to the flesh hath found? [Gr. hath found justification, and acceptance with God, by virtue of his Circumcision in the flesh?]

2. [Surely no.] for if Abraham were justified by [his own] works, [i.e. his obedience to God's command to circumcise himself, and his whole Family] he hath whereof to glory, [Gr. ground of boasting in those works by which he was thus justified.] but [manifest it is be bad] not [wherefore to boast, or glory] before God.

3. For what faith the Scripture? [even b this,] a Abraham believed God, and it [viz. that faith] was counted to him for righteousness.

Now [or wherefore] to him that worketh, [and by him that obtaineth righteousness.] is the reward reckoned not of grace, but of debt, [be heaving performed all that was required in order to be his being righteous before God.]

5. But to him that worketh not, [i.e. who hath not any thing on account of which he can be deemed righteous by virtue of his works.] but believeth on him that justifieth the ungodly, [on the account of his faith.] his faith is accounted for righteousness.

6. [And this account of justification is even [such] as David also [the other great person to whom God had promised a Blessing to all Nations] through his Seed, Esa. 11. 10. Acts 2. 30.] describeth [speaking of] the blessedness of the man to whom God impureth righteousness without works.

7. Saying, Blessed are they whose iniquities are forgiven, and whole sins are covered.

8. Blessed is the man to whom the Lord will not impute [the] sin [be hath committed.]
For if they which are of the law be heirs, according to the promise made upon
that account, it is faith that is made void, as being insufficient to justify without the Law,
and the promise is made of none effect, for then the Nations which are not under the
Law, cannot be blessed in the Seed of Abraham.

Because the law worketh wrath (by
condemning the Transgressor to that death to
which without the Law he would not be sub-
jected,) for where no law is, there is no tran-
gression, [and so no condemnation for it].

And therefore is [The Inheritance.
Gal.3:18.] of faith that it might be by grace
[wright both Jews and Gentiles regarded as to
justification, Chap. 3:23, 24.] to the end the
promise [of it] might be sure to all the
seed of Abraham, not to that only which is
of the law, but to that all which is of the
faith of Abraham, who is the father of us
all, [i.e. that it might be made good to the
Gentiles also, believing as their Father Abra-
ham did].

[For, the Father of us all,] as it is
written, Gen.17:5. I have made thee a
father of many Nations; which words,
thought spoken then when Abraham had no
Seed, yet were they certain] before, [for in
respect of him whom he believed, even]
[know God] who quickeneth the dead; [and
so was able to quicken his body now dead, and
the deadness of Sarah's womb.] and calleth
those things which be not, i.e. the Gentiles
which were not then a People, as if they were.

Who, I say, against [all natural
grounds of] hope, believed in hope that he
might (Gr. should) become the father of many
Nations, according to that which was
spoken [to him, Gen.15:5. as the Stars of
Heaven.] to shall thy seed be.

And being not weak in faith he con-
dered not his own body now dead, [or
mean already dead, being about one hun-
dred years old.] neither yet the deadness of
Sarah's womb, [with whom it had ceased to
be after the manner of Women, Gen.18:11.] but
he was staggered not at [Gr. he doubted]
most of the promise of God through unbelief,
but was strong in faith, giving glory to God,
[by acknowledging his power to make it good.] 21.

And being fully persuaded that what
he had promised, he was able also to per-
form.

And therefore it (viz. this strong
faith,) was imprompted to him for righteous-
ness.

Now it was not written [thus of
him] for his sake alone, that it (viz. his
Faith,) was imprompted to him [for righteousness.

But for the benefit of us all, to
whom it, (viz. the like faith,) shall be imprompted
[viz. for righteousness.] if we believe on
him that raised up Jesus our Lord from the
dead (that he can and will raise us also by
Jesus from the dead, and crown us with
him.)

Who was delivered [to the death] for
our offences, (to offer up himself a precious
Victim for them,) and was raised again for our
justification, [i.e. to appear before God with
the blood of this Victim, to make Atonement
before God for us, and thereby to procure our
justification, or our Absolution, from the guilt
of sin.

Annotations on Chap. IV.

a Ver. 1. K Ked apes, according to the flesh.] 1. e. By virtue of his Obedi-
ence to God's command in circumcising the
Flesh of his Forefathers, So [Israel sed emin.
accord to the flesh, 1 Cor.10:18. is, Israel as a
people, to the Circumcision of the Flesh. To
knew Christ according to the flesh, 2 Cor.
5:16. is to know him according to his
Circumcision, or being of the Stock of Abra-
am. To glory sed imin, according to the
flesh, is, to glory in being Circumcised, 2 Cor.
11:18. In this the Jews had the greatest
confidence of being acceptable to God, and
therefore are represented by St. Paul as more
Smith to edex, having confidence in the flesh,
Philipp.3:3, 4 declares, having that no circumcised
Flesh goes to Hell, God having promised to
deliver them for the Merit of Circumcision.
See the Notes on Chap. 2:13. Moreover, that
with Omission it is the Jews, That Abraham was not pure or accepted with
God, till after his Circumcision. This is
hinted in the Targum of B. Uzziel, who ren-
ders Gen. 17:1. thus; Walk before me,
and [be] perfect in my sight, i.e. be thou perfect in
the flesh. But in his other words after
ed, Pirk Eliezer, cap.29, p.64. This Opin-
io the Apostle here confutes and then
and it sweth what his Circumcision signi-
fied. Mr. Cl. Interprets this Phrase thus, Ac-
cording to the flesh; (i.e.) in the judgment of
man, or according to carnal judgment. But
there can be nothing more alien from the
mind of Paul than this Interpretation: For
the Apostle had been before alerting. That
the Circumcision, acceptable to God, was
not that made in the flesh, Chap.2:28. In the
beginning of the next Chapter he answers the
Enquiry of the Jews, if it doth not ren-
der us more acceptable to God, what then
is the benefit of Circumcision? It hath ma-
ny other Advantages, faith he, but not that
of justification before God, that being the
Result of Faith, for it is one (and the sole)
God, who will justify the Circumcision through Faith, and the Uncircumcision by Faith. What then, faith he, do we say in this Affair? Do we say, as the Jews, That Abraham, the Father of the faithful, found that justification (the thing I now diffourc of,) was done by faith under that laborious Work of Circumcision performed upon himself, when he was Ninety nine years old, and upon all his Family? On which account, say the Jews, (a) God imputed the sound and fair of their Forefathers, and said, when they transferred, he would remember this word, and they should be replenished with his Mercies. Here is a Rational Account of the Connexion, and PERTINENCE OF THE Apostle's Argument. But how comes in, the Judgment of Men, with a y e, what then do we say? When nothing at all had been said of their Judgment, nor was the Apostle dis- courting of the Justification according to Men, nor the Carnal Judgment. Is not the Apostle's question a fact? Negative, importing that Abraham had not found Justification according to the Flesh? Why then doth Mr. Cl. turn it into an Affirmative? He goes on and says, If Abraham was accounted just for his Works in the judgment of Men, be hath whereof to glory; he hath awantin boesting, faith he, before Men; but is that the awantin, or boesting, which, the Apostle said, was excluded, not by the Law of Works, but by the Law of Faith? Chap. 3. 27. No sure, but boesting before God: this therefore must be here repeated, if Abraham were justified by Works; (i.e.) the Works of Circumcision performed upon himself, and his whole Family, he hath whereof to boesting before God, but he cannot have whereof to boesting before God of any Justification of this kind, for what faith the Scripture, &c. In fine, saith the Apostle, no signifies in Scripture, the judgment of Men, but the fleshly Utterings, Desires, and Motions of Men, John 8. 15. To judge according to the flesh, is to judge extarnally, from Carnal Affection; and 2 Cor. 1. 17, to purpose according to the flesh, is to do it according to Carnal Principles and Advantages, as to walk after flesh, is, to be governed and acted by Carnal Principles, Rom. 8. 14, 5, 12, 13, 2 Cor. 10. 2. 

(a) Ps. 67. 4. (b) Lyc. 231.

Faith; whereas here was a pure act of Faith without Works, and of this Act of Faith is said, what is not said of either of the other, it was imputed to him for righteousness. See v. 22. (2.) God for this Act of Faith, and not upon the former, dealt with him as a righteous Person, by entering into Covenant with him, which was a sign that he accepted him, and pardoned all his Sins paff, for it is said, In that very day God entered into Covenant with Abraham, Gen. 15. 18, which he had not done before. Moreover, this was spoken to Abraham before his Circumcision, and so is very proper to convince the Jews of the no necessity of Circumcision to Justification: But Abraham offered Isaac after his Circumcision, and fo the Apostle could not allow that instance of his Faith here, v. 10, 11. he therefore was accounted Righteous by virtue of that Faith which excludes boesting, Chap. 2. 27. and only justifies by Grace.

Ver. 5. [ex πάση προσώποις, on him that justifies the ungodly.] Justification being only the Non-Imputation, or the Pardon of their past Sins on the account of that Faith, which laid the highest Obligations upon all Believers to die unto Sin for the future, there is no absurdity in laying, that God thus justifies the ungodly, repenting of, and engaging to cease from their ungodliness.

Ver. 9. [εὐδοκεῖν, in him, Faith was reckoned to Abraham for righteousness.] The Glos of R. Salomon on Gen. 15. 6, is this: The blessed God reproved this to Abraham for Righteousness and Merit, for the Faith by which he believed in him. And the Book (b) Ukmarin faith thus: Our Father Abraham was praised for his Faith, as faith the Scripture, Abraham believed God, and it was counted to him for righteousness.

Ver. 11. [εὐδοκεῖν, in him, the seal of the righteousness of faith, &c.] The Apostle in this Epistle inflicts much upon the Justification of the uncircumcised Gentiles, called therefore by the Jews in dæmon, the Uncircumcision, Eph. 2. 11. Rom. 2. 25, 26, 27, declaring that God is not the God of the Jews only, but also of the Gentiles, seeing he will justify both the Circumcision, and the Uncircumcision through Faith, Chap. 3. 29, 30. That the Blessing of Justification came not only on the Circumcision, but on the Uncircumcision also, v. 9. Faith being accounted to Abraham for Righteousness, when he was in Uncircumcision, v. 10. So that these words may be rendered thus, And he received the Sign of Circumcision, a Seal of the Righteousness of that Faith, which was in the Uncircumcision, i.e. of God's Acceptance of the
V. 13. to ἐγέρθημεν ἐν ὑμῖν, that he should be the heir of the world. The whole difficulty of this Verse rests upon the true Interpretation of this Phrase, That he should be heir of the world. Some think that to be heir of the world here, is to be heir of the Land of Canaan, and the Parts adjacent to it, idumea, &c. But this is not only impertinent to the purpose of the Apostle, but it is here proving, not that Temporal Possessions, but that Justification is not by the Law, but by Faith; but feemeth flatly contrary to the Apostle, for the Promiss of the Land of Canaan was made to Abraham upon his Circumcision, and to his Seed, Gen. 17. 7, 8. And the possession of, and their continuance in it, is still promised to the Jews, upon condition of their Obedience to the Law of Moses. Others think that to be heir of the world, is to be heir of the Spiritual and Heavenly Canaan; but then, it is hard to find where any such Promiss was made to Abraham, and his Seed, so it is as difficult to shew how this accords with the main scope of the Apostle, which is to establish our Justification by Faith. The ancient Greek Scholars interpret the words thus; That he should be heir of the World, if when he were made - may 18th line, (i.e. that all the Nations of the World should be blessed in him. The Chrysostom, Theodoret, Theophylact, Sauid enim decet, beneficentia in omnem terrae, hoc est, heredem fallum esse totius mundi; So Origen. And this is confirmed from the parallel place, Gal. 3. 8. for the Promiss mention'd here, must be the same with the Promiss mentioned there, because the Argument is the same. Now, (1.) the Promiss there is, In thy Seed, that is, Christ, shall all the Families of the Earth be blessed, v. 12. And (2.) he there speaks of a Promiss made Four hundred and thirty years before the Law, which term only agrees to the Promiss made Gen. 12. 3. (3.) This is the Blessing of Abraham that was to come upon the Gentiles, Gal. 3. 14. For, faith the Apostle, The Scriptures foretelling that God would justify the Gentiles through Faith (in the promised Seed,) preached the Gospel before to Abraham, saying, In thee shall all the Families of the Earth be blessed. So then, they that are of faith, are blessed with faithful Abraham. He first, as being the Father of the Faithful, and so the Heir of the believing World; and they after him, as being his Sons, and Seed, by walking in the steps of his Faith, and so becoming Heirs with him of the same Promiss, for if you be Christ's, if by Faith you be interested in him, faith the Apostle, then are you Abraham's Seed, and Heirs according to the Promiss, Gal. 3. 29. So Heb. 11. 17. Noah is fald by his Faith to condemn the unbelieving World, and to be a visit of Righteousness, the Heir of the Righteousness which is by Faith, (i.e.) the Father of all that believed unto Justification or Righteousness after him. Then Faith is made void to them that are not of the Law, and it is also made void to them that are of the Law. See Campegnia Vergina de Synagog. Ver. 1. 3. part 2. c.6.p.943. 

V. 17. A Father of many Nations, the Jews hence prove that a Profylete, converted to the Jewish Faith, might be Legatus Synagogue, quia scriptum est, Constititne Patrem universitatis Gentium, because it is written, Gen. 17. 5. I have made thee a Father of all Nations; before this time they, he was only a Father of the Syrians; but from this time, he was the Father of all Nations. See also Hilar. the Deacon doth interpret this Phrase. So ibid. Ezekiel 34. 32. et sunt bona, et callisti for things that be not, we may then, that is far from God, Faith Origen, as the Gentiles were before we came to the knowledge of the Truth, is said not to be; and therefore God designing to render them the Seed of Abraham by Faith, is said to call those things that be not, as if they were; for εὐλογήσω, things which are not, both in the language of the Old Testament, and of the Jews, and of the Primitive Christians, signifies the Gentiles, by converting whom, faith (c) Clement R. ἐν σε μέλλειν εἰς ζωήν, εὐλογήσω εἰς τὸ μελλέων, God called me that were not, and would that of nothing we should have a being; as I have showed. Note on 1 Cor. 13. 18. 

Ver. 13, Note, That this Verse confirms the Exposition of the former Verse, shewing that the Faith there mention'd hath reference to this Promiss.
objeected, That Abraham's Body could not be thus dead, since after the death of Sarah, even Forty years after, he had Six Sons by Returan, Gen. 25. But they who here tell us, that Abraham's Body was not simply dead, but only as to Sarah's Womb, that by a young Woman he was able to have Seed then, speak expressly against the Text, which faith, his body was grown dead, and against the Opinion of Abraham himself, Gen. 17. 17. and of Sarah concerning him, Gen. 18. 12. They who add that this need not be strange, that Abraham should have Children by Returan, considering the Age to which he then lived, since in our time Men have had Children after they have been Seventy, or Eighty years old, they will not further that to be strange to us, which seemed strange to Abraham himself, witness his Father to the Promise of Almighty God, Shall a Child be born to him that is an hundred years old? Gen. 17. 17. Ob that Ishmael might live before thee. And as Sarah, Gen. 18. 12. they deny the Miracle effected by the great power of God, which therefore the Angel doth encourage Sarah to believe, because nothing can be too hard for God, Gen. 18. 13. They feign the Death of Abraham which is so highly magnified here, as being hose again, v. 18. believing in him that quickeneth the dead, v. 17. not flattering in him the Promise, but being strong in faith, v. 20. That therefore must be here acknowledged, which the Jewish Doctors, and all the Christian Fathers say, that God gave a new Blessing to their Bodies, and by that rended them capable of getting and bearing Children, when by Nature they were not so. This of Sarah the Targum of B. Uziel hints, by paraphrasing the words thus, Gen. 17. 16. As for Sarah, I will beleeve her in thine Body. And the Apostle more plainly in these words, Through faith also Sarah her self received strength to conceive Seed, Heb. 11. 11.

Ver. 20. of Isaac being, he doubted not through unbelief. It seems, his Faith was not without some doubting, from that Answer he returns to God, Shall a Child be born to Abraham, that is an hundred years old? And shall Sarah, that is ninety years old? In which v. 19. he seems to consider both his own dead Body, and Sarah's dead Womb, which the Apostle here denies, v. 19. and v. 18. he says to God, Ob that Ishmael might live before thee, as if he expected no other Offspring. To the first Objection it is answered, That those words, Shall a Child be born to Abraham! are to be considered as words of Admonition, not of Doubting; for he rejoiced at it, faith the Chaldees, and the Hebrew word, which we render laughed, hath this import, Chap. 21. 6. Nor is Abraham reprehended for it, as Sarah is, Chap. 18. 13. John 8. 56. To the second it is answered, That he only dehres God to bless him also, as well as the Seed promised, which appears probable from God's Answer, v. 20. As for Ishmael, I have heard thee, behold, I have blessed him, and will make him fruitful.

Ver. 23, 24, 25. Note, That from these three last Verses many things may be observed, which tend to the Illustration of the Doctrine of Faith, and of Justification by Faith. And,

1. From v. 9, 23, 24. it is extremely evident, that it is the very Act of Faith, and not the Object of it, viz. Christ's Righteousness, which was imputed to Abraham, and is imputed to us for Righteousness. As then the Faith of Abraham which is here said to be imputed to him for Righteousness, was not that which bore or executed God's Commands of taking before him, and being perfect, as is here expressly said, his believing God's Power, and his reliance on it without any doubting, was the thing that was imputed to him for Righteousness, as well as that other Act of Faith, that in his Seed should all the Families of the Earth be blessed. So the Faith that shall be imputed to us for Justification, is not, faith the Apostle, that which includeth the performance of Sincere Obedience, nor only Faith in the Blood of Christ shed for the Remission of our Sins, but Faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him. See the Note on Rom. 10. 9. So also is the Faith of Abraham and Sarah represented, Heb. 11. 13, 18.

2. Hence also we learn, that our Justification depends not only on the Death of Christ, but on his Resurrection: So the Apostle doth again teach us, saying, Who is he that condemetb us, which is Christ that died, (as a particular Victim for our Sins,) yea rather that is risen again, who is even at the right hand of God, (presenting the Blood of this Victim in his Presence for us,) who (by it) also maketh intercession for us. For the clearing up of this matter, let it be noted,

First, That as the Victim offered under the Old Testament was brought to the Altar, and there slain, to Christ offering himself for us, we also brought to the Altar of the Cross on which he suffered as a Peculiar Victim for us, bearing our Sins in his own Body on the Tree.

Secondly, As the Blood of the Beast thus slain was to be brought before the Mercy Seat, or into the Holy of Holies, and there presented before God to make Atonement with, so was the Blood of Christ, thus slain also, to be carried into the Heavenly Sanctuary, and there presented before God to make Atonement for our Sins.

Thirdly, As the Beast, when dead, could not offer up its own Blood, so Christ, being dead,
dead, could not, before his Resurrection, make an offering of his own blood, in the heavens for this end; whence the Apostle tells us, that such an High-Priest became, who is higher than the heavens, Heb. 7. 26. And were the opinion of some true, that Christ appeared not with his blood in the heavens, he must be only a metaphorical High-Priest, the offering, or presenting of the blood before God, being in the proper office of the Priesthood, and the parallel the Apostle makes betwixt him, and the astronomical Priests, must be wholly overthrown: For with what congruity could the Apostle infest so much on the comparison betwixt the blood of Christ brought into the heavenly tabernacle, and the blood of the legal sacrifices brought into the earthly tabernacle, if indeed the blood of Christ was not carried into the true tabernacle, and there presented to God? When the author of faith saith, The Jews High-Priest entered into the holy place with the blood of bulls and goats, doth he not mean, that he carried their blood in this? When then the same Apostle, faith, Christ not by the blood of bulls and goats, but by the accomplishment of his own proper blood, entered into the holy place, must he not also mean, that Christ carried his own blood into the heavenly sanctuary?

CHAP. V.

Verse 1. Therefore being justified by faith, and so acquitted from those sins which rendred us obnoxious to the displeasure of God, we have peace with God, through our Lord Jesus Christ. 2. By whom also we have access by faith into this [state of Grace, or favour with God], wherein we stand, and rejoice in hope of [the fruition of] the glory of God. 3. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, 4. And patience [gives] experience, of God's power with us, enabling us to bear these tribulations, and of our sincere affection to him, for whose sake we suffer them, and experience of these things, worketh in us hope of [a reward]. 5. And hope maketh us not ashamed, of our faith in Christ. Rom. 1. 25, because a man is justified by faith apart from the works of the law. 6. [Of which love to us, even before we believed, the Gospel gives us the highest demonstration.] For when we were yet without strength, in due time, grace being fallen, at the appointed time, Christ died for the ungodly, for us, who since our fall had no righteousness of our own. 7. [Which surely is a high degree of love, beyond all human example.] For scarcely for a righteous man will one die, [I say, for a righteous man only.] yet peradventure for a good [I. e. an highly kind, and charitable] man, some would even dare to die. 8. But God commendeth his love towards us, in that whilst we were yet sinners Christ died for us. 9. [And if God through Christ Jesus shewed such kindness to us, being sinners, much more then being justified by his blood, and so made righteous in his sight, and having peace with God, v. 1.] we shall be saved from [the] wrath of [God] through him. 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, [I. e. we are not only reconciled to him, but we also joy in God through our Lord Jesus Christ, through whom we have received the accomplishment or reconciliation.] 12. Wherefore [as you, by reason of this reconciliation, life is procured to us by the second Adam, as death came by the first, so] as by one man sin entered into the world, and death by [the] law, [for sin], and so death passed upon all men [through him], in whom all had [so far] limned, [as to become equally obnoxious to death with him]. 13. [Through him, for if it must be indeed confessed that] whilst the law fin was in the world, but [it must also be acknowledged, that] fin is not [generally then] impu. 14. Nevertheless death reigned from Adam to Moses, [the giver of a new law, threatening death to the transgressors of it,] even over them that had not finned after the finitude of Adam's transgression; i.e. Men were all the while subject to death, the they finned not as Adam did against an express law, threatening death to them for it, and therefore death must reign over them for the fin of Adam who, [in this] is the figure or resemblance of sin that was so come, i.e. of the second Adam, Christ. 15. But [in this resemblance there are two advantages. One is the free gift, for if through the offence of one man many men be dead, much more the grace of God, and the gift of justification procured by
Annotations on Chap. V.

a Verse 5. H 'Apostâ in the love of , to us thus believe. So Ch. 8. 35. 39. 2 Cor. 5. 14. & 13. 13. 1 John 3. 9. 10. b Ibid. 'exiling, is fled abroad.] This is the word still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts 2. 17, 18, 33. Titus 3. 6. and it is taken from Joel 2. 28, 39. and so this may refer to the effusion of the Holy Ghost fo liberally imparted to them. c Ver. 6. 'Ovma hîn ãmôr, when we were weak.] It may here be noted, that the words ãdôrho, ãdôrho in the Seventy, answer to the Hebrew ãhôpâ and ãfôrâ, and signify to fall, and stumble to our Ruine. So Psal. 9. 3. They shall fall and perish, ãdôrho ãfôrâ, at thy presence. Psal. 26. 4. they stumbled and fell, ãdôrho ãfôrâ. Psal. 106. 13. ãdôrho, they fell down, and there was none to help them. Prov. 24. 16. The wicked shall fall into mischief, ãdôrho in aëga. Ver. 6. 1. I will lay stumbling-blocks before this people, and the fathers and sons shall fall together, ãdôrho ãfôrâ. Chap. 18. 15. & 46. 6. 12. & v. 16. he made many to fall, ãfôrâ ãdôrho. Chap. 50. 32. Lam. 5. 15. Dan. 11. 14. Many shall stand up against the King of the South, but they shall fall, ãdôrho. So v. 19. 32. 34. 35. So Hesba 4. 5. & 5. 5. & 14. 2. 10. And this import of the word suits well with the Text, and 'o prois proper to represent our fall by sin, and the words following, ãfôrâ ãdôrho ãhôpâ, even whilst we were sinners Christ died for us, do render it fo probable, that I thought fit to mention it in the Paraphrase.

Ver. 7. 'Apostâ is not only a veracious, but an obliging, charitable man, Math. 20. 15. Is thy eye evil, because I am good? overcome evil with good, with kindness, Rom. 12. 21. 12. 21. 12. 21. 12. 21. 12. 21. So ãjîsâ is thy nature, Phil. 4. v. 14. So ãjîsâ is the liberal eye, Eccles. 35. 8. See Buxtorf. in voce.] p. 1601.

Ver. 8. âdôrho is, but God commands his love to us.] The death of Christ is usuall in Scripture represented as an instance of the great love of God the Father to us, because his Wifdom did contrive this way of Redemption for us, Eph. 1. 4. 5. He sent his Son into the world to be the Propitiation for our sins, that we might live through him, 1 John 4. 9. 10. He graciously accepted of his Suffering in our stead, and justifies us freely by his grace, through the Redemption that is in Christ Jesus, Rom. 3. 24. He stirred not his own Son, but gave him up freely for us all, Rom. 8. 32. Though it be also true, that Christ loved us, and gave himself for us, Gal. 2. 20. Eph. 5. 2. and that this love of Christ ought to constrain us to obedience, 2 Cor. 5. 14.

Ver. 10. 'Ex rîw, by his life.] He is being able to save us to the uttermost, because he ever lives to make intercession for us, Heb. 7. 25. And having all Power committed to him, that he might give eternal life to them whom God hath given him, John 17. 2.

Ibid. Kâmûkîmû; ãdôrho, we were reconciled.
cited to God.] Here are many Arguments to establish the Doctrine of our Lord's Satisfaction by suffering in our stead, to reconcile an offended God to us. For 1. When it is here said, that Christ died for the ungodly, 1 Pet. 3.18. That when we were yet sinners Christ died for us, 1 Cor. 5. 15. And elsewhere, that he suffered for our sins, the just for the unjust, Heb. 9.19. 1 Pet. 4. 1. In these, and such like places, one of these two things is intimated, That our Lord suffered in our stead, or that he bore the Punishment of our sin: This being the plain import of the like Expressions when they are used in the Old or New Testament. For when we read in the Old Testament, The Fathers shall not be put to death for the Children, nor the Children for the Fathers; every Man shall be put to death for his own sin, Deut. 24.17. Of Amaziah, that he slew those Servants that had murd'red the King his Father, but the Children of those murd'rers he slew not, according to those words of Moses, The Fathers shall not be put to death, as we say, they shall not die for the Children, &c. 2 Kings 14.6. 2 Chron. 25.4. And in the Prophet Ezekiel, The soul that sinneth, it shall die; the Son shall not bear the iniquity of the Father, nor shall the Father bear the iniquity of the Son, Ezek. 18. In all these places it is plain no Substitution is intended, because no Exemption of the Father, because the Son, or of the Son, because the Father suffers; but there is plainly intimated, that the one in this case would bear the punishment of the others sin. But when David faith concerning Absalom, Would God I had died for thee, 2 Sam. 18.13. That my death might have gone instead of thine. When here the Apostle faith, That fearfully for a righteous person one would die, but for a good man some would even dare to die; there evidently a Substitution is intended of the one to free the other from death by the death he suffers. When therefore the Apostle before, and after these words, faith Christ died for the ungodly, and the sinner, must he not also signify that our Lord died in their stead, to deliver them from death? This evident beyond Exception, that in all particular Sacrifices, both Jew and Gentile always took this for granted, that the Victim suffered in their stead, and for their sins. Since then the Socinians own that our Lord suffered as Vindica piascularis, or an Expiatory Sacrifice, freely both Jew and Gentile must conceive that all these Phrases did import, that our Lord suffered in our stead, and for our sins. 2. A second Argument is taken from the Reconciliation mentioned as the effect of our Lord's suffering for us; for seeing it is alone the guilt of sin, or sin unpardoned, that maketh God displeased with us, the Death which is here laid to procure our Peace and Reconciliation to God, must make Atonement for the guilt of our Iniquities. Crelius replies, That by Reconciliation here the Apostle intends not God's Reconciliation to us, but ours to God, by that Conversion to him, which maketh us at friendship with him. But this may be Refuted, First, From the import of the words οὖν ἐν αὐτῷ and κατὰ τὸν θανάτον, for they do naturally import the Reconciliation of one that is angry, or displeased with us, both in prophe and Jewish Writers; thus βιωμεν τὸ διά θανάτου, in what shall David reconcile himself to his Lord? 1 Sam. 25.4. When Asaph, the famous Confucius was angry with King David, he flattered her time διὰ τοῦ θανάτου, that she might be reconciled to him, 1 Esd. 4.21. After the reviling, or falling out of Friends, so διὰ τοῦ θανάτου, there is, or may be Reconciliation, faith the Son of Sprach, Ecclus. 22. 22. The Jews in Egypt, pray for those in Judea, that the Lord would hear their Prayer, κατὰ τὸν θανάτον, and be reconciled to them, 2 Maccab. 1. 5. Adding, that as τὸν Ἰσραήλ was forsoaken through the Wrath of the Almighty, οὖν κατὰ τὸ διὰ τοῦ θανάτου, when the great God was reconciled, it was set up with glory, Chap.5.20. And again, Though the Lord, say they, be angry with us a little while for our Chaffitement, and Correction, κατὰ τὸν θανάτον, be with again be reconciled to his Servants, Chap.7.33. And they beseech the Lord οὖν κατὰ τὸν θανάτον, to be reconciled to his Servants for ever, Chap. 8.29. Whence we learn, that Reconciliation always respects some preceding Anger or Displeasure; and that the reconciling of God, was the appeasing of his Anger: When therefore we here read in the fame words of Enemies reconciled to God, and so saved from his Wrath, what can we imagine, but that a God once angry, and offended with them, is now appeased? And when we farther read, that this Reconciliation was effected by the Death and Blood of Christ, is it not obvious to conceive his Wrath and Anger was averted by the shedding this Blood for us? Secondly, This evident that, when we were sinners Christ died for us, v. 8. and when we were Enemies, we were reconciled to God by the death of his Son, v. 10. are words of the fame import, for seeing these words, Christ died for us, and Christ shed his blood for us, signify the fame thing, and by his Blood shed we are reconciled, this evident that Christ dying for us, and Christ reconciling us by his death, or blood shed for us, must be the same; now we are justified by his blood, as it procures our Peace with God, v. 1. as it farces us from his wrath, v. 9. Therefore we are reconciled to God by it on the same account.

Thirdly, We being here considered as sinners,
ners, ungodly, enemies to God, as Persons who have, upon that account, fallen short of the glory, that is, faith Crellius, of the approbation of God, Rom. 3, 23. Is there no need of reconciling God unto such Persons? And when under these circumstances we are said to be justified through the redemption that is in Christ Jesus, Rom. 3, 25, 26. and being justified to have peace with God through our Lord Jesus Christ, can we conceive that nothing was done by this Jesus to procure God’s reconciliation to the sinner, or to purchase his Peace with an offended God? Especially if we consider that the Death of Christ here mentioned, as that by which we are reconciled to God, is the Death of him, who suffered as a Sin offering for us, the Blood by which we are justified, is the Blood of Atonement, or Propitiation, or the Blood shed to make reconciliation for the sins of the people, Hebr. 2, 17.

Ver. 11. To which add xai al·wv, we have received the Atonement.] Crellius excepts against this interpretation, alleging that to receive or obtain Reconciliation, is a Phrae unknown to Jews and Gentiles, and would have the words rendered thus, By whom we have obtained this Concourse of God: but to obtain Reconciliation, when it is the effect of Blood shed for the Remission of Sins, is very proper; for it was the constant practice under the Law to procure Reconciliation by shedding the Blood of the Sin offering; and all Nations by this means endeavoured to reconcile God to them, and what Reconciliation the Priest, by offering this blood, procured, the sinner received, and obtained; and therefore to receive Atonement, or obtain Reconciliation, by an Expriatory Sacrifice, must be a thing very well known to Jews and Gentiles; but to receive Conversion by it, is indeed a Phrae unknown to them, and the whole Church of Christ. Moreover, this Note of Crellius shews his little skill in the Greek; for as αὐτὸς καθήκαν ἰσαρχής, to be courageous, Acts 28, 15. αὐτὸς καθήκαν is to be begin, αὐτὸς καθήκαν is ἰσαρχήν, to be a ruler, to be the leader. To remember, 2 Tim. 1, 5. αὐτὸς καθήκαν to experiment, Heb. 11, 36. ἰσαρχήν to be edified, 1 Cor. 14, 4. So καθήκαν to be reconciled, as noxam copere is to be burnt.

Ver. 12. 'es' h, in whom.] The Critics have been very industrious to find some other sense of these words than that which our Translation gives, some rending this last Clause, for that, some, because all have sinned. But our Exposition is confirmed beyond all Controversion from the following words, which declare, That by the sin of one man, many die, and that by the sin of one death reigned by one, and that by one offence the sentence of death came upon all, v. 15, 16, 17, 18. All which are parallel to the Exposition here, that Death came upon all men through Adam, in whom, saith the same Apostle, all men die, 1 Cor. 15, 22. And the words following, That by the disobedience of one many were made sinners, are plainly parallel to these, in whom all have sinned.

2. None of the other fables are true, or suitable to the Scope and Argument of the Apostle, v. 9. It is not true that Death came upon all men, for that, or because all have sinned. For the Apostle directly here affirms the contrary, viz. that the Death, and Condemnation to it, which befell all men, was for the sin of Adam only, for here it is expressly said, That by the sin of one man many died; that the Sentence was, from one, and by one man sinning to condemnation; and, that by the sin of one death reigned by one: Therefore the Apostle doth expressly teach us, that this Death, this Condemnation to it, came not upon us for the sin of all, but only for the sin of one, (i. e.) of that one Adam, in whom all men die, 1 Cor. 15, 22.

He also farther teacheth, that this Death and Condemnation came upon all for one sin of that one man, for it came on all, Eph. 2, 1, 2, by one offence upon all men; it came not therefore upon all men for the sin of all. And this the Companions plainly requires, which faith, the opposite justification, and free Gift came upon all men by one man, Jesus Christ, by the obedience of one, and by one man, and by one man, Eph. 1, 3, 5. 6, 7, 8. 9. 1, 9. 2, 1, 2. 3, 17, 18, 19, i.e. by the obedience to the Death of that one man. Yes, the Apostle doth.

3. Not only thus plainly and frequently affirms, that Death came upon all men for the sin of Adam, but he proves it by this Argument, that Death reigned from Adam to Moses over them that had not sinned after the similitude of Adam’s Transgression, i.e. against a Law threatening Death to them for Sin; they therefore, faith he, could not die for their own sins, for though indeed they were then sinners, yet being under no such Law as Adam was, their sin was not imputed to Death, and so they could not die on that account; Death therefore came upon them, as I affirmed, through the sin of Adam.

Ver. 13. I add, Generally.] Because thek all men died after Adam, all were not punished with Death for their own Natural Sin, but only the Antediluvians, and the Socdomites.

Ibid. 'Aposti, 6 in ipsius, sin was not imputed.] The Apostle doth not mean that God did not account them sinners who transferred against the Law of Nature, or that he was not displeased with them for their offences, but only that he did not so impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word ιμποτωσι, let it be offered.
First, that wherever this Phrase occurs affirmatively, that such a thing was imputed to any one, it is some Personal thing, or Act of one of our own, and not any thing of another, which is thus said to be imputed. As when 'tis said, Rom. 2:26. That if the circumcision keep the righteousnes of the Law, his circumcision on that account is held good: shall be accounted for circumcision, i.e. he shall be accepted as well as if he were circumcised. So Rom. 3: Abraham believed God, and it (that is, his Faith) was imputed to him for righteousness: for it is explained v. 5. To him that worketh not, but believeth, his faith is imputed to him for righteousness. And v. 9. We say, that faith was imputed to Abraham for righteousness. See Gal. 3:6. James 2:23. And of our faith in him that raised Christ from the dead, it is said, Rom. 4:24. that it shall be imputed to us for righteousness.

Secondly, When the Phrase is used with a Negative, or when Sin is said to be imputed, we not to be imputed, it is only a Man's own Personal Sin that is intended; but the Non-imputation of it, is the not inflicting some condign Punishment upon him for it. So Rom. 4:8. Blessed is the man to whom the Lord imputeth no sin; which being spoken on the account of God's heavy hand on David for his sin, Psal. 2:2, 9. shows that the import of it must be this, Blessed is the man whom God doth not punish for his iniquity. So a Tim. 4:16. In my faith Answer no Man stood by me, μη ἔχων δικαίωμα, may it not be imputed to them, i.e. let them not suffer for it. So a Sam. 19:19. Sibam speaks to David thus, μη ἔχων δικαίωμα μαίνεσθαι, μη δικαιώμα, let not my Lord impute to me mine iniquity, i.e. let him not remember it to punish it. When therefore it is said, 2 Cor. 5:19. That God was in Christ reconciling the world to himself, μη τὸν κόσμον ἐπιτελεσθήναι, not imputing to them their iniquities; the meaning is, that for Christ's sake he was pleased to exempt them from the punishment of their transgressions: So in like manner here, Sin is said not to be imputed, whilst there is no Law; not that God did not look upon Men then as Sinners, but that he did not punish them with death for it.

Hence note, That in the Scripture there is no mention of the Imputation, either of one Man's sin, or of his righteousness, unto another, but only of the imputation of his good Deeds for Righteousnes, or of his evil Deeds, for Punishment. (2ly.) That the Punishment of Adam's Sin devoted upon his whole Posterity, is fully proved from this Chapter: but it is not here said, that they were truly and formally made Sinners by his Sin. So likewise that for the Obedience of one unto the Death many were made Righteous, and were delivered from that Death to which they were obnoxious, we are assured from this, and other Scriptures; but that they were made formally Righteous by our Saviour's Righteousnes imputed to them, the Scripture doth no where affirm.

Ver. 15. or many were made dead.] When God said to Adam, In the day that thou eatest thereof thou shalt die, he did not mean that he should then give up the Ghost, but that he should be subject to Mortality, and at the last return to the Dust from whence he came; as Experience shewed, and as the Fathers interpret it. Now in this sense, that of the Apostle is most true, that in Adam all die, i.e. became obnoxious to Mortality: But it is not true that all Men die only on the account of Adam's Sin. The Old World was drowned on the account of their own fins, and the Jewes suffered both by the hand of God, and Man, for fins committed against the Law; and this perhaps might be the reason why the Apostle, faith, not by the Offence of one, all but many died. The advantage therefore here mentioned may confit in this, that all that die, die not purely for the fin of Adam, but many times bring death upon themselves for their own fin, but all that are justified, and so freed from death, are thus exempted from it only by virtue of the Death of Christ; this is the old Doctrine, both of the Jewes; and of the Church of Christ: That not all formally finned in Adam, but that all Men became obnoxious to death for Adam's fin, God, the Author of the Book of Wisdom, created Man to be immortal; but thro' the envy of the Devil, death entered into the world, Wiss. 2:23, 24. By the woman was the beginning of sin, and by her we all die, faith, the Son of Syracus, Ecclus. 25. 24. By the counsel which the Serpent gave to Eve, all the inhabitants of the earth, become obnoxious to death, faith, the Targum on Ruth 4, v. ult. And the fame Chaldee Paraphrase upon Ecclef. 7. the last verse, faith, God made man pure and upright, but the Serpent and Eve seduced him to eat of the fruit of the Tree, and so they made death to rush upon him, and upon all the inhabitants of the earth.

Ver. 16. Ex muliebris passivam, from many offences.] This is the second advantageous Difference, viz.that whereas we became obnoxious to death for one fin of Adam, we by Faith in Christ are justified, and thereby freed not only from the Condemnation which came upon us for that fin, but also from the Condemnation due unto us for all our Offences against God.

Note also, that the word κακία, especially when it is joined with Death, doth usually signify a Sentence condemning any person; κακία Sántrô is the Sentence of Death, Deut. 21. 22. So Luke 24. 20. The High Priests and Rulers delivered up Jesus; et κακία Sántrô.
to the Sentence of Death. See Chap. 23:40. And Etcl. 4.2. O death, how acceptable is that to man on thy Sentence to the needy? And v.3. Fear not death, the Sentence of death. Remember them that have been before thee, and that come after thee, for it is the portion of all flesh, for this is the Sentence of the Lord over all flesh.

Ver. 17. V. 15. 'H ἀσεβία ἐγέρθη' V. 17. 'H ἀσεβία διασυνάφους, the gift of righteousness.] I have interpreted these the gifts of the sentence of death. If the Judgement, as others do; but it is very probable that they may import the Holy Spirit given in Baptism, and upon Faith, to the believers of those times, who being made Sons by Faith in Christ, received the Spirit of Adoption, Rom. 8:14, 15, 16. Gal. 4:6, and believing, were sealed with the the Spirit of Promises, Eph. 1:13. For he is filled emphatically ινά ἐσθίονται, the heavenly gift, Heb. 6:4. ινά, the gift, Acts 11:17. ινά ζοοί, the gift of God, Acts 8:20. The gift of the grace of God, Eph. 3:7. ινά ἐσθίονται, the gift of Christ, Eph. 4:7. The gift of the Holy Ghost, Acts 2:38. 10:45. So the Holy Ghost, given to the Prophets, and holy Men of old, is by the Primitive Christians usually filled in the way that they received in the ministry. And the gift coming from above upon holy men. Full, Mart. adv. Gr. p. b. B. p. 11. D. p. 30. D. P. 31. C.

Ver. 19. Προφητεύειν ἐν εἴδωλοι, many were made sinners. In the Expulsion of this, and of the Prophets in the 12th Verse, in whom all have sinned, I follow the Greek Expositor, Chrysostom, Theodoret, Occamist, and Theophylact, upon the place: And to make good the Interpretation, I shall shew first the Inconsistency of any other Sense, ascribed to them, with the Text, with Scripture, and with Reason. And, First, It cannot truly be affirmed that we all actually, and formally sinned in Adam, and upon that account were made sinners; for then it was not by the Disobedience of one, but of many, that many were made sinners. (2.) Then Death, the Punishment of Sin, came upon all, not for the sin of one, or for one sin of that one man, but for the sin of all, both which things I have plainly proved to be contrary to the express words of the Apostle. Then (3.) all Men must have sinned after the similitude of Adam's transgression; for if we all sinned in, or with him, we must sin by the same Act, the same Will, and in the same Person, against the same Law, and purely, they that thus sin, must sin after the similitude of Adam's transgression: For what difference can there be in sins committed by the same Act, and the same Will, of one and the same Person, against the same Law? But of the Pottery of Adam, the Apostle here expressly faith, they sinned not after the similitude of Adam's transgression, therefore they were not sinners by the same Act, and Will, of the same Person, against the same Law. Moreover, if all the Pottery of Adam sinned in Adam, they sinned against some Law given to them, for sin is the transgression of a Law, and where there is no Law, there is no transgression; now they could sin in Adam, so as to deserve death for their sin, only by sinning against the Law requiring Adam not to eat of the forbidden fruit, for Adam himself became guilty of death only by transgressing that Law, but all the Pottery of Adam cannot be laid to have sinned against that Law, for when did they sin against it? If when Adam did so, then all his Pottery must be actually sinners from the beginning of the World, i.e. some thousands of years before the greatest part of them had a being; Now seeing Action must be the Action of some Being, does it not seem absurd, at first sight, to say, that so many Myriads were actually sinners, when they were not in being? If when they came into the world, they could not sin in Adam, or in his Action, for he did not eat of the forbidden Fruit in the midst of Paradise. Again, we cannot sin against a Law which is not in being; since therefore there is now no Paradise, and no forbidden Fruit in being, we cannot be obliged by any Law of God now, not to eat of the Fruit in the midst of Paradise, and so cannot be sinners by transgressing against such a Law. Secondly, It cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his Sin and Disobedience was imputed to us: For I have shewed already, that the Scripture no where maketh the least mention of any thing of anothers imputed to a Man for reward of guilt, but only of some Personal Thing, or Action of our own: See Note on v. 14. Moreover, this Imputation either makes the fin. of Adam truly ours, or it doth not: if it doeth not, how can we be made sinners by it? If it doth, then Death came upon us for our fin., and so not for the fin of one, but for the sin of all, which is the thing disproved already, Note on v. 12. (3.) I ask, whether this Imputation made the Pottery of Adam sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to Death without it: If it made them so, then this Imputation is the Act of God, and not of Man, and so it plainly follows that God must be the Author of that fin, which shows immediately from him, without the intervention of any Action on the part of any of those Men to whom it is imputed. Moreover, then the Imputation must be false, as charging them with fin whom he did not find sinners, but only by his
his Arbitrary Imputation made them so. Now far be it from any Christian to affirm, that God should falsely impute fin to any Man. In a word, Bapτισις and imputation is to reckon, to account a thing to any Man, to charge him with it, to lay the Charge of it to him. This Action therefore on God's part must supposeth in the very Nature of it, some Action done by the Potestas of Adam which is blame-worthy, and may be justly charged upon them, before there can be any ground for Imputation of it; and this Shews that it is impossible that the Imputation should be the very thing that renders them blame-worthy, or Penions worthy to be charged with guilt. And yet if the fin of Adam beours only by Imputation, it must be ours only because it is by God imputed to us, and not imputed, because it is ours; this is, God by this Imputation must make us sinners, and not find us such; for this Imputation is the Action of the Judge, not of the Supposed Criminal; remove or take away this Action, and no Crime can be charged upon him. In fine, if the fin of Adam be ours only by Imputation, it defers Condensation only by the same Imputation; i.e. by the Action of God; that therefore we deliver Condensation for it, is to be ascribed directly to the Action of God, and only by accident to that of Adam: Whence therefore is our Destruction, according to this Opinion, but of God, who makes us worthy of Condensation, by imputing to us that fin, which by his Imputation only we stand guilty of?

These Interpretations being so inconsistent with the Apostle's words, and with the plainest evidence of Reason, I am forced to prefer before them that of the Greek Fathers, viz. that we all sinned in Adam, i.e. by becoming obnoxious to that Death which was the Punishment of his fin, and by one man's disobedience many were made sinners, by being subjected to the Death, and Temporal Calamities and Miseries, which came upon all Mankind for Adam's fin; so that we become sinners in him, or by his Disobedience, by a Metonymy of the effect, by suffering the Punishment which God had threatened to him for fin; as the Experience of all Men and Women shew we do in all the Pains of the Threat; and this is a common sense of the word charab, which signifies both Sin, and the Punishment of it. So Gen. 4. 7. If thou dost evil, charab, fin lieth at the door, that is, the Punishment of fin, vi. 13. So Gen. 19. 15. Make haste, faith the Angel to Lot, and escape, lest thou be consumed with in the sin of the City, i.e. in the Punishment of the City, In plaga descedentis proper culpam incolumarum Urbis. Arab. And Gen. 31. 39. So Jacob speaks to Lahan thus, That which was torn of Beasts I shall make whole; and Sennacherib, Peshar dahan, I suffered for it; The fin was upon me, faith Aben Ezra, Gen. 43. 9. Jacob speaks thus to Jacob concerning Benjamin, if I bring him not again, then I will suffer Punishment. See Chap. 42. 37. i.e. Let me bear the blame: So also Chap. 44. 32. So Bathsheba faith to David, I and thy Son Solomon shall be בְּּוֹן יִשְׁרָאֵל, sinners, 1 Kings 1. 21. that is, we shall be punished as sinners, and be in danger of our life. So לִשְׁתֵּא יִשְׁרָאֵל, impium non faceret, he will not condone impiety, Phil. 37. 32. וְּּוּרֶשׁ וַיִּבֵּן מִי יִשְׁרָאֵל, & Sargunem innocentem condamnabit, Phil. 94. 21. So also Job 2. 20. So the Lepers say one to another, We do not well if we tarry till the morning light, then we shall be found sinners, 2 Kings 7. 9. i.e. we shall be punished by the King. And Zech. 14. 19. This shall be יִשְׁרָאֵל, the punishment of Egypt, and the punishment of all Nations that come not up to keep the Feast of Tabernacles. This Phrase of bearing fin is commonly used in this sense as when 'tis said, וַּיִּשְׁתְּחֵר יִשְׁרָאֵל, they shall bear their sin, Lev. 20. 20. and בְּּוֹן יִשְׁרָאֵל, and Numb. 14. 34. And יִשְׁרָאֵל, Lam. 5. 7. כִּי הָוֹלָדָם יִשְׁתְּחֵר, we have borne their iniquity. If therefore יִשְׁרָאֵל, in the Old Testament is often signifies the Punishment of Sin, which in this case was Death, what Exception can be made against these words of (a) Chrysostom? What is the meaning of these words, In whom all have sinned? Is this, he falling, even they who did not eat of the Tree, were by him made mortal, even as if they themselves had fallen. faith (b) Theophylact, when he did. For faith Theodore, He being obnoxious to the Decree of Death, in that state he began Cain and Abel, and others, דְּשַׁם הָאֲדָמָה יִשְׁתְּחֵר, all therefore became mortal, being begotten of one that was mortal. And being it is said יִשְׁתְּחֵר, or חָוָה הָאֲדָמָה, they shall be sinners, who are to suffer punishment, why may not these words, by the disobedience of one many were made sinners, admit the sence which Chrysostom documenus, and Theophylact give them? תְּשָׁתֵב וַיְשַׁחֵר הָאֲדָמָה, they shall for his Disobedience he suffer unto Death and Punishment, the effects of fin; For, faith S. Chrysostom, 'tis no absurdity to say, that he sinning, and so being mortal, they

(a) Τι η διανοια γι αυτοις εκ ου, εκεινα προσωπα, τις αυ τω χειρισμενοι αυτου το ζείων, εγχειρισμενοι αυτω, και ουτω ιεροι Χρυσοτε. Chrysoft. in locum.
(b) Τι η διανοια γι ου, εκεινα προσωπα τις αυ τω χειρισμενοι αυτου το ζειων, εχεηρισμενοι αυτω, και ουτοι ιεροι Χρυσοτε. Theophyl. in locum.
CHAP. VI.

Verse 1. What shall we say then? 

2 [Gr. what do we say then? (do we say this) let us (who have received this grace) continue till in sa that grace may abound (towards us that is, do we by declaring that we are justified freely by grace, through the Redemption that is in Christ Jesus, Chap. 3.24, and that as in abounded, grace did more abound, Chap. 3.20, give occasion to this Inference?] the whole [we should make any such inference from or any use of this Doctrine, so contrary to that very Baptism by which we enter into the Christian Covenant, and put on Christ, for] how shall we who are dead, [Gr. have died] to sin (by our Baptism, or entrance into the Christian Covenant, live any longer therein?

3. [For] know ye not that as many of us as were baptized into [and by that Baptism professed our former Disciples of] Jesus Christ, were baptized into [the likeness of] his death, [and so engaged to die unto sin, as he died for sin, 1 Pet. 1.3, 2. and to live to him that died for us, and rose again 2 Cor. 5.15.]

4. [For] therefore we are buried with him by baptism, [plunging us under the water] into [a conformity to his] death, [which put his body under the Earth, that like as Christ was raised up from the dead by the glory of power of the Father, even so we alfo, [thus dead in Baptism,] should [rise with him, and] walk in newness of life.

5. For if we have been planted together in the likeness of his death, [by dying unto sin,] we shall be also in the likeness of his Resurrection, [by being so risen from our death unto sin, as never to let sin have any more dominion over us, but dying unto sin once for all, and henceforth living unto God, 9.10.]

6. [And thus we stand engaged to die to sin, knowing this, that our old man is [now] crucified with him, that the body of sin, [i.e. the appetites of the body, which subject us to sin,] might be destroyed, that henceforth we might not serve sin, [for he bore our sins in his own body on the Cross, that we being dead to sin, might live unto righteousnes, 1 Pet. 2.24.]

7. [Which we shall not do if we be truly dead unto it,] for he that is dead is freed from c

8. Now if we be [thus] dead with Christ, we believe that c we shall also live with him, [not a spiritual only, but an happy, and immortal life;]

9. [And thus conformeth to his death we should be and therefore knowing that Christ being raised from the dead, [now] dieth no more, death hath no more dominion over him.

10. For in that he died, he died once to sin,
Chap. VI.  
the Epistle to the Romans.  
31

fin, [or for fin, i.e. in that he died to the putting away of fin, Heb. 9. 26, 28. He died fin once for all,] but in that he liveth, he liveth unto God; [i.e. the life he liveth is an eternal life, wholly dedicated to the glory of God.]  
e. Likewise reckon ye also your selves to be indeed dead unto fin, but living to God, through Jesus Christ our Lord.  
12. Let not fin therefore reign in your mortal body, t that you should obey it in the lusts thereof.  
13. Neither yield ye your members [any longer] as instruments of unrighteousness to fin but yield [up] your selves [intirely] to [the service of] God, as those that are [with Christ] alive from the dead, and [yield] your members as instruments of righteousness to God.  
14. [And say not this is beyond your strength, seeing the Law in your Members leads you captive to fin;] g for fin shall not have dominion over you, for you are not under the [Pedagogy of the.] Law, [which gives the knowledge of fin, but not sufficient strength to mortifie it,] but under [that Economy of] grace, [which affords that spirit of life in Christ Jesus, which frees us from the law of Sin, and Death.]  
15. What then? shall we [so on fin] fin, because we are not under the law, [which condemns us for every transgression,] but under [that Covenant of] grace, [which allows the pardon, and promises the forgiveness of it?] Heb. 8. 12. God forbid, [That we should continue in the sins forbidden by the Law, because we are not under the Law.]  
16. Know ye not [this;] that to whom ye yield your selves [servants] to obey, his [servants] ye are to whom ye obey, [and from him you must expell your wages,] whether [you be the servants] of fin to [receive the wages of fin, which is] death, or [the servants of God] by obedience to [the obtaining the fruits of] righteousness.  
17. But h God be thanked that, [and God h be thanked that though formerly, v. 19.] ye were the servants of fin, but [yet since your Conversion] you have obeyed from the heart that form of [Christian Doctrine, which] was delivered to you.  
18. Being then [for being] made free from [the Law of] fin, [by the grace, and assistance of that Spirit of Life, the Gospel Ministers, Rom. 8. 2.] ye became servants unto righteousness.  
19. I speak after the manner of men, i because of the infirmity of your flesh, for as you have yielded your members servants to uncleanesses and to iniquity to [commit] iniquity, even so now yield your members servants to righteousness unto holines.  
20. [Now, 1 say, for before you could not do it,] for when you were the servants of fin, ye were free from righteousness, [doing then no service at all to it.]  
21. [And that you may not be still enmouthered with your former servitude unto fin, I ask.] what fruit had you then in [from] those things of which you are now ashamed? [surely none worthy to be compared with the fruits of righteousness,] for the end of those things is death.  
22. But now being made free from fin, and become servants to God, you have [at present] your fruit unto holines, and the end thereof [will be] everlasting life.  
23. For k the wages of fin [right servants] k is death, but the gift of God [to his] is eternal life through Jesus Christ our Lord.

Annotations on Chap. VI.

a Verie 1. N One here, that if the Faith, to which St. Paul in this Epistle doth ascribe Justification, did not only oblige us to, but even comprehend, Evangelical and constant Obedience, these could be no object for this Objection, that therefore must be a mistake.

b Ver. 4. It being so expressly declared here, and Colos. 2. 12 that we are buried with Christ in Baptism, by being buried under Water: And the Argument to oblige us to Conformity to his Death, by dying to fin, being taken hence, and this Immersion being religiously observed by all Christians for Thirteen Centuries, and approved by our Church, and the Change of it unto Sprinkling, even without any allowance from the Author of this Institution, or any Licence from any Council of the Church, being that which the Romanist still urges to justifie his refusal of the Cap to the Linty, it was to be with'd that this Custom might be again of General use, and after so long forbidden, as of old, in Cafe of the Cunctants, or in present danger of Death.  

Ver. 8. We shall live with him; As being delivered by his Death, from that Death which is the Punishment of Sin, and having that Spirit which is the Giver of Life, and the Pledge and Eternity of it, intended to us: It is this Life which is the Object of our Faith, and of this the Apostle speaks, a Tim. 2. 11. saying, If we have been dead with him, we shall also live with him; if we suffer, we shall also reign together with him.

c Ver. 10. Ambrose is just; he died once for all. That is, Christ did die for our sins once, as never to undergo Death again, and there-
therefore his living to God seems to import his Resurrection to Eternal Life; And so the Pharisee is used by St. Luke, where, of the Children of the Resurrection, which can die no more, he faith, they live unto God, Luke 20.16, 25. And so the Pharisee is used in (a) Josephus, who faith, That they who die for God, Call to God, as Abraham, Isaac, and Jacob, and all the Patriarchs do; (b) they love that Piety which brings them to Eternal Life.

Ver. 11. Oft so, and so also reckon ye your selves dead unto sin. Once for all, so as never to have any need of dying to it again, but as still engaged to live to God's Glory: For, say the Ancients, we can have but one Baptism, and this supposes we should so die to sin once, as never to have occasion to perform that work again. Hence therefore it appears how far they are from Conformity to the Death of Christ, who still suffers sin to revive in him, after that by pious Resolutions and Repentance they have begun to mortify it, and so are still beginning again to die to it. And oh! that Christians would more carefully attend to this Conformity to the Death of Christ.

Ver. 12. And to be dead, to obey it.] For this Obedience to it in the Lutings of it, is a certain sign of the Dominion of Sin in us, and of our being none of Christ's Servants; for that they are Christ's, have crucified the flesh, with the affections and lusts, Gal. 5.24.

Ver. 14. He,Kay a 3,1 wemel, for sin shall not have dominion. This is a pious feme, but seems to fome to give no place for the following Objection. Others therefore Paraphrase the words thus; For then sin shall not have dominion over you, so as to condemn you for each transgression: For you are not under the Law (which pronounces a Curse on them that do not perfectly obey it) but under (that Covenant of) Grace, (which affords Pardon, and Forgiveness of it) I John 1.7.

Ver. 17. Xex x 3, K ysh, but God be thanked.] He doth not here thank God that they had been the Servants of Sin, but that they who had been Servants to it, were become Obedient to the Precepts of Christiimty, as our Lord thanks his heavenly Father, that he had bid these things from the wise and prudent, and revealed them to babies. Matth. 11.25, i.e. That having hid them from the one, he notwithstanding had revealed them to the other.


Sometimes, yet, I Cor. 9.16. & 13.21.Rom. 11.30. & 16.19. 1 Cor. 2.9.


And, yet, Matth. 6.9.


Moreover, 2 Peter 1.15.

Howbeit, 1 Cor. 2.9.

And so accordingly the words may be here rendered, And God be thanked, or, God be thanked then, that though ye were the Servants of Sin, yet, and in the Verfe following, as Appendix 3, for being delivered.

Ver. 19. I speak after the manner of men.] The Apostle doth not here speak, as some unhappily imagine, by way of excuse, for not using the belte Argument he could use in this affair, but such as was belte fitted to the Capacities, and Notions of those he writes to, for what inducements to yield their Members Infrums of Righteousness to that Holiness which will conclude in Life Eternal, could be used more rational and proper than this, that they had formerly yielded them Servants to commit that Sin, whose wages is Death; but he speaks this by way of Illustration of his Argument, or Exhortation. The feme which the Ancients put on these words, is this, 3, 3, Pec 3, 3, Eaphoni, I frame my Exhortation with a due Consideration of the Infirmy of our Flesh, requiring that only which even to Humane Reason seems highly equitable, viz. that you should do that Service now to God, which you have formerly done to Sin. I rather think the Apostle diffcourthe to this effect: In this Diffcourthe of your being Servants formerly to Sin, and your Obligation now to be Servants of Righteousness, I speak that which all Natural Men must have had Experience of, by reason of the Infirmy of the Fleth, and of which they may thence take a just Idea, requiring only, that as they have yielded their Members Infrums of Sin, so they would yield them Infrums of Righteousness.

And that this is the genuine import of the words dikebno 3, I speak after the manner of men, may appear from the like use of it, 1 Cor. 10.10. No temptation hath hapned to you, but that which is common to humane nature, and supportable by Men of Reason; and from the constant use of the Pharisee 3, 3, I speak after the manner of men, of which see Note on 1 Cor. 9.8.
CHAPTER VII.

Ver. 1. AND of the truth of what I told you, Chap. 6. 14. that you are not under the Law, but under Grace, you cannot well be ignorant, for you know ye not, Brethren; for I speak to them that know the Law, [i.e. to the converted Professors, or Jews, and so has the Law hath dominion over a man [under the Law] as long as he liveth.

2. For the woman which hath an husband [σύζυγός; subjiciiis] is bound by the Law to [serva to, and be subjici to] her husband so long as he liveth; but if the husband be dead, she is [then] loosed from the law of [simplication] to her husband:

3. So then, if while her husband liveth she be married to another man, she shall be [truly] called an adulteress; but if her husband be dead, she is free from that Law, (which bound her to be in subjection to, and yield conjugal affection to him only,) so that she is no adulterers, though she be married to another man.

4. Wherefore, my brethren, [as this woman is bound free from the Law of her husband by his death, even so] ye also are become dead, [and therefore free from subjection to] the Law by [the Crucifixion of the body of Christ, that ye should] or may be married to another, even to him who is raised from the dead, that [by virtue of this Union to him] we should bring forth fruit unto God.

5. We are, I say, become dead to the Law; this being necessary, that we might bring forth fruit unto God. For when we were in the flesh, [i.e. when we lived under the carnal Ordinances of the Law,] the motions of sin which were [occasioned] by the Law, did work in our members to bring forth fruit unto death, [rendering us obnoxious to death, the punishment threatened by the Law to the transgressors of it.]

6. But now we are delivered from the Law, [and from the motions of sin caused by it,] c that being dead wherein we were held, [or being dead to that Law wherein we were held,] d that we should serve Cod [in newness of that spirit of life in Christ Jesus, which makes us free from the Law of Sin, and death] and not [as before] in the oldness of the letter, [which killeth, or subjugeth us to death, 2 Cor. 3. 9.]

7. What shall we say then? Is the Law [from which we must be delivered, and to which we must be dead, that we may not obey the Lusts of the flesh,] fin? [Is it the case of that fin which worketh in our Members,] c [so far otherwise is it, that the Law infirms us, that is to be avoided as fin, and under what penalty,] for I had not known lust, [i.e. the lustings, or conscience desires of the heart to be thing worthy of death, except the Law had said, Thou shalt not covet, and so made him that coveteth obnoxious to death, as being a transgressor of the Law.]

8. But [nevertheless] fin taking occasion by the commandment, wrought in me all manner of concupiscence, [which became mortal to me by virtue of the Prohibition of the Law. For [though I was] without the Law fin was dead, [i.e. unable to have this effect upon me, for where there is no Law, there is no transgression, imputed to death, Chap. 5. 13.] 

9. For [Is the Seed of Abraham was alive, or indeed lived] without the Law once, [before the Law was given; I being not obnoxious to death for that to which the Law had not threatened death,] but when the commandment came, [forbidding it under that Penalty,] fin revived, and I died, [i.e. it got strength to condemn me to death.]

10. And
10. And the commandment which was for ordaining to life, was found to me [transgressing it, to be] unto death.

11. For sin taking occasion by the commandment deceived me, [or, enticed me to the commission of it,] and by it [i.e. the Law] I die.

12. Wherefore the Law [forbidding sin] is holy, and the commandment [to obtain from it] holy, just, and good, [as requiring only what is equitable in it is just, and good for me to do.]

13. Was then that which is good, made death to me? [Gr. hath that therefore which is good become death to me? (i.e.) in that the sole and proper cause of bringing death to me?]

God forbid [we should so say,] but [this charge is to be laid upon sin, which it that it might appear sin, i.e. pernicious, and destructive, working death in, or so, me, by that which is good, i.e. the Law, made me obnoxious to death,] that sin by the commandment [forbidding it] might become exceeding sinful, [i.e. abounding to death, Chap. 5:21.]

And that sin should thus prevail over us in this state of lapse from nature to transgress the Law, and to become obnoxious to death by it, will not seem strange, if every natural man considers the contrary there is between him, and the Law, for we know that the Law is spiritual, and requires spiritual things, but every natural man hath cause to say of himself, I am carnal, I fell under sin, [i.e. enslaved by my corrupt affections.]

15. [As may be easily discerned from the workings of our conscience against the evil that we do, for that which I do I allow not in my own mind, for what I would do, in compliance with the Law, that thro' the prevalence of my corrupt nature, do I not, but what through the commandment of my conscience.]

16. If then [it be so with me that I do that which I would not, by this unwillingness to all in contradiction to it, I consent unto the Law that it is good, and commands what is good for me to do.]

17. Now then [this being done by those corrupt affections which over-powers me against the approbation of my mind, and the inclination of my will, it is no more I [according to the better part from which I am denounced] that do it, but I sin that dwelleth in me, i.e. in my flesh, v. 23. and captivates me to the obedience of it.]

18. And upon this [I have just ground to charge it,] for I know that in me, that is, in my flesh, dwelleth no good thing; for to will [that which is good] is present with me, [or to me, but to perform that which is good, I find not [strength.]

19. For [in event, I find, that] the good that I would do, [i.e. do,] I do not; but the evil which [the Law prohibits, and I would not, do,] that being over-power'd by the flesh, I do.

20. Now if I [thus] do that I would not, it is no more I, [chaining and oppressing the action in my mind,] that do this, but sin that dwelleth in me, i.e. in my flesh, that burdens me to the commission of it against the Law, and inclination of my mind.

21. [For so is it that] I find then [Gr. indeed,] a Law [in my Members, i.e. the inclinations, and Convictions of my mind,] that when I would do [i.e. good, i.e. the Law directs me,] evil is present with me [to oppose, and hinder me from doing it.]

22. [I say, when I would do good,] for I delight in the Law of God after the inward man, [my mind approving for some time, and being pleased with its good, and holy Pretense.]

23. But I see [or perceive] another Law [of the flesh, 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; i.e. of what a Man is overcome, of that he is brought into bondage, 2 Pet. 2:19, John 8:34, Rom. 6:16.]

24. [And being thus enslaved to that sin which renders me obnoxious to death, the wages of sin, I am even forced to cry out, O wretched man that I am, who shall deliver me from the body of sin, which worketh this death?]

25. [And so I] [have great reason to thank God through Jesus Christ our Lord, whom he hath sent to redeem me from this death, to which I am obnoxious by sin, so then, to set up this discourse, these is it so with me, myself under the Law only, with the mind of my self, or I, the same Man, serve the Law of God, but with the flesh, the Law of sin.]
Ver 2. M'shale, the shall be called an adherera.] The Apothe, faith Theodoret, confiders not here the permission given to the Woman divorced by the Law of Moses, to be married another, as being taught by Christ nor to approve of such Divorces: But the Apothe feets only to intimate that the hath no power to dissolve this Bond, by putting away her Husband; or perhaps he speaks not of the Law of Moses, but of that given in Paradise, Gen. 2. Now this, faith the Apothe, is the Cale of those who are under the Law, their entering into that Legal Covenant was the Day of their Elopement, a. a. and they were married to it, or to him that put them in subjection under it, and were his Spousz, Jer. 3. 14. and so obliged to serve God in the oldness of the letter, but now this Law being dead, and you being eipo[zed to another Husband, even Christ, 2 Cor. 11. 2. are henceforth bound to serve God according to that new Spiritual Law which he hath given you, and not according to the letter of the Old Law.

Ver 4. [Surely the view.] This Phara, Ye are dead to the Law, is, say Interpreters, the Law is put to death to you, for to that, say they, the drift of the Difcours directs: But (1.) this Interpreters puts a plain fonce upon the words, without any instance that they are elsewhere used in this fence. (2.) The parallel words, Gal. 2. 19, 20. run thus: I through the Law am dead to the Law, that I might live to God: I am crucified together with Christ. Now these words seem to fix the proper fense of these, fhowing it to be also this: Ye are dead to the Law, that is, you are free from subjection to the Precepts of the Law, and the Movements of Sin which are by the Law, as if you were dead. To strengthen this Interpretation, let the Hebrew Phara be noted; (2) When a Man dies he is made free from the Commands, the Law puts death, but no dominion over him, nor power to subdue him to the Movements of Sin, which are by the Law, for be that is dead is free from fin, Chap. 6. 67. So that he doth no longer slavish serve the Movements of it and hence the Apothe makes this fentence: That if we be dead with Christ, and buried with him, or crucified together with him, Sin & flesh shall not have dominion over us, as it had while we were under the Jewish Dilipation; for we are not under the Law, but under Grace. And again, Walk in the Spirit, and ye shall not fulfial the lusts of the flesh, Gal. 5. 18, 19. For if ye be led by the Spirit, ye are not under the Law. Wherefore the fentence of these two last Veres seems to be this: The Law hath dominion over a Man as long as he lives [under it.], for the cafe of a Man's Subjection to the Law is in this, like to the Woman's Subjection to her Husband, it continues whilst he lives; but when he is once dead, he is free from any further subjection to him, seeing he being dead, can have no further power over her, and for she must be free to be married to another: In like manner you being dead to the Law to which you were eipo[zed, it can have no further power over you, and the Law it self being also dead to you, through the Death of Christ abolishing it, and freeing Christians from the power and obligation of it, you are free to marry another Husband, even Christ.

Ver 6. Arabick Version, Origen, Theodore, Occumenia and Theophylact read so that we might serve God in the newness of the Spirit.] The Law, and the Gospel are by the Apothe in this distinguished, that the first is only the miniftration of the Letter, the other of the Spirit, 2 Cor. 3. 6, 7, 8, 9. The Miniftration of the Spirit is also declared to be the Fruit, not of the Law, but of the bearing of Faith, Gal. 3. 3. Hence the Apothe here labors, That we must be dead unto, or free from subjection to the Law, that we may be enabled to serve God in newness of Spirit. Whence it is evident, that to serve God in the Spirit, is not to enjoy the Spiritual fence of the Law, as Mr. le Clark thinks.

Ver 9. [Or, I was alive without the Law. But I was made alive, before the Law of Moses came.] So Christ knows, Occumenia, Theophylact.

Ver 10. [Ordained.] This word is not in the Original, you may therefore paraphrase the words thus: [The Commandment which was given for life, i.e. with this Promise, Do this and live, was found to me unto death.]
Ver. 8, 9, TO. TT. For the Explication of these fou lid Verles, let it be noted, 48. First, That it is the Opinion of Judicious Commentators, that when the Apoölle faith, Sin taking occasion by the commandment, wrought in him all manner of concupiscence, v. 8. and deceived him, v. 11. he means that it did this by saying only, Thou shalt not covet, but affirming no Punishment to him that covet; but this Interpretation cannot stand, for these two Reasons: For, first, it plainly contradicts the words of the Law, which pronounceth a Curse upon every one who continues not in all the things written in the Law to do them; and much more doth it contradict the Drift of the Apoölle's Discourse in this, and the Epistle to the Galatians, viz. that the Law required Perfect Obedience to its Precepts, condemning him to Death, or rending him obnoxious to Condemnation, who in any thing transgressed it, and so could be no means of Justification, as many as were under the Law, being under the Curse, because Transgressors of it.

Secondly, This agrees not with the following Reason, or the Nature of the thing; for if the Law given encouraged them to covet, because it had no present Penalty annexed to it, they must be more free to covet, or follow their Natural or Carnal Inclinations, when there was no Law at all forbidding them to covet; and therefore Sin could take no more occasion by a Law without Penalty, than by none at all, to work in us all manner of Concupiscence, nor could Concupiscence be dead without the Law, more than with it.

The old and common Interpretation is this, That the Prohibition of what we defile makes us to think the Enjoyment of it more sweet and valuable, or at least provokes the Carnal Mind, which is not subject to the Law of God, to more fervent lufting after it; Dam probabil non regiit quam armamentum exspectat; and this agrees very well with the preceding Sense.

Thirdly, Sin is in Scripture represented as an Enemy that seeks our Ruine and Destruccion, and takes all Occasions to effect it; it is here said to war against the Mind, v. 23. elsewhere to war against the Soul, I Pet. 2.11. to surround, and beset us, Heb. 12. 1. to bring us into Bondage, and subjection, and get us under our dominion over us, Rom. 6. 12. to entice us, and so to work our Death, James 1. 15. 16. and to do all that Satan, the Grand Enemy of Mankind, doth, by tempting, and flattering us to the Commission of it; when therefore it finds a Law which threateth Death to the Violation of it, it takes occasion thence more earnestly to tempt, and allure us to the Violation of it, that so it may more effectually subject us to Death and Condemnation upon that account, for the King of death is sin, and the strength of sin is the law, condemning us to Death upon the Violation of it: Thus when God had forbidden, under the pain of Death, the eating of the forbidden Fruit, Satan thence took occasion to tempt our first Parents to the breach of it, and to clew them, or made them subject to Death: sin, he deceived them, Gen. 3. 13. 1 Tim. 2. 14. which is the word here used, v. 11.

Secondly, Observe the Import of the Phrase, Without the law sin was (or is) dead, which seems not to be this. That the Inclinations of Men to sin were in their Nature lefs, when they were unrestrained by a Law; but rather this, that sin was then comparatively dead, as to its power of Condemning us to Death: And this, first, the Antithesis doth plainly hint, for thus it runs, Without the law those who were sin was dead, but I was living, but when the commandment came, sin revived, and I died. How were Men living before the Law, but because then no Law condemned them? Sin therefore must be then dead as to its power of Condemning. How did they die when the Law came, but by the Law condemning them to death? Sin therefore then revived as to its Condemning Power, which it received first from the Sin of Adam, which brought Death into the World, and next from the Law of Moses, which entered that the offence might abound, and reign more sure unto death, Rom. 5. 20. 21. For though Sin was in the World from Adam unto Moses, or until the Law given, yet was it not imputed unto Death, when there was no Law given, that did threaten death unto it, so that death reigned, in that Interval, by virtue of Adam's sin alone, even over them who had not found after the finitude of Adam's Transgression, i.e. against a Positive Law forbidding it under the Penalty of Death, which Law being delivered by Moses, Sin revived, (i.e.) it had again its force to condemn Men as being under Death, by virtue of a Law which threatened death to them: And in this sense doth the Apoölle seem to say, that the Law was added because of Transgressions, Gal. 3. 19. to convince us of the Wrath and Punishment due to them, and that the Law therefore were not wrath, because where no Law is, there is no Transgression, Rom. 4. 15. subjeñting us to Wrath, or no such sense of the Divine Wrath, as where a plain Divine Law threatening Death and Condemnation is violated upon the sense thus given of these two Phrases, doth our Exposition stand.

Ver. 13. Self same old aqounen, exceeding sinful. That it might appear ac Sacrifium Super- signum, Chap. 5. 20. 21. abounding unto death, and so exceeding vile, and hateful to us, the end, and wages of it being death, and condemnation, Chap. 6. 21. 23. Ver.
Ver. 14. The word άνωθεν, oft under-
stood, is, I. e. in peccati patefactem libidinis
& consciencetis pretio redolos. Origen. So
envailest to it, faith Theophrast, άνωθεν
ελθειν θεος, that he could not look up, a
whiling Slave, who had fold himself to it,
faith Theorect. And this is continually the
import of the Phrae in the Old Testament,
as when it is said of Abab, 1 Kings 21. 20.
κακον θεα την ταύτην άνωθεν, thou fold thyself to do wickedly; and v. 25, κακον θεα την ταύτην άνωθεν, he fold himself to do wickedly. Of
the Pharise, H. 50. 1. τος σαρκις υπερ τους άνωθεν,
you fold your fetes to your iniquities.
And of the Pharise, who under Aniticus
Epiphanes revolted from their Religion to Hea-
thenism, is it said that άνωθεν την ταύτην άνω-
θεν, they fold themselves to do evil?, Mac-
cab. i. 15.

Ver. 15. 'O μεθι, that which I hate.' ισ
κακον θεα την ταύτην άνωθεν, being allured with pleasure, et, ισ άνωθεν, being allured with pleasure, et, says Theodoret and Oecumenius, oft do those thoughts which are dammning, as being oppo-
site to the Law; for whilt the Law represents
Sin as pernicious, and destructive both to
Soul and Body, it is as natural for all Men
to hate it, as to love themselves; but then,
as Porous faith, when ίσον κακον θεα την ταύτη-
ν άνωθεν), the sweetnees, or pleasure of the
action is proposed to the mind, the hatred goes
off, and the Soul is wrought up to an affec-
tion to it; and thus it is with every en-
lightened Man, that sins against his Confi-
dence, and doth the evil which he would not
do. These words, faith Origen, shew that
the carnal man, of whom be speaks, refulre
ali quàrum vitios coros, endeavours a
little to refit his uses, legis f. naturalis
infinitum, by the infusion of the Law of Na-
ture, but that of Christ is over come by them,
and oppressed with them.

Ver. 17. 'I άνωθεν την ταύτην άνω-
θεν, sin that
dwellth in me.' This he speaks, faith The-
orect, calling it άνωθεν την ταύτην άνω-
θεν, the slavery of the Mind, and the
domination, or as Theophrast, the tyranny
of the Passions, Sin. It is, faith Origen,Lex,
& Voluntas Carnis, quæ captivós nos ductit
in lege peccati, the Law, and Will of the
Right, which leads us captive to the Law of
Sin. Hence this Sin dwelling in us, is so often
titled the Law of sin in our members, v. 20,
21, 22, 25. Chap. 8. 2. Here the Apostle
seems to speak according to the Philosophy of
the Heathens, with which the Jews began to
be acquainted, that Man was not to be
denominated from his Body, or his Sensual,
and Carnal Part of his being, from his Mind,
but from his Mind, his soul, ουχ ἐκάκον, which in (b) Philo's Phrase is ουχ 
κακον θεα την ταύτην άνωθεν, the true Man,
the Man properly so called. Who faith
moreover, 1 Cor. 15. 55. άνωθεν δεδομένου,
that faith the true Man, the re-
probate in the Soul. And of himself he
speaks thus, άνωθεν δεδομένου, I may have power over my
Body, but that is nothing to me, v. 25, ου
κακον θεα την ταύτην άνωθεν, ος is inward sin, inward sin,
for I am dominated from my mind, the better part,
according to which I desire to live.

Ver. 22. Κατά τον άνωθεν, according to m
the inward man. It is plain the Inward Man
here cannot signify the New Man (which is
created after God in righteousness and hol-
iness, Eph. 4. 24. and which is not put on,
till all the old things are past away, 2 Cor. 5. 17.
and all things are become new, and till we
have put off the old Man with his deeds, Co-
lof 3. 9. 10.) For sure this cannot be said of
him, who is still carnal, fold under sin, and
captive to the law of sin which is in his
Members; but only the Mind of Man, the
νοήμα, as the Apostle doth interpret himself, v. 15.
So Origen informs us, That the Soul using
the Body as its Instrument, is called ουχ 
κακον θεα την ταύτην άνωθεν, the inward man, Contra Cels. L 7.
p. 357. Κατά τον άνωθεν, ουχ 
κακον θεα την ταύτην άνωθεν.
So Theod-
oret, Oecumenius, Theophrast. So the very
next Verse shews, the words running thus.
I delight in the Law of God in the inward
man, but I see another law in my members
warring against the law of my mind, (i.e.) of
my inward Man. And to the Apostle utter
the Pharise when he faith, 2 Cor. 4. 16. that
though ουχ τον άνωθεν, the outward Man (i. e.
the Body was corrupted, yet ουχ 
κακον θεα την ταύτην άνωθεν, the inward man
was renewed day by day. And that
this Delight is no Evidence of a Regenerate
Man, is evident from the Example of the flat-
vy ground, which heard the word with joy,
but that which had no root, which also
John Baptized with delight, Mark 6. 20.
Of the Jews, who rejoiced in his light, John
5. 35. and heard our Saviour gladly, Mark
12. 37.

Ver. 25. Εἰρήνη ἡς ἐκ Θεοῦ, I thank God, ι
The Latin Version, and one Greek Copy,
read Εἰρήνη ἡς ἐκ Θεοῦ, the grace of God's; but the
Syriac, Arabic, and all the Greek Com-
mentators agree with our Translation, which
therefore is to be preferred before that Lo-
etion.

Ibid. Acts 10. 38, the same man ι
Of whom ι
he had before spoken, not I Paul now wr-
theing this Epistle. It hath been a Controver-
sie since St. Justin's time, whether St. Paul
here speaketh in his own Person, or in the
Person of a Regenerate Man, or only in the
Person of a few conflicting with the Moti-
ons of his Lufts,only by the afliance of the
Letter of the Law, without the Aids, and

(b) De Propri. p. 350. B. (c) Ibid. p. 365. (d) Dr. Jefeph. p. 42.
powerful Affluation of the Holy Spirit; which is as great an Incidence of the Force of Prejudice, and the Heat of Opposition to pervert the Plainest Truths, as can be happily produced; for, I think, nothing can be more evident, and unquestionably true than this, That the Apostle doth not here speak of himself in his own Person, or in the State he was then in, but as the ancient Commentators do interpret him, *κατ' ἑαυτόν* by himself he represents Man in common, and faith not, as he might have done, You that are under the Law are carnal, but *εἰς ἑαυτόν* to his own self, expressing what belonged to him in his own Person, and so taking off the harshness, and mollifying the involution of the Sentence, by speaking of it in his own Person, he faith; I am carnal, sold under sin. So Phileus, and Oecumenius. Theodore also both inform us that the Apostle had, before 14, 9, introduced 2Cor. 5, 155, thou art called, A Man before Grace overcomes by his Paghons; for he calls him Carnal who had not yet obtained the Affluation of the Holy Spirit. And again 2.3, he adds, That the Apostle having dis- couraged all these things, *ἐπιστρατεύεται ὑπὲρ* to show what we were before Grace and what we were made after Grace, and as it were taking upon himself the Person of those who before Grace were vanquished by fin, he groans, and laments, as a Man left in the midst of his Enemies, enslaved and constrained to serve, and feeling no help, and thus he shews the Law unable to help us. And so Origen also frequently in his Commentary on the place; and St. Austin faith expressly, and frequently, De sacrificiis homon fid leges posita ante gratiam, Liber expost. quart. prop. ex Epist. ad Rom. ήποκ λθε πικετοριφιλι Απολουσ transfiguram in se hominem fid leges posita, ad Simpl. Mediol. 1. 1. Et in hoc verba, non ego operor illad, sed locutior adhibe ex personis hominis fid leges constitutis nonum sub gratia. Though he was pleased afterwards to change his Opinion, and so gave occasion to the perverting the plain sense of the Apo- stle: For conflation of this dangerous Opinion, I need not say much after the Labours of Arminius, the Reverend Dr. Hammond, Mr. Ball and Mr. Kettlewell, who have made it manifest.

First. That it is usual with the Apostle to make this *Metaphatismis*, or to speak especially of things, that might be otherwise offensive, or ungrateful in his own Name, when indeed they belong not to him, but to other Men, as in these words, Rom. 3. 7, If the truth of God hath more abounded through my lie, why am I also judged as a sinner? I.e. not I Paul, but I who make this Objection. So Gal. 2. 16, 17. 1 Cor. 4. 6. These things I say not, in reproach I have in a figure transferred to myself, and Apollos for your sakes. So 1 Cor. 6. 12. 1 Cor. 13. 2. 1 Cor. 10. 23, 30. Eph. 2. 3. 1 Thess. 4. 6.

Secondly. That such things are in this Chapter laid of the Perfon spoken of as can by no means agree to St. Paul, or to any Regenerate Person: To which may be ad- ded,

1. That had St. Paul spoken here of himself, confided in the fate in which he was at the Enduring of this Epistle, he must have contradicted what he had said of himself in the Epistle to the Thessalonians, and to the Corinthians, which were writ before this Epi- stle. For (1.) in his Epistle to the Thessa- lonians he faith, *Σαρκικά ἡμᾶς ὑποτιθέμεθα* the God also, how boldly, and righteously, and unblam- able we behaved our selves among you that be- lieved, 1 Thess. 2. 10. In his second Epistle to the Corinthians he speaks thus, This is our rejoicing, even the testimony of our con- fidence, that in simplicity, and godly sincerity, not in fleshly wisdom, but by the grace of God we have conversed in this world, 2 Cor. 1. 12. That he knew nothing by himself, for which to condemn himself, 1 Cor. 4. 9. That he kept under his body, and brought it into subjection, 1 Cor. 9. 27. Now, can the Man who is carnal, and sold under sin, who hath no power in him to do any good, *ὁ ἁντικρίνεται ἐν τοῖς μέλησι τὸν λάθος τοῦ ουράνιον* and bringing him into captivity to the law of fin, which is in his members, call God, and the Church to witness to his holy and unblamable Life? Can he boast of keeping under his fleshly Body, and bringing that into subjection, which his own Con- fession, bringeth him into Captivity? Can he, who does not what he would in his Mind and Conscience do, but what he hates; not the good which he would, but the evil which he would not, do can he, I say, re- joyce in the Testimony of his Confidence? Can he honestly declare he knows nothing by himself, for which his Confidence can condemn him?

2. How oft doth the Apostle prophe- self a Pattern to the Churches unto whom he writes, requiring them to be followers of him as he was also of Christ, 1 Cor. 11. 1. And again, What things you have learned, and received, and heard, and seen in me, these do, and the God of love and peace shall be with you, Phillip. 4. 8. i.e. be you carnal, sold under sin, living in the Communion of the things you hate, and your Mind condemns, and doing what you judge to be evil, and yielding your selves captive to the Law of Sin, which is in your Members, and then the God of love and peace shall be with you. This sure is an absurd, if not blasphe- mous Exposition, and yet, according to this Explo-
tion, it must be suitable to the mind of the Apostle.

3. With what indignation doth he reject the Accusations of those, who look'd upon him as walking after the flesh, and how severely doth he threaten them, how peremptorily doth he reject their scandalous imputation? declaring that though he walked in the flesh, yet did not walk according to the flesh, 2 Cor. 10. 2, 3. and yet if he were carnal, sold under sin; if with the flesh he served the Law of Sin; if the Law of the fleshly Members warred against the Law of his Mind, and brought him into Captivity to the Law of Sin; he doth here in effect confute what there he peremptorily denies, and with such indignation doth reject.

4. This Exposition of the Seventh Chapter makes it entirely to confute the Chapter which immediately goes before, and follows after, and it gives an invincible strength to the Objections he endeavours to Answer in the Sixth Chapter. The first Objection there begins by way of Enquiry, What do we say then, shall we still continue in sin that grace may abound? His second by way of Enquiry, Shall we sin because we are not under the Law, but under Grace? v. 15. God forbid, faith he, that it should be thus with any Christian; and yet, according to this Exposition, it was thus with himself; one of the best of Christians; for sure he must continue in sin, who was still sold under sin, still serving the Law of Sin with his flesh; still doing that Evil he allowed not, the Evil which he hated, and he would not do; and who was still brought into Captivity to the Law of Sin which was in his Members.

Again, in his Answer to these Enquiries, he shews the Christian could not continue in, or live any longer in, because he was dead to sin, his old Man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin, v. 2. 6. And because being dead too, he was freed from sin, v. 7. he was made free from sin, and became the servant of righteousness. But can he be that is sold under sin, and is brought into captivity to the Law of sin which is in his Members, be at the same time dead to sin, and free from sin? Can he who with his flesh serves the Law of Sin, he said, cease from sin, and not be ruled by the law of sin that is in him, 9. v. 2. Not to obey it in the flesh, v. 13. not to yield his Members' instruments of sin unto unrighteousness, v. 13. Surely there is as clear an Opposition he twist the Christian represented in the Sixth Chapter, as free from sin, and in the Seventh, as miserably enslaved to the Law of Sin and Death which was in his Members, as between Light and Darkness.

Again, He faith expressly, Chap. 8. 2. The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death. Whereas the Perfum mentioned in the Seventh is sold under sin, is brought into captivity to the Law of Sin, and cries out under his Bondage, O miserable man that I am, who shall deliver me from the body of this Death? He therefore cannot be the Perfum freed by the Spirit from the Law of Sin, and Death.

In fine, This Exposition of the Close of this Chapter, contradicts the beginning of it, for there the Apostle faith of himself, and all his Christian Brethren, that this was only their state under the Law, from which they are delivered, that they might bring forth fruit unto God, and serve him in meekness of spirit. For what else can be the meaning of these words, v. 5. 6. For when we were in the flesh, the Motions of sin which were by the Law, did work in our Members to bring forth fruit unto death, but now we are delivered from the Law, that being dead wherein we were held, that we should serve God in meekness of spirit, and not in the oldness of the letter. So that they who make the Apostle say of himself, that he was brought into captivity to the Law of Sin, which was in his Members, to cry out, O wretched man that I am, who shall deliver me from the body of this death? i.e. this body of sin which worketh death, make him also to confess that the Motions of sin did still work in his Members, to bring forth fruit unto death, and therefore that he was still in the flesh. I therefore conclude this Dicourse in the words of Gro- tius on verse 19. Deo fuit, quod optimis, i.e. trium priorum secundum Christiam, bonae locorum, siec fine orten, intelligitur, dici tete illius spiritus, per quam visu illorum regulatur.

CHAPTER
CHAPTER VIII.

Verse 1. [Being then married to this other Husband, Christ, and so freed from the Mourns of Sin, which are by the Law, that we may serve God in meanesf of spirit, Chap. 7. 4, 5, 6.] There is therefore now no condemnation to them which are in Christ Jesus [by Faith, they being such] who walk not after the flesh, [as they were under the Law they did,] but after the spirit [conferr'd upon them by faith in Christ.]

Verse 2. [For the law of the spirit of life in Christ Jesus, hath made me believing in him free from the law of sin and death.]

Verse 3. [For what the law could not do, [i.e. that life, and that deliverance from death it could not give,] in that it was [made] weak through the flesh, [rendering us subject to the transgression of it, and so to death,] God sending his own Son in the likeness of sinful flesh [did] and for sin [Gr. & by a Sacrifice for sin,] condemned sin in the flesh, [i.e. took away its power to condemn us, the condemnation due unto us for it being inflicted on him.]

Verse 4. [That the righteousness of the Law, [i.e. the inward purity and righteousness the Law required,] might be [performed and fulfilled in (and by) us, who walk not after the flesh, but after the motions of the spirit.]

Verse 5. [Not after the flesh, I say, for that they are of the flesh, do mind the things of the flesh, [i.e. afflict, and despise, and pursue carnal things,] but they that are after the spirit, [afflict, desire, and pursue] the things of the spirit, [and so the one pursues the things which tend to death, and the other those things which tend to life.]

Verse 6. [For so be carnally minded is the way which tends to death, but to be spiritually minded is the way that leads to life and peace, [v. 7. which life and peace cannot be obtained by them that are carnally minded:]

Verse 7. [Because the carnal mind is that which sets us at enmity against God; for it is not subject to the Law of God, neither indeed can be subject to it, whist it continues such.] So then they that are in the flesh cannot please God.

Verse 9. But [is not so with you Christians, for] 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 [dwelling in him] he is none of his.

Verse 10. But if Christ be in you [by his Spirit,] [if the body is dead, [it is indeed mortal] because of sin, [which will never cease to be in us till we die,] but the Spirit is life [i.e. will give life to it again] because of rightoufnese, [or of that justification which is unto life, Rom. 5. 17, 18.]

Verse 11. But [for] if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, [by the Spirit dwelling in him, shall also quicken your mortal bodies by his [fame] I Spirit that dwelleth in you.

Verse 12. Therefore brethren, we are debtors not to the flesh, to live after the flesh any longer, but rather to live after the Spirit.

Verse 13. For if ye live after the flesh, ye shall die, [i.e. be subject to death, as the punishment of sin, or to the second death.] but if ye through the Spirit do mortify the deeds of the flesh, ye shall live, [and your bodies shall be raised to eternal life.]

Verse 14. For as many as are led by the Spirit of God, they are the sons of God.

Verse 15. For ye have not received the spirit of bondage again to the fear of death, as they who were under the Law did, that threatening death to every one that continued not in all things written in the Law to do them, Deut. 27. 26.] but ye have received the Spirit of adoption [given to us because we are Sons, Gal. 4. 6.] whereby we cry, Abba, Father, [i.e. we are assured that God is our Father, and so that we are Heirs of God, and Sons of the Resurrection.]

Verse 16. [For the Spirit it self, [Gr. the [fame] I Spirit] beareth witness with our spirit, that we are the Children of God, [and this gives us a full assurance of that blessed life, enabling us to conclude this.]

Verse 17. And if [we be] children, then [are we also] heirs of God, and heirs with Christ, [The Son of God, now reigning gloriously in heaven] if so be we suffer with him, [and so be conformed to his image, v. 29.] that we may be also glorified together.

Verse 18. [Which sufferings we have reason to endure for the securing this glorious estate:] for I reckon that the sufferings of this present time, [we live in this world] are not worthy to be compared with the glory which shall be revealed in us, [or to the Glory afterwards to be revealed.] to us.

Verse 19. For [so defensible is it, that] the earnest expectation of the Creature [subject now to vanity] waiteth for the manifestation of
of the Sons of God, [i.e. the whole Race of Mankind, as expeditiously as is consistent]

20. For the Creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same, [i.e. the whole race of men, since Adam's fall, 1 Pet. 2.13. were made subject to corruption, not of their own accord, or by reason of Adam, who by his sin subjected himself to the dominion of death, and corruption, and the Earth to a Curse, Gen. 3.17. and this Creature waiteth.] 

m 31. m In hope, because [Gr. ἐν ταύτῃ] the Creature it self also shall be [then] delivered from the bondage of Corruption, into the glorious liberty of the Sons of God.

n 22. For we know that the whole Creation groaneth, and traveth in pain together under this bondage to Corruption, until now.

23. And not only they, but our selves also, who have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, [viz. the glorious Resurrection, and thereby] the Redemption of our body.

24. [Waiting, I say, for it, though we do not see it, for (as yet) we are paviated only by hope, but hope of a thing that is seen, is not hope (truly so called) for what a man feareth, why doth he yet hope for?]

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

26. [And at Patience, so] likewise the Spirit also helpeth (to relieve us in) our infirmities, for (when we are burdened with them) we know not what to pray for as we ought, [whether for increase of Patience under, or deliverance from them, or if so, whether by absence from the body, or being consumed upon] but the Spirit itself, [or the same Spirit, which testifieth that we are the Sons of God, 1.6.] intercedeth for us with groanings which cannot be uttered, [Gr. with groanings after this Redemption, v.23. 2 Cor. 5.4.]

27. And he that searcheth the hearts of the Saints knoweth what is the mind or the desire of the Spirit, that he may make intercession for the Saints, according to the will or purpose of God, [to give them this Redemption of the Body.]

28. And (though we know not in our desires what to pray for in particular, or when we shall obtain the Redemption of the Body, 1.24. yet) we know, that all things shall work together for good, [for securing this happiness] to them that love God, to them that are called, [to the Adoption of Sons] according to his purpose [of bringing many Sons to glory by him, Heb. 2.10. be having predestinated us to the Adoption of Sons through Jesus Christ, according to the good pleasure of his will, Eph. 1.5.] according to his purpose in Christ Jesus, 2 Tim. 1.9.

29. For whom he did [θεατησα] before, he also did predestinate (or appoint) to be conformed to the Image of his Son; [by having their vile Bodies changed into the likeness of his glorious Body, Phil. 3.21.] that he might be the first-born among many brethren, [who are to be co-heirs and glorified together with him, 1.27.] and [by the method he used to bring those whom he had predestined to be thus conformed to the Image of his Son, was this, viz.] whom he thus predestinated, them he also called, [unto the Profession of the Christian Faith, and whom he called, upon their cordial embracing of that Faith,] them he also justified, [and so to be freed from condemnation to death, and whom he justified, them he also glorified.]

31. What shall we say then? [Gr. what shall we say then] to these things? [i.e. what further ground of assurance, and of patient waiting for the Redemption of our bodies] can we make? [or can we suppose?] for if God be for us, who shall be against us? [or can we suppose] to frustrate, or defeat us of this glorious state.

32. He that [in pursuance of this design] spareth not his own Son, but delivered him up for [the Redemption of us all, how shall he not also with him, freely give us all things, belonging to that glory and happiness he hath prepared for us?]

33. Who shall lay any thing to the charge of God's elect? [i.e. to them who are called by him to Christianity, to hinder their Redemption, by charging them with that Guilt which rendereth them obnoxious to Death;] it is God that justifieth, [and who will therefore glorify them.]

34. Who is he that condemneth them to abide still under the power of Death? [Is Christ that died (to redeem them from it) yea rather that is risen again (for their justification, Rom. 4.24. And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be savior by his life, Rom. 5.10.] who is even at the right hand of God, invested with all manner of power, that he should give eternal life unto them, John 17.2.] who also maketh intercession for us, [and so is able to save us to the uttermost, 1 Thess. 5.19.]

35. Who shall separate us from the love of Christ? [that love which he hath formed in procuring this Redemption for us, v.37.] shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36. Befalining us as it is written] for thy sake we are killed all the day long, we are accounted as sheep (appointed) for the slaughter.

37. Nay, (as there it is said, all this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, v.17, 18.)
Annotations on Chap. VIII.


The Phrase "be in Christ," faith Mr. Le Cl. is often used by St. Paul, for being a Christian, which Note he borrowed from Coptic, who renders it Christianni fidei; but if either of them mean only Christians by Profession, or by being only Members of the Christian Church, this will by no means agree with this place, or any other of like Nature; since freedom from Condemnation, and other Benefits conferred upon us through Jesus Christ, will not follow on being "Christians in this sense, but upon a lively Faith in Christ, our Union to him by the Spirit, and our being as in him, as to become new Creatures, according to those words, o. 9. if any man be not the Spirit of Christ dwelling in him, he is none of his. 2 Cor. 3.7. That are Christ's have crucified the flesh, with its affections and lusts. See 1 Cor. 3.10. 2 Cor. 10.7. & 13. 5. Gal. 3. 28. & 5. 6. 1 Thess. 4.16. & 1 John. 5.20.


I. e. The Spirit of Christ giving me a New Life, is now another Law, or Rule of my Actions, freeing me from the Motions, and Power of Sin, to which I was subject whilst under the Law, and from the Death to which that subjection me, or the Gospel, attended with the Spirit, hath wrought this freedom in me, as Methodism interprets the words, i. 7. & i. 18. xivis xivis, xivis, Method. apud. Phot. p. 918.

c. Verfe 3. , and for sin.

This Phrase in the Old Testament is the usual Phrase for a Sin-offering: So a Bullock for a Sin-offering is *xivis xivis*, Lev. 4.3.18. & 8.2.14. & 9.2.3. & 16.3. 6. 27. & Ex. 9. 11. The Lamb for a Sin-offering is *xivis xivis xivis*, Lev. 4.3. 12. 0. xivis xivis, Lev. 5.6. 5.7. & Num. 6.16. And in like manner the Goat for a Sin-offering is *xivis xivis*, Lev. 5.6. *xivis xivis*, Lev. 9.3.15. & 10. 6. & 16.5. 15. 27. & 22.12. &c. the Dove for a Sin-offering is *xivis xivis*, Lev. 5.7. & 12. 6. 8. 14. 22. 31. & 15. 15. &c. The Sin-offering is *xivis xivis xivis*, Lev. 5.8.9.11. & 6. 30. & 7.37. &c and so in many other Places.

This therefore is sufficient to establish the Sense of these Words given in the Paraphrase. Now the constant Effect of this Sin-offering was this, To make an atonement for the Sin committed, that it might be forgiven, and the guilt of it might be done away. It therefore seems most reasonable to interpret the Effect of this Sacrifice delivered in these Words, And for sin condemned sin in the flesh, agreeably to the confvant design of all Sacrifices for Sin, and then these Words must signify, not that he gave us power to kill Sin, or by this Example of his Wrath against it, engaged us to forsake our sinful Couries, but that he took away its Condemning Power; he condemned that which before condemned us, enabling us to lay aside, or to be justified in, he that condemns us? It is Christ that died. Rom. 8.34. He killed Sin, or made it dead by that Death which caused it not to be imputed to us to Death, 2 Cor. 15.19. And this is the thing which the Law could not do, it could not give Life to a Perfon condemned to Death, Gal. 3.21. it could not justify, or free us from Condemnation.

Ver. 4. "xivis xivis, the Righteousness of the Law.

This Phrase which occurs only here, and Rom. 2.26. where it plainly signifies the Righteousness contained in the Moral Law, or these Internal Principles of Holiness, Justice and Goodness, which are comprised in it, these being the weightier Matters of the Law, Matt. 23. 23. and the only things in which the Uncircumcision, or the Gentiles could keep, xivis xivis xivis, the Righteousness of the Law; Here therefore I conceive the Phrase bears the same Sense, and confutes the vain Imaginations of the Antinomians.

That which hath made most Commentators interpret the third Verfe otherwife than I have done, seems to be this, That they seem not sufficiently to have considered the double Effect of our Lord's Death and Passion, and the Order, in which they are placed in Scripture, viz. (1.) Freedom from Condemnation, Justification, and Reconciliation to God: And (2.) the Vouchsafement of his Spirit, as the Consequent of that Faith which rendeth us the Sons of God, God being first reconciled to us by Faith in his Son's Blood, and then giving us this token of his Love, viz. his Spirit to dwell in our hearts, by the first of which we are Justified, and by the second we are sanctified, by the first freed from the Law of Death, by the second from the Law of Sin, 1 Cor. 6.11. The first is
from Condemnation by the Death of Christ, our Bodies are still subject to Death, as thus assigned by the (a) Father; because should we have been saved for ever in our imperfect state, God should have fenced for ever, and God permits good men still to die, that sin might not live for ever in them, doing this not out of his displeasure to punish them for sin, but out of Mercy to free them from it.

Ver. 11. In the Spirit. The spirit that dwelleth in you. This is spoken according to the Opinion of the Jews, that the Resurrection shall be effectuated by virtue of the Holy Spirit, which they conclude from those words of the Prophet Ezekiel, Chap. 37.9, 10. Come, O Spirit, from the four winds, and blow upon these dead, that they may live. Thus was our Lord raised from the dead, 1 Pet. 3.18. Thus shall we be rafter, who are the Temple of the Holy Ghost, faith this Verse. And with this agrees the Doctrine of the Ancient Fathers: Our Bodies rising by the Spirit, faith (b) Irenaeus, shall be made spiritual, and by the Spirit shall have life. (c) They who are dead and buried with Christ, may know that by the Spirit, which raised him up, they shall be raised. So Origen.

Ver. 14. Ye are, O Sons of God. The strength of this Argument will be exceeding clear from these Considerations, That the adopted Sons of God, are Heirs of God, Joint-heirs with Christ, and to must reign with him, v. 17, which till they live again, and be raised from the dead, they cannot do, and that their Adoption is the Redemption of their Bodies from Corrupion, v. 23. (a) That we are then completely the Sons of God, when we are Sons of the Resurrection, Luke 20. 37: when we have overcome, according to those words, Rev. 21.7. He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a Son. And something like this is that of the Jews on these words, Psal. 72.17. וּשְׁלַל יֵהוּדִי פְלְטְיָה אוֹמֵרָה "אֶתְנָה יְאָבָדּוּ וַיַּפְגִּישׁוּ בָּן אֲחֵי בָּן.": For, say they, his Name is called Jannan, gus isfe litarus of onmes dormientes in Patrivers, because he will raise, and to make Sons, all that sleep in the Dust.

(a) Deus exercit luminem de Paradisi, & tenui viae longe trambulis, comm incidens et luminum vita, quaedammodum quidam dicere, sed minores ejus, ut non perveneret semper transfragis, nec lumentem esse, quod efficit via cum Incarnatione, & malecum intermediabile, & insalubris, Probabilis autem ejus transfregissement, increpatus Mortem, & est faciens Pecuniam, Iren. 3.23, 147.

(b) Ο θεός ἐν αὐτῷ κατασκεύησεν τοὺς νεκροὺς σώματι καὶ φανερώσας τοὺς νεκροὺς σώματι, εἰς τὸν αἰώνιον οὐκ, εἰς αἰώνιον σώματος ἡμῖν. Ταχηχών, ad Autolycum, 1. 2. 103.

(c) Deus exercitut luminum de Paradisi, & tenui viae longe trambulis, comm incidens et luminum vita, quae creatur omnium dormientium in Patrisieris, εἰς τὸν αἰώνιον οὐκ, εἰς αἰώνιον σώματος ἡμῖν. Theoph. ad Autolycum, 1. 2. 103.

(b) Deus exercitut luminum de Paradisi, & tenui viae longe trambulis, comm incidens et luminum vita, quae creatur omnium dormientium in Patrisieris, εἰς τὸν αἰώνιον οὐκ, εἰς αἰώνιον σώματος ἡμῖν. Theoph. ad Autolycum, 1. 2. 103.
Ver. 17. *Ko"mec\v o\\s, k\v r\v s, H\v r\v s of God, joint-heirs with Christ.*) All having our share in this glorious inheritance, though he, as the eldest Brother, hath the double Portion.

Ver. 18. *E\v t\v \v n\v t\v s often signifies, to, or towards us;) and is so rendered in this Epistle, Chap. 5. 8. Or, for us, as Chap. 16. 6. See for the first sense, 1 Cor. 14. 36. 2 Cor. 1. 11. &c. 5. 8. 10. 1. 10. 15. 3. Eph. 1. 18. Coloss. 1. 6. 1 Thess. 4. 8. Heb. 2. 3. And for the second, 1 Cor. 15. 10. 2 Cor. 2. 4. Eph. 3. 2. Coloss. 1. 25. 1 Thess. 5. 18.

Ver. 19. *Am\v e\v g\v e\v j\v t\v h\v o\v s, the earnest expellation of the Creature.*) Here it is to be noted, That in the Sacred Diælêt, defire and expellation, is ascribed to Creatures in reference to things they want, and which tend to their Advantage, though they explicitly know nothing of them. Thus the Mephi\v sat is called *am\v e\v g\v e\v j\v t\v h\v o\v s to the beasts, the Expellation of the Gentiles, Gen. 49. 10. *\\v e\v m\v a\v n the Deeds of all Nations, Hag. 2. 4.

Ver. 21. *E\v s\v s\\o\\s, in hope.*) So the Syriacs and many Greek Commentators do begin this Verse.

*\\v a\v m\v \v s \v d\v o\v s, from the bondage of Corruption.*) That is, from the Mortality which all their lives long made them subject to Bondage, Heb. 2. 15.

Ver. 22. *\\v a\v m\v e\v d\v e\v m, the whole Creation.*) All the World under that sentence of Mortality, which full subjeceth them to Bondage; for as Cicero confesses, (d) Death must be terrible to those, who with their life lose the Enjoyment of all good things, and if it be an evil, must be an eternal evil, because it doth for ever deprive them of all good. That (e) Martinus metu omnis quies sine flaves per turbarum, the fear of it disturbeth all the quietness of life. And that this renders our whole Life miserable, (f) *Qua enim poes in vitii esse iucunditas, cum dicit &c. notes cogitantii sit iam jamque esse Meriendum? For what pleasure can there be in that Life which is perpetually perplexed with the thoughts of Death?

Ver. 23. *\\v e\v m\v a\v n, the Adoption.*) I know there is another Explication of these words to this effect: That by the Creature, we are to understand the Gentile World, in opposition to the Chri\v tian, the word *\\v e\v m\v a\v n among the Rabbins signifying the Gentiles, in opposition to the Jews, the People of God; that their waiting for the Manifestation of the Sons of God, is their waiting to see what the Jews will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of Christ, who not; their happiness depending punctually upon the Issue of this: Their being made subject to Vanity, is their being subject to the Vanity of their Minds, Ignorance, and Idolatry, Rom. 1. 21. Eph. 3. 20. Eph. 1. 17. That to this Idolatry they were made subjects, not willingly, but by the Devil’s imposing it upon them, as an Act of Religion, lieth the Reverend Dr. Hammond. In nemum incepti Babylonici, in punishment of their attempt to build the Tower of Babel, lieth Dr. Lightfoot. That their hopes of being delivered from this Bondage of Corruption, is their hopes of being rescued from this Idolatry, those filthy Courses they were engaged in, and the Bondage they were in to Satan; and to be made Christ’s Freemen, to have a Right to God’s Favour, and the future Blessings consequent upon it, the word *\\v e\v m\v a\v n having that sense, Deut. 4. 7. Wisd. 14. 12. 2 Pet. 1. 4. 2 Pet. 2. 12. 1 Cor. 15. 33. 2 Cor. 11. 3. But against every part of this Interpretation their eyes this Ob jection, That it is not only wholly new, but wholly contrary to all Antiquity, and also to the Text, and it is liable to many Tract Exceptions, as V. Gr. First, *\\v e\v m\v a\v n, by this Interpretation, is the Gentile World, whereas *\\v a\v m\v e\v d\v e\v m after hath such sentence in Scripture. The Phrase *\\v a\v m\v e\v d\v e\v m is used but three, or
the Epistle to the Romans. 45

four times more in the *New Testament;* twice in the Epistle to the *Colossians, where Christ is set forth as* the first-born *unto all of the whole Creation, not only of the Gentile World: And the Gospel is said to be preached to *every"* in all the Mankind, v. 6. Once in St. Mark, where the Apostle are commanded to preach it to *all* to every *Covenant,** Mark 16:15. Now because the same Disciples are commanded to preach it to *all* to *all Nations,* Matth. 28:18. Hence it is argued that *all* signifies the Heathen World, in opposition to the Jews; whereas it plainly signifies all Nations, both Jew, and Gentile, as is evident from these words of Christ to them, That they should preach in his *Name Repentance,* and *Commission of *sin* unto all Nations, beginning at Jerusalem, Luke 24:47. And in the whole of this interpretation is destroyed, for in these places *all* signifies equivalent to all Mankind.

To wait for the Manifestation of the Sons of God, is not to wait to see what the Jews would do, who had not received the Adoption, and were not the Sons of God, but waiting that Faith by which Man become Sons, Gal. 3:26. But to expect the *substance* to realize our *Perfection, as our advancement to a state of *incorruption,* and the glory of the future, of *Chryselion, Thesis, Ocenemaria, Theophylact:* But it must be (by reason of the Conceptive Parvoie) be the same with the *glory that shall be revealed,* v. 2. and with the *glorious liberty of the Son of God, v. 21.* They expect, as Origen, that time when these things shall be revealed, which are prepared for them as the Sons of God.

To be made subject to Vanity, is not to be made subject to Idiocrasy, but to be made subject to Corruption; yea, so Chrysostom, Origen, Theophylact; for it must be said *that* mortality and vanity, in which all things in the World are subject to Corruption, faith Theodoret, when the Apostle said the Creature was made subject to vanity, and in Bondage to Corruption, (x) *Milk without *milk* of the Materia, 15* subject* the corruptible to subject* the corruptible part to subjection, the *discon- subject to Corruption, as is apparent also from the thing they groan for, viz. the Redemption of the Body from Corruption, that this mortal might put on immortality, or be clothed with its House from Heaven, that Mortality might be swallowed up of Life, 2 Cor. 5:1 2, 3, 4, 5. Secondly, It cannot truly be said that the Heathen were not willingly subject to Idolatry, for the Apostle faith, they subjected themselves to it against the Light of Nature, and so became without excuse, and that when they knew God, they did not glorify him as God, Rom. 1:20,21,22,23. And this sense of the word Vanity is very frequent in the *Pauline,* and in *Ecclesiastes.* Thus David contemplating the Frailty of Man, and how soon he is Vanished away, cries out, Every Man therefore is but vanity, or as *others explain: pater non est deo.* Phil. 3:5,11. And again, *sheep* and *sheep* and *sheep,* Matt. is like to vanity, his days pass away like a shadow, Pail. 14:4. And because all things here below are so frail, so subject to change, and to vanish, and Man hath so short a time to polishes them; therefore, faith the Preachers, Vanity of Vanities and all, is Vanity, Eccles. 1:2. And when Adam became Mortal he called his Son Abel, Vanity, Gen. 4:4.

The Vanity, to which the whole Creation is subject, doth not therefore signify the vain Employments, and Diversions of this present Life, but that state of Mortality, from which the *Sabbath* is born, every Man therefore is but Vanity, for it is the subject to Vanity in hope of deliverance from this Bondage of Corruption, which *Necropolis* owes to the Corruption to which our Body is naturally liable, and from which we Christians wait to be delivered by the Redemption of the Body from Corruption: See Note on v. 23. And therefore he who subjected us to this state, is not God, who brought not Death into the World, but *Adam,* by whom Sin enter'd into the World, and Death by Sin. To be delivered from this bondage of Corruption, is not to be delivered from Idiocrasy, nor doth Adam ever bare this sense; but the sense is in the *Letter, the Creature shall not be made corruptible, Rom. 8:21,15:25,26,27,28,29: for as the Creature was made corruptible by us, so shall it be made incorruptible with us;" So Oecumenius, Theodoret, Theophylact. For which it groans for is in Redemption from Corruption, v. 23. Having thus defined my Reasons against this interpretation, it will be very easy to confirm the ancient and true Explication of the words from the Scope and Argument of the Apostle here. For I have shewed from v. 11. that the Apostle is here treating of the Redemption of the Body to Eternal Life, that

(x) Origen in locum.

v. 13.
v. 13. he declares this Life belongs to them alone, who through the Spirit do mortifie the deeds of the body; that v. 14. he proves they shall enjoy this Life, and Resurrection, because they are the Sons of God: and v. 17. that being Sons, they must be heirs of God, joint heirs with Christ; first suffering, and then reigning in Glory with him; that v. 18. to encourage Christians thus to suffer he shews the greats of that Glory they shall then enjoy; filling it &c. v. 16. the Sufferings of the present Life, to which it is opposed, are ended for, as Chrysostom, and Theophylact well note, he faith not αὐτοὶ but οἱ παρακολουθεῖν, the Sufferings are not worthy to be compared to our future estate from them in this Life, but αὐτοὶ τῷ μεταξὺ ἡμῶν, to our future Glory in the next; when they that have communicated with Christ in his Sufferings, shall rejoice in τῇ ἁμαρτίᾳ τῆς θεωρίας τῆς ἡμῶν; the Revelation of his Glory, faith St. Peter, I Pet. 4. 13. οὖν δὲ διὰ τῆς ἁμαρτίας, shall be glorified with him; here v. 17. this Glory he fills up, &c. v. 16. the Revelation of the Sons of God, i.e. the Fathers, the time when they shall αὐτοὶ παρακολουθεῖν become incorruptible, this corruptible putting on incorruption; then they shall appear to be the Sons of God, οἵτινες εἰς τὸν κόσμον, being Sons of the Resurrection, v. 14. comforting them in the expectation of it, and their going after it with this Consideration, that it is the Expectation of all the World, and they groan together with them for it, defining with them to be delivered from this Bondage to Corruption into the glorious Liberty of the Sons of God, and adding that not only they, but even Christians also, who had the Spirit of the Son, are that Spirit, who is the earnest of our Inheritance, εἰς τὴν ἐκκαθαρισθήσειν τῆς ἁμαρτίας τοῦ κόσμου, till the Redemption of the purchased Possession, Eph. 1. 14. and by whom we are sealed up &c. v. 14. the day of Redemption, Eph. 4. 30. did groan, waiting for the Adoption, viz. εἰς τὴν ἐκκαθαρισθήσειν τὸν κόσμον, the Redemption of our Bodies from Corruption, v. 23. For that this was the thing for which they groaned, the name Apostle informs us in these words, We that are in this Tabernacle groan because beareth; that we might be clothed upon with our House of Heaven, that Mortality might be swallowed up of Life, 2 Cor. 5. 4. and as here, they who have the first fruits of the Spirit do thus groan, so there it is said, v. 5. He who hath wrought this Explication in us is God, who hath also given us the earnest of his Spirit. That this was the Ancient and almost Primitive Explication of these words, we learn from (b) Ireneus, in these words, O. porrét ergo & spiam conditionem redintegrāmus, ad pristīnum, fine prohibītione sferui jusīlis, & hoc Apollinis ferte manifestum in ea quae ad Romanos, sic dicent, nam expectātio Creatūrat revelationem filiorum Dei expectāmus. And from thee of (i) Tertullianus, nec multis fas, cum praebes eum Diabolum abolīrit in ignem, nam revelatio filiorum Dei redemīrit conditionem à malo iisque vanitate subseptam. I differ only from the Fathers in this Interpretation, as to this single Circumstance, that I do not extend this devise of the Redemption of the Body from Corruption to brushe Besith, and infanet Creatures, but only to Mankind in General, subject by Adam's Fall to Mortality.

Ver. 24. Τῇ ἁμαρτίᾳ, we are favored by hope. Of this Resurrection and Redemption of the Body, being begotten to a lovely hope, through the Resurrection of our Lord Jesus Christ, of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us, 1 Pet. 1. 5. And rejoicing in hope of the Glory of God, Rom. 5. 2. And through the Spirit waiting for the hope of Righteousness through Faith, Gal. 5. 5. Here cannot not signify the Spirit of a Man, for that cannot be said to help us with us, being a constituent part of us; or to intercede for us, when we know not our selves what to pray for as we ought, but that Spirit of God, who is to fadeth to intercede for us, not as an Advocate, or Mediator between God and us, that being the Office of our great High Priest, but as an Exciter, or Director of us in our Address to God, to render them, for us, to Marter, according to the Will of God, and for Manner, fervent, and effectual; οὕτως parvulus, in oratūs Prayer, & to make our very fights, and groanings prevalent; for he is here said only to intercede for us with fights and groanings, excited by him, after that Redemption to which he fadeth us, and of which he being the Earnest, and Pledge, we are hence moved with greater Faith, and Fervency to long for the Enjoyment of it; and this is the Reason why I think not fit to interpret this Pasage, with some of the Fathers of a Publick Charisms, or Gift of Prayer, since that must spend it itself in words for the Edification of the Church, and not in silent groanings. See Exod. 3. 24. 6. 5. Judges 2. 18. Psal. 38. 9. 8. 102. 20. Λέγω 7. 34. Thus when our Lord had twice groaned in the Spirit, John 11. 33. 38. he faith, I thank thee, O Father, that thou hast heard me, v. 41.

Ver. 28. ὅλα, all things. That under all things, should be comprehended the sins of good men, is the unreasonable Suggestion of

(b) Lib. 5. c. 32. & 36. p. 304.
(i) Contra Hermag. c. 11.
St. Austin, and some of the Schoolmen after him, confined by the declaration of God by Ezekiel, 'That if the righteous man for sake his righteousness, and commit iniquity, in the sin that he hath done shall be die.' Ezek. 18. And by this Apostle declaring to the Hebrews, 'The just shall live by his Faith, but he that draweth back, my soul, faith God, shall have no pleasure in him,' Heb. 10.37,38. (3ly.) The text of Love to God being keeping his Commandments, this interpretation makes the fente of these words runs thus: To them that keep his Commandments, even all their Disobedience to them, shall work together for good. (3ly.) If the word 'all things' comprehend all the Sins that are, or can be committed by them that love God, they may as well rejoice in all their Wickedness, as in all their Sufferings for the sake of Christ, seeing they may rejoice in that which by God's designation tendeth to their good; and so all the Motives urged, Chap. 6. to engage them to die to sin, and live no longer in it, must not only be excrated, but even esteemed Motives designed to hinder them from that which is for their good, or according to the Decants of St. Austin and St. Bernard, to hinder their Profiscence in Saintliness, and Humility.

Ver. 28. 'On is ελεημονα, for whom he did foreknow.' This Particle τοι is connective, and this Verse giving the Reason, or Confirmation of what was spoken in the former, it seems necessary to interpret it thus: Whom he did foreknow to be persons called according to his Purpose, and therefore qualified for this Adoption. It therefore is to be observed, that the words know, and foreknow, in the Scripture Language import an affectionate Knowledge joined with Approbation, and Affection. So Matt. 7. 23. John 10.14. 1 Cor. 8. 3. If any man love God he seeth him as known of God, Gal. 4. 9. But now that ye know God, or rather are known of God, 2 Tim. 2.19. he who knoweth thee, and the Lord knoweth who are his. So is the word σαμων used in this Epistle, Chap. 11.12. when the Apostle faith, 'The Lord hath cast off his People & whom he foreknew to be (A) faithful, as were those Seven thousand Persons who had not bowed the knee to Baal. Whom he thus foreknew.

Ibid. 'Preach, be before appointed,' to be conformed to the Image of his Son, that as they had born the image of the earthly Adam, they might also bear the Image of the heavenly, 1 Cor. 15.49. Having glorious Bodies like to his, faith Theodoret, and this agrees well with the God and Subject Matter of this Chapter, and with the following words, 'That he might be the first-born, or chief among many Brethren,' for as here these Brethren are said to be Coheirs with him, the Elder Brother v. 17. so elsewhere he is called, 'The first-born from the dead, that in all things he might have the Preeminence, or that they might be changed into his image by the Participation of the same Spirit.'

See Note on 2 Cor. 3.18.

Ver. 30. 'Then shall they also glorify.' ed.] At present in their Head Christ Jesus, (they being blessed with all spiritual blessings in heavenly places in Christ Jesus, Eph. 1. 3.) They being quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus, Eph. 2. 5,6.) And them he will hereafter glorifie, by making their vile bodies like unto his glorious Body. Or.

Then shall they also glorifie. By giving them that Spirit who is the Earnest of their Glory. εγκαινιαται τα ἐνθρωπίαν, μετὰ τοῦ αὐτούς καὶ συμβάσκειται. Thus glorifying them, he shall glorify them. So Chrysostom and Octavianus. εγκαινιαται τα ἐνθρωπίαν, μετὰ τοῦ αὐτούς καὶ συμβάσκειται. Thus glorifying them, he shall glorify them. So Chrysostom and Octavianus. Magnificant illos ut similis fiant filio Dei, Pseudo. Ambrosius. And by reason of which Spirit given, with the Preaching of the Gospel, the Ministration of Justification is said to be in glory, as being the Ministration of the Spirit, 2 Cor. 3.8. And we by Participation of this Spirit of the Lord, are said, not only to behold the glory of the Lord, but also to be changed into the same image with him from glory to glory, v. 18. See the Note there, and John 17. 22. So Origen on the place: De Glorificatione possumus in pretenti secundo intellecte intelligere quod dicit Apostolus, nos autem omnes revelata facit gloria Domini spectacula eadem imaginem transformatam d gloria in gloriam, tamquam d Domino Spiritu. In favour of this Interpretation let it be noted, That when the Apostle speaks of their final Glorification in this Chapter, he fift speaks of it as of a thing future, saying, We shall be glorified with him, v. 17,18,21. whereas as he here speaks of it as a thing past, saying, whom he hath justified, them he hath glorified. So when a Miracle was wrought in Christ's Name, εγκαινιαται, God glorified him, Acts 3.13. See Luke 4.15. John 8. 54. & 11.4. 13.31,32 & 16.14. 1 Cor. 12.26. And when God wrought Signs by Moses εγκαινιαται with he glorified him, Ecles. 4.5,3. See the Preface to the Epistle to the Galatians.

Ver. 37. 'Rejoicing, we are more than Conquerors.' For we not only bear, but glory in Tribulations, Rom. 5.3. We are in Deaths often, but still delivered from Death, v. 10. And as the Sufferings of Christ abound towards us, so also doth our Commerce under them abound through Christ.

(3ly) Quis praebens futuros fili devotes, ipsi elegit ad praemia premia Cupiendi. CHAPETER
CHAPTER IX.

48

A Paraphrase with Annotations on Chap. IX.

a Verse 1. [A S for the unbelieving Jews, my Brethren in the flesh, that what I am to speak concerning them, may not seem to proceed from any disaffection to them.] I say the truth in Christ, I yea not, a my confidence also bearing me witness in the Holy Ghost; [i.e. I call Christ and the Holy Ghost to bear witness with my own Conscience, that I only speak the truth, when I say.]

b 2. That I have great heaviness, and continual sorrow in my heart [on the account of their infidelity, that obduracy, and spirit of slumber, and that rejection of them, which are the direst confessions of their unbelief].

3. For [so great is my concern for them, that were it proper, and could it avail to the procuring their salvation,] I could with that my felt were accursed from Christ, for these my brethren, my kindred according to the flesh.

4. [And surely I have very great reason to be highly concerned for them, who are Israelites. [i.e. Professors descended from one whole race, Faith, and Virtue, were so eminent, that as a Prince be prevailed with God, and so had his name chang'd from Jacob to Israel, as a mark of God's affection to him, Gen.32-28.] to whom pertaineth the adoption, [God having owned them as his Sons, and his first-born, Exod.4.22,23. Hos.11.1.] and the Glory, [the Schechinah, or glorious Presence dwelling among them between the two Cherubims, and from hence going forth upon them, Psa.50.2. & 80.2.] and the Covenants [made with Abraham, Gal. 3. 17. and with Moses, Exod.24.8. the two Covenants, Gal.4.24. the Old and New Covenant, Jer.31.31. & 32.40.] and the giving of the Law [that most with his own finger in Tables of Stone, Deut.10. 14. and many other excellent Judicial Laws,] and the [acceptable] Service of God, and the Promises, [not only of signal Blessings in the Land of Canaan, to those who should observe his Laws, but the Promise of a Messiah, and of a New Covenant established upon better promises.]

5. Who are the Fathers [they being the Offspring of those Patriarchs to whom the Promises were first made, Heb. 11. 9-13,17.] and of whom, as concerning the flesh, Christ [the promised Messiah] came, [be being born of one of their Nation, and so according to the flesh their Offspring, even he who according to his Divine Nature] is over all God blest for ever. Amen.

6. [But we must] not [exaggerate this blindness, and rejection of the Jews, whose were the Covenants, and the Promises, in prejudice of the Veracity of God,] as though the Word of God had taken none effect, [i.e. the Promises of God concerning the Seed of Israel, and the Blessings to be conferred upon them had failed, this doth by no means follow.] for they are not all Israel, who are of Israel, [i.e. all that are descended from the Loins of Israel by Carnal Generation, are not the Children of the Promiss made to Jacob, Gen.28.14. which yet are only, to be accounted for the Seed, v.8.] 7. Neither because they are the Seed of Abraham, [according to the flesh] are they all Children [of the Promise made to Abraham] but [only they who are the Seed of Isaac, for thus the Promise runs,] In Isaac shall the Seed be called.

8. That is, they which are the Children of the flesh [of Abraham, and have the sign of the Covenant in their flesh] these are not [on that account alone] the Children of God, [of whom it is said, I will be a God unto thee, and thy Seed after thee, Gen.17.7.] but [they only who are] the Children of the Promise, [as Isaac was] are to be accounted for the Seed.

9. For this is the word of Promise, [Gen. 18.10.] at this time will I come, and Sarah shall have a Son; [which words confine the Children of the Promise to the Seed of Sarah, excluding that of Hagar from it.]

10. And not only this [influence is proper to demonstrate the distinction of the Seed of Abraham according to the Promise,] but [that also of Rebecca, who conceived by one, even by our Father Isaac, [two Children, born of the same Father, and of the same Mother, and lying in the same Womb.]}

11. For the e Children [of her Womb] being not yet born, neither having done any good nor evil, [which might possibly make God to dislike the one more than the other, as may be alleged in the Case of Ishmael.] that the purpose of God according to Election might stand, not of [Gr. from] works, but of him that calleth [i.e. that the purpose of God in preferring one of these Seeds and Nations before the other, to be the promised Seed, and so his Church, and People, might appear to be, not on consideration of their works, but his free choice.]

12. It was [there] said unto her, the Elder [in his Potters] shall serve the younger, [i.e. shall be inferior to him who had the right of Primogeniture according to the flesh.]

13. [According to which preference is happened to their Pottership.] as it is written, [Mal.1.2,3.] Jacob have I loved, but Esau have I hated.

14. What shall we say then [after these influences?] is there [any cause to say there is] unrighteousness with God [in taking then, for the Seed of Abraham, or for his Sons, and People,
Chap. VIII. the Epistle to the Romans.

People, the Posterity of Isaac, rather than of Ishmael; the Posterity of Jacob rather than the Edomites; or in calling now the Gentiles, and upon their Faith, owning them for his People, the Spiritual Seed of Abraham, and rejecting the Jews from these Advantages and Privileges, because of their unbelief? God forbid [that we should accuse God of unjustly desiring upon this account.]

For [to begin with the freedom which God refereth to himself, in shewing Acts of Grace and Favours to an offending People, in this he only doth what] he faith to Moses [he would do, making this Declaration to him,]

Eved. 3. 16. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then [these infinities show that] it is not of him that willileth, [for Abraham willed that Ishmael might live to be partaker of the blessing promised to his Seed, when he was said, O then, Ishmael might live before thee, Gen. 17. 18. And when he was grieved at the saying of Sarah, the Son of the Bondwoman shall not be Heir with my Son Isaac, Gen. 21. 11.] nor of him that runneth, [for when Elau ran to fetch Vemoi for his Father that he might receive the Blessing, Gen. 27, 5. God's wisdom saw it fit to have it otherwise,] but of God that sheweth mercy [that any one is chosen to be the Seed to which the Promise made to Abraham belongs, and so to be his Church and People].

To proceed now to the other part of the Objection, the seeming Injustice, or Severity of Reckoning, and Referring them to Wrath, and of giving them up to an Obdurate Heart, who will not accept of the way God hath appointed for their Justification, viz. that of Faith in Christ, but rather will continue in their Inviduality, this will be cleared by another Infiniteness, that of Pharao, who had so often hardened his heart, refusing to let Israel go.

For the Scripture faith [upon that account] to Pharao, even for this cause have I raised thee up, [i.e. have made thee head in the Plague of Boils, and prolonged thy life for some further time,] that I might [the more illustriously] thew my power in thee, and that my Name might be declared throughout all the Earth, [by that conficiend judgment I will execute upon thee, in the sight of all Nations of the Earth, Josh. 2. 10.]

8, 9. Therefore [from these Infinities and Scriptures we may learn that] he [God] hath mercy on whom he will have mercy, and [that] whom he will hardneth, [for reserves for punishment.]

Thou wilt say then to me [against this account of the Divine Dispositions towards the unbelieving Jews, if God hardeneth us because he will,] why doth he yet find fault [with us for our Inpience], for who hath [at any time] refitted his will? [How therefore is it in our power to avoid being hardened, if it be his will we should be so?]

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

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. What [therefore] if God [being] willing to shew his wrath, and to make his power [more illustriously] known, endured with much long suffering [you refrangible Jews, which you were so long ago] the vessels of wrath fitted for destruction [for breaking?]

Pasil. 31. 13. And [what if God] that he might make known the riches of his glory [shewd mercy] on the vessels of his mercy, [whom he had before] by marking faith in them prepared unto glory?

24. Even us whom he hath called, [us, I say] not of the Jews only [the natural Seed of Abraham] but also of the Gentiles.

25. For first, as for the called Gentiles, is not this the very thing foretold by their own Prophet Hosea, when he introduceth God thus speaking as he faith also in Ofehe, I will call them my people which were not my people, and her beloved, which [then] was not beloved.

26. And it shall come to pass that in the place [and Nation] where [formerly] it was laid unto them, Ye are not my people, where shall they be called, [i.e. there shall arise a People which shall be called] the Children of the living God.

27. And whereas a small remnant of Israel have believed, and so few of them are fitted to be Vessels of his Mercy: Is not this also the very thing foretold by their own Prophet? Esaias also, [when he] crieth concerning Israel, [Chap. 10. 22, 23.] though the number of the Children of Israel be as the sand of the Sea, [yet] a remnant [only of them] shall be saved, [i.e. shall be converted to good, say the Jews, and so continue to enjoy the Name and Title of my People.]

28. For [faith be] he will smite the work, and cut it short in righteousness, because a short work will the Lord make upon the Earth, [and this hath happened according] as Esaias said before, [Chap. 19. that there was a time when the fins of those people were so highly provoking, that] except the Lord of Sabaoth had left us a Seed, [except his exceeding Goodness had redeemed us in Mercy, there were sins in us, faith the Chalder Paraphraef, for which] we had been as Sodom, and been made like unto Gomorrah.

30. What shall we say then? [It is evident,] that who
Annotations on Chap. IX.

Verse 1. "My Conscience being called to witness in (or with) the Holy Ghost."] This Verfe not only fays, that in Cases of great moment, which cannot otherwise be sufficiently confirmed, a Christian may establish his laying by an Oath, but also that he may swear by Christ, and by the Holy Ghost, and call them to be Witnefses of the Sincerity of his own Conscience in what he doth affert. So (a) Phile, where it is evi- dent, I cafl God to witnefs with my Conscience. Now an Oath being an Act of Religious Worship, in which God is called upon as a Witnefs to the Truth, or an Avenger of the Falhood of what we Teftifie, or Promife, by Swearing by our Lord Christ, and the Holy Ghost, the Apostle must perform an Act of Religious Worship to them, and by that agnife their Divinity, according to thofe words of Moses, Thou shalt fear the Lord thy God, and ferve him, and fwear by his Name, Deut. 6. 13. And by calling upon them to bear witnefs to the Secrets of his Heart, and Conscience, he must ascribe to them the Knowledge of the Secrets of the Hearts of Men, which is the Property of God alone, 1 Sam. 16. 7, 1 Kings 1:39, 1 Chron. 28. 9, 2 Par. 6. 7, Jer. 11. 20. 12.

Verfe 3. "some fay, that for I could with myfelf accefsed."

The word Anathema being ftill used in St. Paul's Epiflles in the feverent fentence, 1 Cor. 16.22. Gal. 1. 8. 9. And the words anathema ἄναθήματος τῷ Θεῷ, to be Anathema from Christ, importing in their literal fentence, a Separation from Christ himfelf, and not only from the External Communion of his Church, and being in the defants of the

(a) De Ισραήλ p.426.E. (b) Greek Fathers the fame as τοιοῦτος τον κυριαρχόν, εἰρηνάεται δράκοντες ὠν οὐραρίς, διαλόγισθην, ἵνα τῷ ἅγιον εἱπτομεφέρη φασί, μετὰ τὸν κυρίον καθαρίσθην, ὕπαρκτος τῆς ἡγεμονίας τοῦ Θεοῦ, ὥστε τοις ἁγιοις τῶν τρεῖς τάξεων τῆς ἐκκλησίας τῆς Ἱερουσαλήμ, τῆς ἀρχῆς τῆς ἐκκλησίας, τῆς ἑκάτης ἔρευνες τοῦ Θεοῦ, τῆς ἑκάστης ἐστὶν."
it is a mistake in Grotius, when he infinuates
the Contrary of the Syriac Version, which
in Tronellum runs thus; Quis est Deus, qui
ek-fiper ovra.mia.

2. Because it hath the General Conclent,
oruum fcrm Patrum, of almost all the Fa-
thers, who have thus cited it from the Se-
cond to the Sixth Century; viz. the Texit-
ition of Irenæus I. 3. c. 36. of Origen in E-
ocum, or Terutulian contra Præxram v. 13. 15.
Novatian de Trin. cap. 13. 20. Cyprianis de
Tetrem. contra 'had. Sei. 6. Quod Deus
Christian, ubi Editio Oxoniensis hee habet;
\text{Interca agnoscer e operibis, vocem Deus, in}
\text{Spirent veteri inominato Rembaldi, & E-}
\text{raffini Editionibus obesse, sed in sequentibus
habetur, atque etiam in omnibus Editionibus
quasi confulti, quamobrem Dei fere jurato
merito de Graeco librariorum imputatur. Hi-
larissim in Psal. 122. Unus Deus ex quo Om-
nia—Eis, sursum, ex quibus Christus qui
est super omnia Deus. Notas hie Eразhni,
Novii ex quibus MSS. adduxisse Hilarium
bune locum, omisit. Dei mentione, quam saxon
inquit, incursa librariarum omnium videre
potest, de quo ne quisquam ulterius dubiete.
Eraffini, aut Grotti veriusque deceptus, in locum
Parallelum de Trin. Sed non ignorat Paulus
Christum Deum, dicentes, quorund Parres, & ex
quibus Christus, qui est super omnium Deos
non hic creatura in Deum deputatur, sed
Creaturam Deum et super omnium Deus
est, Verba hie etiam in Christiani Texto
occurrunt, qui infuper verba sequentia et
\text{ isoquinh in die auro, ab Apostolo dicta Pro-
nunciata, pro omnibus gratiarum etiam unum
nigenent Dei referentem; agnoscente autem E-
raghi, non potest hie particula ad Christum
pertinere nisi ad eundem, & illa referentur,
qui est super omnium Deos. His ade De\n\text{tolloniana Athanasii, Orat. 2. & que qua
contra a
\text{Ambrosii (Apostolus de Christo dixit qui est super
omnis Dei benedictus in felic.) de Sp.
Sancto, 1. c. 3. p. 154. Similia habent, Hilar-
rius Diacon. in locum. Marius Victorinus con-
tra Arianum l. primo. Theodoret in locum.
Cy-
Iacuus contra Varumianum l. 1. Cæsian. in
\text{incarn. c. 1. G. Magnus, Hom. 9. in
Ex. Eref. Hiph. l. de different. Num. 2.
Vide Petav. Theol. dogm. de Trin. l. 2. c. 9.
Sei. 2. Quid de hoc loco faciunt Arianis, in
quor aperire Christus super omnia Deus est
preferitur, Orig. in locum.

Secondly, I affirm, That the words will
not admit of that interpretation, and Inter-
pretation of Erasmus, which will do any
Service to the Arians, or Socinians, viz.
that a Colon must be put after the words, et al-
ores, after the sibeo, and the words following
must be an Exposition, and grateful Excla-
mation for the Fathers, not inferre upon the
fears thus, God, who is over all, be blown
for ever. For this exposition is so harsh,
and without any like Example in the whole New
Testament, that as none of the Orthodox ever
thought upon it, so I find not that it ever
came into the head of any Arian; Socinus
himself rejects it for this very good reason,
that et alios dicere, God be blown, is an un-
usual and unnatural Conflagration; for where-
ever else these words signify, be blown be
God, et alios dicere is put before God, as Luke
1. 88. 2 Cor. 1. 3. Eph. 3. 1. Pet. 3. 13. and et alios
hath an Article prefixed to it, nor are they ever
immediately joined together otherwise. The
Parallels occur Twenty times in the Old
Testament, but in every place the RIGHTEOUS
be fore, and the Article is annexed to the word
God, which is a Demonstration that this is a
Perversion of the Sense of the Apostle's
words. (a.) The Apostle having said in the
immediate preceding words, that Christ came
from the Father's alios in accordance to the
sibeo, or as to his Human Nature, is it not
reasonable to conceive he should proceed totay what he was according to the Divine
Nature, especially when he was so discoursing
of, and to those fewe, who as (d.) Trypho
faith, and (e.) Origen and (f.) Tertullian
held their Messiah was only to be a Man, and
denied his Divinity? Is it not reasonable to
think he should then say nothing of the
us alios omnium, or the Superior Nature of
Christ? Especially if we consider that the
Limitation us alios according to the sibeo,
plainly infers there was another Nature in
him, according to which he came not from
The whole; in a word, all the Anci-
ent Versions render the words as we do, tak-
ing no notice of this Interpretation. All the
Greek Scholasts, and the Ancient Commen-
tators among the Latins, excepting St.
Chrysostom, here triumph over Arius, one of them
indeed hinting, (g.) That there might be Men
who would be enclined to say, these things
were not spoken of Christ; but none ever say-

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(c) Lib. 8. p. 177. F. & L. 3. p. 75. A.
(d) Eto x eis omois idioscicns, y t tonouic y 52 smypouc y 52 dveicrvoic denva dveicvomai. Tov and (e) Tov A
(g) Orig. contra Celsian, l. 2. p. 79. & Lib. 4. p. 162.
(f) Tov dfrdov tov omos hieis in homine, in Christo vadeicit, louvome non silent Dei, sed parum hominum patess efuf Vestimenta.
(g) Si quis autem non posset de Christo dixerum quod est Deus, det Persennm de qua dixerum est; de Patre enim Dei hoc
loco meritus fallit non est. Pldde Ambros.
ing that any did then actually ascribe them to any other Person. Hence from the beginning, these words have been used by the Fa- thers in the argument of Christ, Descent, Divinity. For, faith (b) the Beseechers, because he is Em- manuel, left me should think him a man only, the Apostlen faith, of whom, as concerning the flesh, Christ came; qui eft Deus super homines beneficctus in Ecclesia. And in a like ex- pression to this of the Apostles, he faith, Secondun it id quod Verbum Dei homo erat ex Kadice Jefus, filius Abraham; (1) According to that Nature in which the Word of God was Man, of the Race of Jefus, and the Son of Ab-raham, the Spirit of God refted upon him, secundum id quod Deus erat, but as to that Nature by which he was God, he judged not after the sight of his Eyes, for he knew what was in man. And if these words are fupee-rior by the Spirit of God concerning Christ, the Argumentes hence to prove him truly, and properly God, are invincible: For first, (a) Deus est mira, God over all, is the Per- siphrars by which all the Heathen Philofo- phers did usuall represent the Supreme God. And so is God the Father described both in the Old and the New Testament, as (a) est mira, he that is over all, Eph. 4:6. Secondly, This is the constant Epithet, and Periphrar- is t of the Great God in the Old Testament, that he is (a) Deus est mira, God blest for evermore, 1 Chron. 16:36. Pali.1413. & 59. 52. And also in the New, where he is filled the God of (a) omen, in the manner who is blest for evermore. This was so evident to the ancient Israelites, that he faith, This Epithet is so peculiar to God the Father that it is never attributed in the New Testament to any other, but whatsoever we find this Phrase, God blest for ever, it is always ascribed to the Father. Of the Custome of adding to the Name of God, Blest for ever- more, used by the Jews, the Reverend Dottor hath said sufficient; and why all that he here faith, should pass with Mr. C! for Jewish Fables, what Reafore can be given, if not his averrences to the Doctrine the Dottor here endeavours to estabill, especially when we find this very Phrase, (a) omen, 1 Pat 13. 16. et alii, of (a) omen, Blest be the Lord God from everlasting, Pali. 11. 16. 56. 31. & 105. 48. and find St. Paul following his example, and Clement Romans in his Epistle fo often using the same Epithet when he makes mention of the God of Heaven, Edit. Tert. P. 29. 42. 50. 57. 59. 66. And Ver. S. Apol. (a) in omnes, are accounted for the Seed.] That is. Of this Diffinition of Seeds, to which the Promienie belongs, you have a manifest Injustice in the Seed of A- 

(b) Like. c. 10. p. 276. (1) Like. c. 10.

(k) Admon. of Vowi. Chap. Sec. 21. that
that he was not born according to the flesh, but according to the promise, Gal. 4:23. Thus Ishmael was Abraham's Son according to the flesh, but Isaac according to the spirit, to be therefore Children of the Promise. It seems to be Abraham's Spiritual Seed: Whence the Apostle faith of those who believe in this Seed, that they are the Sons of God by faith, Gal. 3:29. And so are Abraham's Seed, and Isaac's according to the Promise, Gal. 3:9. That they, according to Isaac's, are Children of the Promise, Gal. 4:28. That they are Children, not of the bondwoman, but of the free, Gal. 4:5. Accordingly the (1) Jews say, A Proselyte is the Son of Abraham, who is the Father of the whole World, as it is said, A Father of many Nations have I made thee. And because the Jews might quarrel against the Pertinence of this Inteudace, alleging this might be because Ishmael was only the Son of Ishmael's Bondmaid, whereas Isaac was the Seed of his own Wife; or that Ishmael had forfeited his Right by Idolatry, or denying the World to come, of which they accuse him; here follows the Inteudace of chusing Jacob and his Seed, excluding Esau and his Seed, against which no such Cavil could take place.

Ver. 11. [M. 20, 8. 8, 4, 5.] [For the Children being yet unborn.] The Argument of the Apostle is to this effect, That though both Jacob and Esau, had the same Father and the same Mother, yet of these two, when they were yet unborn, and so were neither circumcised, nor had done any thing at all to oblige, or disoblige God, or to give any ground for any Difference to be made between them, and their Offspring, God speaks thus of them to Rebecca, Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger. Gal. 4:23, i.e. Not he to whom by Birthright it belonged, but he whom God was pleased to chuse, should inherit the Land of Canaan, promised to the Seed of Abraham, and the other Privileges of his Seed. Which Inteudace seems plainly to inform us, that the Choice which God makes of Men to the Enjoyment of the Favour of being his People, and beloved by him above others, as to such things, is not according to their External Privileges or Works, but according to his free Choice. And this Prediction was fully verified in After-ages; for Jacob and his Pottery were planted in the Land of Canaan, which flowed with milk and honey, and was the glory of all Lands; whereas the Edomites were planted in a barren defarit Land, and this gave ground for those words of the Prophet Malachi, I have loved you, saith the Lord to Israel, yet ye say, where in haste their flesh as I will not Esau, Jacob's brother, saith the Lord, Yet I loved Jacob, and hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness. Now for further Explication of these words, let it be observed,

1. That this Inteudace of Esau's being rejected, and not owned by God as belonging to the promised Seed, is suitable to the Sentiments of the Jews, not only because he being an Idolater, and a derider of the Return, and of the Blessings of the World to come, was not according to their forementioned Canon, to be accounted for the Seed; and their received Rule, (m) That he who swears concerning the Seed of Abraham, is free from Ishmael, and Esau's Sons, and is not bound but touching Israelites, but also from their observation of these words of Jacob, (n) The God of my father Abraham, and of my father Isaac, viz. that he faith not of Esau, that Abraham and Isaac were his Fathers, because he chose not to walk in their ways, and do their works.

2. Hence it is evident that the Apostle speaks not here of the Perfons, but of the Nations and Pottery of Jacob, and Esau, or, not of them Personally, but Nationally considered, according to the Note of Irineus, Partum Rebecca Propheta duce populos, 1. c. 38. This is plain,

(1.) From the words of God to Rebecca, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other. (2.) From this observation, that as to the Perfons of Esau and Jacob, it was never true that the Elder did serve the Younger, but only as to their Pottery when the Edomites became Tribunals to David, 2 Sam. 8.14. And (3.) Because what is here offered as a Proof, or Confirmation of this, is cited from the Prophet Malachi, who prophesied long after Jacob and Esau were personally dead, and so could only speak of their Pottery the Israelites and Edomites, as he expressly doth. And,

(4.) Hence it clearly follows, That the Apostle cannot here dilcourage of any Peronal Election of them to Eternal Life, or any absolute love, or hatred of them with respect to their Eternal Interests; for if so, seeing he manifestly speaks of the whole Nation of Israel, they must, according to that Opinion, be all Elect to Salvation; whereas the Apostle informs us, that God had no pleasure in many of them, 1 Cor. 10.5. And the whole Jewish History shows the contrary. Again,

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(1) Prov. 29.25, 36, 32. 8. 9. (m) See Zech. 9.12, 14. (n) Perish. Rubb. 76. in Gen. 32. 9.}

Then
Then must the whole Pottery of 
Ejau be the  
Objects of God's hatred, and his Reprisa- 
bition, which is so far from being true, that  
Job, and all his Friends appear to have been 
of the Pottery of Ejau. And (21.) then it 
must follow, as Ejisu contends, that not  
only Election, but even Reprobation also  
must be without any Respect to Works, and  
so God must adjudge Men to Eternal Perdi- 
tion without respect to any Evil done, or to  
be done by them, for the Children having  
done neither good nor evil, faith the Apo- 
stle; it happened to them as it is written, 
Jacob have I loved, and 
Ejau have I hated. "Tis  
certain then that the Apostle Speaks here only-  
ly of the Election of one Seed and Nation  
before another, to be accounted, and treated  
by him as the Seed of Abraham; this only  
doth his Argument require, and his Instan- 
ces prove, and this is sufficient to justify  
God's dealing with the unbelieving Jews,  
fo as to reject them from being accounted for, 
and treated as the Seed of Abraham; and  
his raising up Children to Abraham out of  
those believing Gentiles, who imitating the  
Faith of Abraham, became his Spiritual Seed, 
and Heirs according to the Promis, that he  
would be a God to his Seed, and that he  
should be the Father of many Nations, and  
in him should all the Families of the Earth  
be blessed, and his Calling them to the Faith, 
though Sinners of the Gentiles, that depend- 
ing not on Works, but his free Pleasure.  

Note also, That those words, The Child- 
ren being not yet born, nor having done good  
or evil, being used as an Argument to prove  
the Election, or Preference of the one above  
the other, could not be of Works, is a strong  
Argument against the Pre-existence of Souls,  
and their being sent into Bodies by way of  
Atonement for their former Sins; for up- 
on that Supposition it could not be true, that  
the Children had done neither good nor evil,  
before they were born; nor could the Ar- 
gument be firm, That one could not be pre- 
ferred before the other on the account of  
any Works done by them, seeing thee might 
have finned more than the other in their  
state of Pre-existence.

Ver. 15. "Examination, I will have mercy  
on whom I will have mercy." It is here to  
be noted, that God made this Declaration  
after Israel had committed idolatry, in mak- 
ing the Golden Calf and so had made them- 
elves naked, i.e. devoted to the Divine  
Presence, and Protection, or of a Covenant  
Relation to him, infomuch that God sent  
this dreadful Message to them, I will come up  
into the midst of thee in a moment, and con- 
sume thee, Exod. 33. 5. and said to Moses,  
Let me alone, that I may destroy them in a  
moment. And though God suffered himself- 
ly to be prevailed upon by Moses to adopt them  
again for his People, yet let him know 
this was part of his Glory, to be gracious to  
whom he will be gracious, and affable to them 
mercy to whom he will shew mercy, Exod. 33. 19.  
If therefore upon the Imagination of the  
Jews, he will call the Idolatrous Gentiles, 
and receive them to be his People, as he did 
the Jews after their Idolatry, who can  
accuse him of Injustice upon that ac- 
count?

Ver. 16. O is o Ittij, in o £z4s, £t  
not of him that willeth, nor of him that  
readeth.] i.e. You see this is not to be obtain- 
ed by the most passionate Will of a faith- 
ful Abraham, nor by the fervent Desires of:  
an Ejau, Heb. 1:12.17, nor by the greatest Zeal  
we can employ in such Courses as seem best  
to our own Wills, but we must own it to be  
a Blessing which depends merely upon the  
Divine Goodness, and therefore must  
seek it according to his Pleasure, in such ways  
as he appoints, and not in those which seem  
to us most proper to obtain it; though then  
you have a Zeal for God, and follow after  
the Law, that you may obtain Righteousness,  
it is not to be wondered, you obtain not the  
Blessing of Justification promised to the  
Seed of Abraham, because you seek it not by  
Faith in the Messiah, which is the only way  
in which God hath declared he will confer  
it.

Some of the (o) Fathers interpret these  
words thus: It is not of him that wills, or  
runs only, but of God that sheweth mercy, and  
crowneth the work by his Appearance, for other- 
wise, say they, it cannot be our duty, either  
to will, or to run, provided we can, neither by  
waiting nor running, do anything to enucleate  
God to shew mercy; and why then doth God  
blame us for not waiting? Matth. 2:17. John  
5:40. and require us to run that we may  
obtain? 1 Cor. 9:24. Heb. 12:1. And whereas  
as St. Austin objects, That according to this  
Interpretation it might be said, it is not of  
God that sheweth Mercy only, but of Man  
that wills and runs. (p) Orig, (q) Chry- 
sophum, and (r) Theophylax answers, That  
this follows not, because Man's willing and  
running would not avail without the Divine  
aid, to enable him to run, and his Grace and  
Mercy to accept his Running, and therefore  
according to the Cautions of the Scripture,  
the Effect is to be ascribed to the Chief A-
gent only; as except the Lord build the house, their labour is in vain that build it, &c. 1 Pet. 2. 10. Paul that plants, and Apollos that waters, is nothing; but God that giveth the increase, 1 Cor. 3. 7. I abjured, yet not I, but the grace of God, 1 Cor. 15. 10.

[Var. 17. “Egyptian king I have raised thee up.”

Thereupon I have made thee to stand, Exod. 9. 16. or have preferred thee without any advantage, for this cause hast thou been kept, so the Seventy, i.e. from falling by the Plague of Boils: So Junius and Tremellius; thus the upper hierarchies. I have kept thee alive, faith the Targum of B. Uziel. See the Chaldee, the Syriack, the Arabeck Versions to the same sense; and the Connection of this with the former verse rightly rendred, makes this sense necessary; for the fifth, etc. verse Verfe cannot be rendered in the Future Tense, as our Translation doth. Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth; for Pharaoh and his People did not die by the Pestilence. It is therefore to be rendred, as the Jews, Pagans, Ananii, Cartwright, and Ainsworth translate it: For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hast been cut off from the earth, but in very deed, for this cause I have made thee stand up. So the Targum of B. Uziel, Ewaq jam miserin plagam fortunius mee, equum erat ut percuterent te, &c. populari simi morte, ut perderem te in terris, verum profellndo non ut beneficiam tibi, in vitam conservando te, sed ut videre faciam te robor maenum, &c. Whence we may learn how alien from the Truth, and from the import of the words, is that Exposition which faith, For this cause have I created thee, or raised thee to be King of Egypt.

Observe further, That God hardened Pharaoh’s heart, not by any positive influx upon it, which made it necessary for him to continue in his infidelity; but, as is also offered from those words, if thou refuse to let my people go, I will do so and so; that Pharaoh’s heart was not so hardened, as to take away all resistance all power from him to let the People go; for this he doth at last when God’s hand was strong upon him, according to those words, Chap. 3. 19. I am sure that the King of Egypt will not let you go; 1. pier yadd lev ne’i nis per manum fortem, Vulg. æs qui mandata, si not by a strong hand, Sepueriogint. nis cum manu valida, Samarit. but by a strong hand, so the Bishop of Bath and Wells. This fence the words will bear faith Ainsworth, Vau being rendered fi, Exod. 4. 23. Num. 12. 14. And this fence is plain and certain from the words following. And I will stretch out my hand, and smite Egypt with all wonders which I will do in the midst thereof, and after that he will let you go, Exod. 3. 20. And again, Chap. 8. 1. Then said the Lord to Moses, Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go. Hence God is always said to have brought them out of Egypt 1. pier yadd lev ne’i with a strong hand, Exod. 32. 11. Deut. 5. 15. & 6. 21. & 7. 8. & 9. 26. Dan. 9. 15. Nor can they who think otherwife, thou any way how, or in what sense Pharaoh can be so often said to have hardened his own heart, if God himself had hardened his heart before, or why God doth so often command him to let his People go, Chap. 7. 16. & 8. 20. & 9. 13. i.e. to do what he had rendred him unable to do. Or why Moses should say, Let not Pharaoh deal deceitfully any more, in not letting the people go, Chap. 8. 29. Or why God did reprove him, because he had hitherto refused to let the People go, Chap. 7. 16. & 8. 29. & 9. 17. & 10. 3. Or why he threatens Judgments to him, if he refuse to let them go, Chap. 8. 2. & 9. 2.3.14.15. and executes them on him upon that Refusal, since Nemo tenetur ad impossibilita, no Man is obliged to do what he cannot; much less what he cannot do by virtue of a Difficulty that God hath laid upon him, and no Man justly can be blamed, and much less punished for not doing what he is not obliged to do. Nor can God command any Man to do what he himself by his own influx restrains from doing, even when he doth command it; for what he thus restrains from him, is he not willing he should do; and when he punishteth any one for not obeying his Command, he punishteth him for not doing his will. Now it is impossible that God at the same time, and in reference to the same Action, should be both willing, and not willing it should be done. This will be further evident from a Consideration of all the Places where the Heart of Pharaoh is said to be hardened.

As,

Chap. 7. 13. And he hardened Pharaoh’s heart; Heb. pier yadd lev and the heart of Pharaoh was hardened. So the same words are rendered by us, v. 22. and so here by Ainsworth, the Bishop of Bath and Wells, the Bp. of Ely, and all the Versions on this Verse, nor is there any Periton mentioned in the Vere, besides Pharaoh, to whom this Action can be ascribed, his heart was therefore hardened at this time, not by God, but by the Arts of his Soverereges, for the Magicians did so with their Inchantments, and Pharaoh’s heart was hardened, v. 22.
Chap. 8. 15. Whereas this, when Pharaoh saw there was no respite, he hardened his heart.

Whence the fathers truly observe, that 

πρόσθεν οὐκ ἠμαθήσατο αὐτήν, i.e. the heart of Pharaoh was hardened by God's Mercy, in taking off his hand from him: Thus upon removal of the flies, Pharaoh hardened his heart, v. 31, 32. And when he saw that the Rain, and the Thunder, and the Thunders were ceased, he smote his heart: and hardened his heart, he, and his servants: And then immediately follow these words: And the Lord said to Moses, Go in unto Pharaoh, for (or, although) I have hardened his heart, and the heart of his servants, Chap. 10. 1. to v. 20. The Lord then hardened Pharaoh's heart, only by taking away the Locusts. And v. 27. The Lord hardened Pharaoh's heart only by taking away the Darkness, the three days alligned to it being ended, as Abel-Enzo observes on v. 24. None rose from his place during those three days: but the third day, they being ended, Pharaoh called unto Moses, and hence we read not as at other times, that Pharaoh asked for the Removal of this Plague, and therefore when it is said, Chap. 9. 12. That the Lord hardened the heart of Pharaoh, and he hardened not unto them, i.e. not to Moses, and Aaron, we have reason to conclude he did that also by removing the Plague of the Boils, for had the Boils continued upon the Egyptians, there was no reason for calling for the succeeding Plague of Hail, nor could the Servants of Pharaoh, with their Boils upon them, have gone into the Field to houfe their Cattle, v. 20—11. We read also, Chap. 14. 28, 17. that the Lord hardened Pharaoh's heart to follow the Israelites; and of this we may give the same account, that he did that also by causing the Israelites to encamp so, as to give occasion to Pharaoh to live. They are entangled in the Land, the Wilderness hath put them in, v. 3, and by causing him to see the Israelites walk safely through the midst of the Sea. But I am not concerned for these Places, the hardening of Pharaoh then, being not for Sin (God having not commanded Pharaoh not to purifie after them, or follow them into the Red Sea), but for Punishment: When therefore God faith, Chap. 4. 41. I will harden the heart of Pharaoh, that he shall not let the people go; his meaning may be only this, I will so order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he shall be hardness, till I come with my strong hand, and slay his Son, even his first-born, v. 23. after which he did let them go, Chap. 12.31, 33. From these two Observations it is easy to difcern how apposite this Example is to the Cafe of the Jewish Nation.

For,

1. Did God harden Pharaoh by his Leniency, in Removing his Plagues and Judgments from him? The fame God faith of the Jews in this Epifle, when he speaks thus unto them, Chap. 3. 45. Defiſjet thòu the riches of his goodness, and forbearance, and long Subscription, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness, and impenitent heart treafureth up unto thy self wrath against the day of wrath, and revelation of God's righteous judgment?

2. If they obje& That if God would have caft them off from being his People, and have cut them off from any share in the Promises made to the Seed of Abraham, why did he not this before, when they had oft offended it for their Idolatry, from which they were now free? The Anfwér is from the Example of Pharaoh preferred alive when he had long deferred to be cut off, that he might fall at laft, more to the Illustration of God's Power, Justice, and Glory; and this is the thing hymned, v. 22. as you will see in the Exposition of it.

Vers. 48. 49. 50. 51. 52. 53. 54, 55. 56. The Lord hath mercy on whom he will have mercy, and whom he will be hardcrath.] That is, hence it appears that God shews mercy according to his own will Pleaſure, and not as we think fit; and he gives Men up to the hardenes of their own hearts, and so releaveth them to be Examples of his Illustrious Judgments according to the fame good Pleaſure, and not according to the Time and Measures that they would prescribe; shewing Mercy to thee Jews, when you were deferred to be cut off for your Idolatry in making and worshipping the Golden Calf, and reafuming you to be his People, and reſerving the Execution of his Wrath upon Pharaoh, who had before deferred it for the hardenes of his heart, still his detraction would minifter to the greater Illustration of his Power and Justice upon stubborn Sinners.

Execlable is the Note of Eſliu here, that God is here faid to harden whom he will; 

Quod induratio cauſtiam in primum fud Origen, quc eft primum decretis, fcn pecorac permissiv, non aliam habet causam, quam Dei voluntatem: Because the first Rite of any Man's Induration, which is God's deterrition of him, hath no other caufe than the will of God. For as this is contrary to the known saying, even of St. Anfia, Deum non deferitis nisi deterratur, God deferts no Man, who leaves not him first; fo it makes God alone the Caufe of all Men's hardening; since cauſe eft ex causa cauſtis; if for: this Deterrition be the caufe of Induration, and that hath no other Caufe but the Will of God, the Will of God must be the Caufe of all Mens hardening. It alfo makes all God's Exhortations to Men not to harden their hearts, and his Reproofs and Punishments of them for
Chap. IX.

the Epistle to the Romans.

57

fo doing. Exhortations to what his. Will is the like Caife of their not doing, and Re- proofs and Punishments of that which his Will caused them to do.

Ver. 21. Oe be. I therefore say unto you, that we should not suffer the potter's power over the clay? That there is, there is no more Caife from God's Diligence in this Cafe, in taking away the Means of Grace from, and rejecting such an hardened People, and fleeing his Favour unto others, who submit to his Terms of Mercy, to make this Objection, than for the Clay of Job, when it was marred, and broken, Jer. 18. 4, 5. to complain against the Potter, that he took one part of it, and made it a Vessel of Dishonour, and another part of it, and made it a Vessel of Honour.

That this Example of the Clay in the hands of the Potter, relates to God's dealing with Sinners according to his Pleasure, is evident not only from the Application of it there to the Impenitent, v. 7, 8, but also from the like Pafage in Ecclesiasticus, where we are taught from this very Instance, that the ways of God are with him, and he is about to according to his Good Pleasure, because as the Clay is in the hands of the Potter, fo is Man in the hands of him that made him, to render to them as liketh him well and as he will according to his righteous Judgment, Eccles. 53. 12. till he do what God doth.

Ver. 22. Now I beseech you, brethren. What Injustice therefore is it in God to deal with you as he dealt with an hardened Pharaoh, you having as oft refused to hearken to his Voice as Pharaoh did? Or what if he long hath, and still at present bears with such Vessels of his Wrath fitted for De-struction, till in a more illibrious manner, and with more signal marks of his Displea- sure, for thus rejecting the Gospel, and the promised Messiah, he twain up their Na- tion, their People, their Temple, and their Holy City in one General Destruction? Is it not for the Glory of the Divine Power and Wisdom, to subdue the Rejectors of the Messiah, that went to beath them, and the Per- fectors of the Christian Faith, to be at last cut off with such a Remarkable De-struction, as shall render it visible to the World, that God's Indignation is incurred against them for this Sin, and so shall give to Jews and Gentiles a farther Motive to believe in Jesus?

And again, what if God is pleased, upon their Impenitence and Obduracy, to shew the Riches of his Glorious Goodness and Mercy upon those Jews and Gentiles, whom he hath called to the Faith of Christ, and so hath fitted and prepared to be the Vessels of his Mercy? Hath he not a just right to shew his Mercy to such Persons who have submit- ted to the Terms upon which he hath prom- ised Favour, and Acceptance, and so to own them as the Spiritual Seed of Abra- ham, and so as his Peculiar People?

Ver. 23. A new heart and a new spirit. Thus the A- polypse discoursing of the Day of the Lord, which was coming to execute his Dreadful Judgments on the Jews, faith thus, God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ, 1 Thess. 5. 9.

Ver. 24. Ye shall be called the Children of the living God. It must be acknowledged, that in these words the Prophet primarily speaks of the Re- formation of the Jews exiled, and cast off from being his People, but yet that these words may not only be accommodated, but even extended to the Gentiles, who were emphatically not his People, and yet by Faith became the Seed of Abraham, and the true Israelites, being the Sons of God by Faith in Jesus Christ, v. 6. 8. may be argued from the Phrase άς εστί σαν in the place of Na- tion where it was said, Ye are not my people; and to the Jews themselves interpret these words in the Glos upon the Talmud, saying, They who were not of my people shall adhere to the Lord, and be to me for a People, Glos. Talmud, in Tract. de Pachtate ad Cap. 8, according to that of the Prophet Zechariah, And many nations shall adhere to the Lord in that day, and shall be my people, Zech. 2. 11.

Ver. 25. A new heart and a new spirit. i.e. Such a Consummation and Decision is by God deigned upon that Multitude of Evil doers in the Land of Israel, as shall cut them very short, and stop them off, so that they shall be left as a Tree, of which only the Stump remaineth; They shall be reduc- ed, faith R. Solomon, to a small Remnant, and a Remnant of that Remnant shall be Con- verted.

Ver. 30. Ti be ἐπίθετον, what do we then say? From this Recapitulation of the whole Dis- putation of the Apolypse in this Chapter, and his Declaration that this was the Design of it, tojustify God in this proceeding, and deal- ing with them both, it is exceeding evident that it was not at all designed to determine any thing touching God's absolute Decrees of dealing with Mankind in General thus, or thus, as to their Final and Eternal State, but only to justify his Dealings, as in his Providence he had actually done with the unbelieving Jews, rejecting them upon their stubborn Inidelity, and the hardness of their Hearts; and with the believing Gentiles, admitting them to be his Church, and Peo- ple, and the Spiritual Seed of Abraham up- on their Faith, and Submission to the Terms he had proposed for their Justification and Acceptance with him.

Ver. 32. So also ye Romans. i.e., say Hypo- chers, and Pharisees, is used also to those,
CHAPTER X.

Verse 1. Bothren, my hearts desire and a prayer to God for Israel, that they might be saved.
2. For I hear them record, that they have a zeal of God, (being very desirous to do what they conceive well pleasing to him, and acceptable in his sight,) but this zeal is not according to knowledge, [i.e. not joined with the knowledge of those things which would render them truly acceptable to him.]

3. For they being ignorant [through unbelief, 1 Tim. 1.13.] of God's righteousness, [i.e. of that way of justification which alone renders us righteous, and acceptable in the sight of God. See Note on Rom. 1.17. a Cor. 5.21.] and going about to establish their own righteousness, [which is of the Law, Philip. 3.9. and so a Righteousness peculiar to them who are Jews] have not submitted themselves to that Righteousness which is through Faith in Christ, and is the righteousness of God.

4. For Christ is the end of the law for righteousness, [to be imputed] to every one that believeth in him; [the Law being our School-master to bring us to Christ, that we might be justified by Faith, Gal. 3.25.] [Which Righteousness by Faith can never be obtained by the Works of the Law] For Moses describeth the righteousness which is of the law [true] that the Man which doth those things shall live by them, [so that this Righteousness is plainly, not of Faith, but Works.]

5. But the righteousness which is of Faith, speaketh [so as that we may accommodate the words of Moses to it] on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above, [to be a Teacher of it to us?]

6. Or, who shall descend into the deep? [that is, to bring up Christ again from the dead, to give us the Salvation purchased by his Death.]

7. But what faith is? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.
8. 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. For with the heart man believeth unto righteousness, [Gr. to justification] and with the mouth confession is made [of that Faith] unto salvation.

10. For the Scripture saith, Whosoever believeth on him, shall not be ashamed [of his hope of salvation by him, Rom. 4.5.]

11. [And it is right faith, Whosoever; ] For there is no difference [as to the way of justification, and Salvation,] between the Jew, and the Greek; for the same Lord over all, is rich unto all that call upon him [for Salvation.]

12. For [as the Prophet Joel faith, Chap. 3.2.] Whosoever shall call upon the name of the Lord, shall be saved.

13. [Now this calling upon him supposes God's intention that the Gentiles, as well as Jews, should hear, in order to their believing, for did they not believe, How then shall they call upon him, in whom they have not believed?]
believed; [Did they not bear, and how shall they believe in him, of whom they have not heard? and, [this hearing, participating some Preacher was sent unto the Gentiles, for how shall they hear without a Preacher? 15. And [this Preacher must have a Commission, from God, for how shall they preach unless they be sent? [Now necessarily we have been sent to you, Jesus, preaching peace to you by Jesus Christ, Acts 10. 36.] as it is written, [Isa. 52. 7, 8.] How beautiful [upon the mountains] are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things? [that joy unto Zion, by the grace of God, as the Chaldean, the Kingdom of thy God is revealed.]

16. But [if the Apostles were sent to the Jews, how is it that] they have not all obeyed the Gospel? [In answer, this incredulity of the Jews is only that which was foretold by their own Prophets, for [so] Isaiah faith of them, Chap. 53. 1.] Lord, who hath believed our report? [Deut. 31. 12.] 17. So then [these Testimonies show that] faith cometh by hearing, and hearing by [the preaching of the word of God.]

18. But [moreover] I say of the Gentiles, have they not heard? yes, verily, [that of the Gentiles, being true of us, the Preachers of the Gospel, their feet went into all the earth, and their words into the ends of the world, Rom. 1. 8, Col. 3. 11.] 19. But [yes, or no?] I say of the Gentiles, did Israel know [of the preaching of the Gospel to the Gentiles, and of their own Israel] rejecting it? this surely they might have known, from their own Scriptures, for first, Moses faith, I will provoke you, [refusing to believe, to jealously by them that are yes], in no people [of God], and by a foolish nation I will anger you. 20. But Esaias is very bold [in his expression], and faith, [of the Gentiles; I was found of them that formerly] fought me not, I was made manifest to them that asked not after me. 21. But to Israel [forstilling their infidelity] he faith, a all day long have I stretched forth my hands unto a disobedient, and gaining people.

Annotations on Chap. X.

a: Verse 1. H aston, my prayer.] That the Apostle speaks not in the preceding Chapter of the Absoluteness, and Petentory Rejection, and Reproduction of Jesus, is evident from this Prayer, and vehement Dafire, for on Supposition of such a Decree of Reproduction, this must not only be a vain Prayer, but also an opposing of his Will, and totally to the good pleasure of Almighty God revealed to him; for it is evident he prays here for all Israel, for them whose Zeal to God was not according to knowledge, and who were ignorant of God's Righteousness, v. 2, 3. Not for thes only, as Klistus defiants, whom God hath predestinated to be saved by the Prayers of the Saints.

b: Ver. 2. Now o, a zeal for God.] Hence were none of them called Zealots, taking that name and in vi consubhandom, from those who were zealous for that which was good, faith Josephus, de Bello Jud. 1. 7. c. 30. p. 986.

c: Ver. 5. zin is nin, shall live by them.] A prosperous and happy Life in the Land of Canaan, as (a) Origines interprets the words, Eternal Life being not the Promis of the Law, but of the Gospel; and Eternal Life was obiously hinted as the Reward of their Obedience to S the Law of Moses, it related not to their Obedience to the Ceremonial, but to the Moral Law, of which our Saviour faith; if thou wilt enter into life, eternal, v. 16.] keep the Commandments, Matth. 19. 18. And this do, and thou shalt live, Luke 10. 28. Obedience to which includes faith in his word, and promises: And so faith in Christ, when once that is revealed as the Condition of our Justification, and the Obedience they yielded to it, accorded to their Salvation only through the new Covenant of Grace which pardoned the Infirmities of that Obedience.

Ver. 7. Ti ajaSuyi in a arsay, who shall descend into the deep F] The words Deut. 30. 13. are tbe, Who shall go over the Sea? that is, by the Targum of Jerusalem and B. Uzziel, the great Sea, or the deep Sea; and the Jerusalem Targum renders the words thus, in that there were one like Jonas the Prophet, who would descend into the depth of the great Sea. Now we know Jonas, descending into the Deep was a Type of Christ, Matth. 12. 40. Descending into the Deep of the Earth, Pah. 71. 20. And being brought again, say the Scripture, in aven aven, from the Abyss of the Earth, and this might give occasion to the Apostles, to allude to their Traditional Interpretation, or Paraphrase of the words of Moses, like to which are those of Baruch, Chap. 3. 16. Who hath gone up into heauen, and taken a fire.

(a) Non dicit in utramque, sed summum sum nescerit in eis. Orig. in locum. 12.
A Paraphrase with Annotations on Chap. X.

dom, and brought her down from the clouds, who hath gone over the sea, and found her: and to this effect is that of Philo. What need is there of going down to the sea, or to take long journeys, or go to sea in search of Virtue, when we have the Right of it within us; or as Moses faith, in our Mouth, in our Heart, and in our Hand? Lib. quad omnis praeus liber, p. 677. E. Note also that the Apostle says not, to bring Christ ab inferis, as Ephesians here doth, but only to bring him in resurrection from the dead; this place therefore concerns not Christ's descent into Hell, in the sense of Ephesians.

Ver. 8. 'Ephe 6 atru, nigh ther.] It is neither far from any Man's hearing, for we preach it everywhere; not far from his Understanding, nor in preaching it we use great plainness of speech, 2 Cor. 3. 12. It is in thy Mouth, to profess, and in thy Heart, to believe it, and thus we preach.

Ver. 9. 'Ed Epaion, if thou shalt confess, &c.] Hence observe, First, That Justification is here expressly ascribed to Faith, and not as including Works, but only as being that Principle which, when it is cordial and sincere, will certainly produce them: I say, not as including all those Works which by the Gospel are required to Salvation; for then the Righteousness of Faith must be described as the Righteousness of the Law, viz. That the Man who doth these things shall live in them, which is contrary to the words of the Apostle, v. 5, 6. See the Preface to the Epistle to the Galatians.

Secondly, Observe, That the Faith to which Justification and Salvation is ascribed, is not here, as elsewhere said to be Faith in his Blood, but a belief that God hath raised up Jesus from the dead. So St. Paul, having dwelt, the Faith of Abraham, which was imputed to him for Righteousness, faith, This was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead, Rom. 4. 23, 24. Thus are we said to be in union with Christ through the Faith of the operation of God, who hath raised him from the dead, Coloss. 2. 12. And in St. Peter, the Christian is said to believe through Christ in God, who raised him from the dead, that our Faith and Hope might be in God, 1 Pet. 1. 21. Now this belief in God, as raising our Lord Jesus from the dead, is therefore represented as Faith unto Salvation, because it ministreth to us a full assurance of Salvation by Christ, and of our Redemption also, for God shall be known in that Jesus Christ died, and rose again, even so then also that hee in Jesus will God bring with him, 1 Thee. 1. 14. Knowing that he that raised up the Lord Jesus, shall also raise us up by Jesus, 2 Cor. 4. 13, 14. And this belief of an happy Resurrection to Eternal Life, is a sufficient Motive to be steadfast, immovable, always abounding in the fear of the Lord, 1 Cor. 15, 58. And where it hath not these Effects upon us, we do not in the Scripture sence duly believe, and attend to it. Note

Thirdly, That when the Apostle faith, If thou dost thou confess, and believe, thou shalt be saved, we need not understand this of Actual and Complet Salvation, to be imparted at the Day of Judgment; but that this Faith, and this Confession, will put us into the way of Salvation, and give us a Right to it, whilst we continue to act suitably to this Faith, which I have shewn to be the frequent import of the word, Salvation, and Saved, when Salvation is ascribed to Faith, and Grace. See the Notes on Ephes. 2. 8. Titus 3. 5.

Ver. 10. έν ουρανω και υπ' ονειδος, with the mouth of confession is made to salvation.] For in those Times of Perfection for the sake of Christ, he that continued, under those fiery Trials, to hold fast his Profession, could do it only through that lively Faith in Christ, and that sincere Affection to him above all worldly Intreaties, which he hath promised to reward with Life Eternal.

Ver. 12. 'Ephe 6 eποϊκω, shall call h upon the name of the Lord.] The word in the Original is ἐφώβησα, whence it is certain that the Prophet speaks these words of the true and only God; and yet it is certain that the Apostle here ascribes them to our Lord Jesus Christ, both from the following words, How shall they call on him in whom they have not believed? (For the Apostle in this whole Chapter discoursed of Faith in Christ,) and from the words foregoing, of which these are a Proof, and to which they are connected with the Particle δι', for those words, whatsoever believest in him, shall not be ashamed, are spoken by the Prophet Isaiah, of Jesus Christ the Corner-stone, Is. 28. 16, and are they interpreted by St. Peter, 1 Pet. 2. 6, 7. And in the Prophet Joel these words follow, ἐξοπλισθηται ὁ θεὸς ἐν αὐτῷ, and the Evangelized whom the Lord shall call, shall be saved. Here then we have two Arguments for the Divinity of Christ. (1.) That what is spoken of ἐφώβησα is ascribed to him. (2.) That he is made the Object of our Religious Invocation. See on note on Cor. 1. 12, 2.

Ver. 15. 'Ephe 6 eποϊκω, How beautiful, &c.] The i Midrash bim Hauchim upon those words of Cant. 2. 12, The voice of the Turtle is heard in our Land, faith thus, This is the voice of the King, shall crying out, and saying, How beautiful, &c. See on verses 10, 11, 12.

Ver. 18. 'Ephe 6 eποϊκω, their voice.] These words being spoken literally of the Preaching of the Heavens to the Gentiles, touching
touching the Power, Wisdom, and the Goodness of God; and the Psalmist speaking immediately after of God's teaching his People by the Law, as a more glorious discovery of his Will to the Jews, the Apostle very appositely accommodates these words to the Revelation of his Power, Wisdom, Goodness, and Mercy in the Gospel, to the Hebrews.

1. Ver. 19. And, but. That signifies, yea, see our Translation rendering it to five times, 2 Cor. 7. 11. John 16. 2. That it signifies, quin etiam, quin immo; See Naldius and Luke 12. 7. 1 Cor. 3. 2. and 12. 22.

m ibid. 'Es in Thw, by them that are no people.}

Chapter XI.

Verse 1. I Say then, that the generality of the Jews are hardened and cast off, but what then? Hath God cast away his people [utterly, and without exception?] God forbid [we should so think.] for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, [and yet chosen to be an Apostle of Christ.

2. God therefore hath not cast away a way his people, whom he foreknew, [Ps. 95. 3. And to represent this in a like case well known to you,] woot you not what the Scripture faith of Elias, [Is. 38. 32.]. in the History of Elias how he [in it] makes intercession to God against [the King, and People of] Israel? saying,

3. Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone [of all thy Prophets,] and they seek my life.

4. But what faith the answer of God to him [in that History? it speaks thus.] I have referred to my self seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then [is it?] at this present time also, [for even now] there is a remnant according to the election of grace.

6. And if [they who are chosen in Christ, Eph. 1. 4.] be God's Church and People, are put into this state by grace, [being justified freely by his grace, Rom. 3. 24.] then it is no more of [the works of the Law that they are thus justified, and accepted by him], otherwise grace is no more grace; [for what need is there of grace, where men have continued in all things written in the Law to do them?] Moses having said, The Man that doth these things shall live by them, Rom. 10. 5. [but on the other hand] if it be of works [that we are justified and accepted,] then it is no more of grace; otherwise work is no more work, [for grace comes in only to sapy-

ply the desert of Works, that is, to procure pardon for the non-performance of them, according to the Tenor of the Law]

7. What then [must be said in this case, but this, viz. that the whole Nation of Israel hath not obtained that Righteousness, or Justification, Rom. 9. 30, 31.] which he seeketh for, but the election [the chosen Generation of Believers, 1 Pet. 2. 9.] hath obtained it, and the rest were blinded.

8. And this blindness hath happened to them according as it is written, God hath given them the spirit of slumber: eyes that they should not see, and ears that they should not hear, unto this day.

9. And [as] David saith, Let their table be [or are their Table shall be] made a snare, and a trap, and a stumbling-block, and a recompence unto them [of their evil deeds.]

10. Let their eyes be, [or their eyes shall be] darkened, that they may not see, and [thou shalt] a bow down their back alway.

11. I say then, [or, moreover, of those of the Jewish Nation which are thus blinded] have they [so] stumbled, that they should [irrecoverably] fall? God forbid [we should so think of them.] but [so hath it happened through the wise counsel of God,] through their Fall, salvation is come unto the Gentiles, [whom God hath now chosen to be his people,] for to provoke them to jealousy, [or to an emulation of their Faith, that they also may be saved.]

12. Now [as, and] if the fall of them [hapened thus to] be the riches of the Gentile world, and the diminishing of them the riches [and increase] of the Gentiles, how much more [shall] their fulness [be the increase of them?]

13. [Of you Gentiles, I say] for I speak [thus] to you Gentiles, in as much as I am the

(s) Veinm de Lige Div. p. 594.

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the Apostle of the Gentiles, [and by thus speaking], I imagine my office, [in declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them, Rom. 15. 28.] 14. [And I speak of your being chosen, thus to be God's people,] if by any means I may provoke to [or] emulation, [of your Faith,] them which are my flesh, and [if so] might be a means to have some of them. 15. [And indeed their Salvation is desirable, not only for their own but for your sakes,] for if the calling away of them be an occasion of the reconciling of the world, what shall the receiving of them [again unto favour] be to the Gentiles, [but even as] life or a Resurrection from the dead? 16. [Nor are you to imagine this is an improbable, and even desperate supposition.] 1 For your branches, which were the first fruit of [them], be now holy, [called and separated to the service of God from all the people of the Earth,] the lump of [the whole Nation] is also in God's designation holy, and if the root [of them, viz. Abraham] be [made] holy [and beloved of God,] so are the branches [also beloved still of God for the Father's sake, and so shall be once more, in his good time, admitted to his favour.] 17. And if [it be as I hapned that some of the branches through Inidelity, be broken off, and thou [Gentile], being a wild Olive-tree [or branch], were grafted in amongst them; and with them [who believe] partake of [of the privileges] of the root, and the favours of the Olive-tree [into which thou art grafted], 18. Boast not against the branches [now cut off, as if they were utterly rejected from God's care, and favour,] but [if thou boast, confider] thou bearest not the root, but the root thee, [the Promises being not made to thee, but to Abraham their Root; and if thou comeest as a partaker of them only by being the spiritual Seed of Abraham, by imitation of the Faith, how much more shall they, who are by lineal descent, the Seed of Abraham, and to the primary and direct Heirs of the Promises, Acts 3. 25. & 12. 26. in due time be grafted into their own Root? v. 24.] Ver. 19. Thou wilt say then, the natural branches were broken off, [for their Inidelity] that I might be grafted in, i.e. received as God's People in their stead. 20. Well, because of unbelief they were broken off, i.e. rejected from being his Church and People, v. 15. and thou standest. [Gr. haft [food] by Faith. Be not high-minded, [vant not thyself over them, v.18, 25.] but fear, [lest thoul] should also be thy self. 21. For if God spared not the natural branches, thou haft cause to fear.] Left heal, to spare not thee. 22. Behold therefore [in this dispensation] the good news and severity of God, on them which fell, severity, [in taking the Kingdom of God away from them, Matt. 21. 43.] but to heed, good news, [in admitting thee to his Church and People, which good news will be still stamped to thee.] if thou continue in [or worthy of] his good news; otherwise thou shalt be cut off [for thy Inidelity, and Disobedience.] 23. And [as thou] standest by Faith, so they also, if they abide not still in unbelief, shall be grafted in, i.e. for God is able to graft in them that Faith which is called. 24. [And that he will thus graft them in, we have just cause to think] for if a branch were cut out of [Gr. off from] the Olive-tree which is wild by nature, and were grafted, contrary to nature, into a good Olive-tree, men mue shall the, which were the natural branches, though now cut off be grafted [again] into their own Olive-tree? 25. [And thus I now declare] for I would not, Brethren, that you should be ignorant of this mystery, [of the intended calling of the now rejected Jews,] lest you should be wise in your own conceits, [boasting over them, v. 18. as being your selves Men of greater Wisdom, and more highly favoured of God,] that blindness in part is happened to Israel, [i.e. as to the greatest part of them, a remnant only being now brought into the Faith, v. 5, 7. Chap. 9. 27.] till the [time of the] fulness of the Nations [or more compleat Conversion] of the Gentiles be come in. 26. And so pall [the Nation of Israel shall be saved, i.e. called and put into a state of Salvation, 1 Tim. 1. 19.] as it is written [Isa. 59. 20.] there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. 27. And [again, he, by Isaiah, faith, this is my Covenant to them, Isa. 59. 21.] when I shall take away their sins, [Chap. 27. 9.] 28. As concerning the Gospel [preached to them, v. 23.] and, upon their rejection of it, to the Gentiles, Acts 13. 45. 47. they are [own] enemies [to it, and by opposing it, to God, and Christ,] for your sakes, [being prejudiced against it, because you are received to the blessings of it, and that without Circumcision, or being joined to them, Acts 17. 13. & 22. 21.] 1 Thes. 2. 16. but 9 as touching the Election [of that Nation to be an holy People to himself,] they are [themselves beloved for the Father's sake.] 29. For [though they have rendered themselves unworthy of his favour, yet] the gifts and calling of God are without repentance. 30. [Nor will their present Inidelity, and Disobedience be any obstacle to this Conversion.] For as the [Gentiles] in times past have not believed God, [Gr. were disobedient to God,]
Annotations on Chap. XI.

Concerning the People of Israel, Moses speaks thus: Thou art an holy people to the Lord thy God, the Lord thy God hath chosen thee to be a special people to himself above all people that are upon the face of the earth, Deut. 7:6 & 10:15.

Now to be chosen, and to be known of God, are the same thing in Scripture, and therefore the Pharisee is elsewhere varied thus: Thou only hast I known before all the families of the earth, Amos 3:2. *quod numen in omnibus gentibus, Num. 14:21.*

Num. 16:5. To morrow ye and the Lord will know who are his, and who is holy, even him whom he hath chosen, which by the Seventy is thus translated: *quod numen in omnibus gentibus.*

The Lord knoweth who are his, and the holy ones whom he hath chosen to himself, and v. 7. The Man whom the Lord doth choose, he shall be holy. And those words of Hosea, Judah yet ruleth with the Lord, and is faithful with his Saints, Chap. 11. 12. are by the Seventy thus rendered: *quod numen in omnibus gentibus.*

The Lord knoweth who are his, and as for Judah he shall be called the holy people of God. So that the People whom he foreknew, may be here only a Periphery of the Jewish Nation, which God had chosen before all other Nations of the World, and therefore would not utterly cast off, because his gifts, and callings are without repentance, v. 29. Or it may signify those of them who believed in Christ, and so were such as he had purposed to have, or the Election according to Grace, v. 5, 7, which signifies this Pharisee, Rom. 8:29. 1 Pet. 1:2.

Ibid. *quod numen in omnibus gentibus.* He maketh intercession to God against Israel. *ex re ipso sibi est a intercedere, or be an advocate for a person, and he that doth so is called advocatus; and this is the Office of our blessed Lord, who ever lieth to make intercession for us,* but *whosoever saith wθ, to accuse, or charge a person with a Crime, and so to intercede against him. So 1 Maccab. 8:32. If the Jews complain against thee by wθ, we will do them justice. And when wicked Men came to King Alexander to complain against Jonathan, the King commanded a Proclamation to be made, *επιστολή δὲ διήγηται, that no man should complain against him about any Matter, 1 Maccab. 10:41, 63.*

And again, Chap. 11:24. Some wicked men complained against him, *wθ, wθ & wθ, wθ, is to complain against Israel.*

Ver. 3. To be named ες, by the Altars. Not those which God approved of after the building of the Temple, they being then obliged to offer all their Sacrifices at the place which God had chosen to put his Name there, Deut. 12:5, 6. But those which had before been used by the Patriarchs, and Prophebs, for the Service of God, as that of Samuel in Ramah, and in Mizpa, 1 Sam. 7:9 & 9:13. in Gilgal, Chap. 11. 16. at Bethlehem, Chap. 16. 24. and the Altar of the Lord at Carmel, 1 Kings 18. 30. on which the Pious People of the Ten Tribes sacrificed when they were not permitted to go up to Jerusalem, that Law, faith Kimchi, then ceasing as to them.

Ver. 4. To Baal, to Beal. That is, to the Image of Baal, So Hof. 2:3. I gave her the gold, and the silver which she prepared for Baal. Gr. αετησάντος ἐρωμάτων θυσίων τοῦ θεοῦ. But she prepared this gold and silver for the Image of Baal, the made Idols of them, faith the Targum. So Tobit. 1:5. How ye Baal, y. 22. as they sacrificed to the Heifer Baal, Jer. 2:28. according to the number of their Streets in Jerusalem, y. 24. have they sacrificed to the Image of Baal; for sure they had not as many Baals as they had Streets, and therefore where the Septuagint reads τοῦ θεοῦ, τοῦ θεοῦ.
diftern, or to give ear to the voice of God, or Reason, calling them to Reformation and Amendment. So God spake by his Prophet Isaiah, Hear ye deaf, and look ye blind; seeing many things, but thou observest not, opening the ears, but he heareth not, Isa. 42. 18, 19. 20. And by the Prophet Jeremiah, Hear now this, O foolish people, and without understanding, which have eyes, and see not, which have ears, and hear not, Jer. 5. 21. By the Prophet Ezekiel, Saying, They have eyes to see, and ear not, ears to bear, and bear not, for they are a rebellious house, Ezek. 12. 2. So Christ speaks to his own Disciples, Having eyes do you not see? Matt. 16. 18. So Philo often speaks of Men addicted to their Sensual Pleasures, and pursuing them against the Dictates of their Minds, That (a) ἴδον ἐν ἡμῖν, καὶ ἑκόνωσαν ἐν ἑμῖν, seeing they see not, and hearing they hear not, this he faith, καὶ ὑπὸ τοῦ ἑμῶν ἐκποίησεν, of Persons satiated with pleasure, and drunk with the love of Wine. This faith he, happens (b) in τοις ἰσός ἐν τοῖς ἰσόοις, when we indulge to Gluttony, or Drunkenness, and (c) in τοὺς οὐκ οἰκίσαντας, in the Phantasms of our Dreams. Thus of those Heathens who worshipped the works of their own hands (d) Justin Martyr faith, That διά τις άνθρώποι ποιεῖ πράγματα ἱδαν καὶ ἑκόνομαν, having eyes, they saw not, and having hearts they did not understand. 

Ver. 9. Problem, their table shall be, and their eyes shall be; that they which are skilled in the Hebrew Tongue, know that these words are as capable of the Future, as the Impe- rative Mood and Tense; they are rendered in the Future by Αἰριάς Μαντονάς: and the Seventy Interpreters sometimes render them in the Imperative, as Psal. 109. 6-15. and sometimes in the Future, as v. 17. As be loved cursing, so let it come upon him, ἵππος ἔστο, as he delighted not in blessing, so let it be far from him, ἑκόνωσεν ἐν ἑμῖν, and v. 8. let them curse, but blest thou, κατασφίπτωτε ἄδικη ἐν ἑμῖν. 

Ver. 10. The sun οὖν, &c. ever been down on their backs.] That is, let them be in Slavery, and Bondage, the contrary, go up- right, signifying their freedom from Egyptian Thraldom, by taking that yoke of Bondage from them, which made them stoop under it. So Levit. 26. 13. I have broken the bands of your yoke, and made you to go up- right. So the Midrath Tilhim upon these words of the Psalms, Psal. 146. 8. The Lord raiseth them that are bowed down, and saith, These are the Israelites carried captive from their own land, for since they were banished from Jerusalem, they have not been able to stand upright, but have bowed down their backs be-

(a) Alleg. Leg. 1. 2. p. 72. (b) Alleg. 1. 3. p. 830. (c) L. de Joseph p. 424. G. (d) Dial. cum Trinx. p. 25. B.
Chap. XI. the Epistle to the Romans.

fore their Enemies, to go over them: And therefore in their second benediction, before their Reading of the Morning Service, they pray that, "from the four corners of the Earth, &c.," they be delivered. Having thus answered the first Question, he proceeds to inquire whether they of whom thus stumble, have fallen so as that they shall never be recovered.

Ver. 12. πάντα τούτοις "their fulness." As αὐτοίς to γενέσθαι signifies the whole of Time appointed for such an Event, Gal. 4:4. Eph. 1:10. αὐτοίς αὖ γένος, the whole Contents of the Earth, 1 Cor. 10:26, 28. and αὐτοίς αὖ γένος, as the full perfection of the Deity, Col. 2:9. and αὐτοίς to γενέσθαι, is the Perfection, or the fulness of Grace, and of Fornication, which he fills his Members, Eph. 4:13. and οὕτως ἐναρξάται, from the fulness of the Spirit which is in him, Job 1:16. and αὐτοίς αὖ, is the same fulness derived from God, Eph. 3:19. So here αὐτοίς αὖ, is the Time when God would show Mercy to them all, v. 25, 32. and αὐτοίς αὖ, seeing the fulness of the Jesus, is the coming in of all Israel, v. 26. And so St. Paul himself all along interprets it, titling it v. 15. αὐτοίς ἐναρχῶν, the re-creating of them into Grace and Favour by God, the engraving them who were broken off, as the unbelieving Jews were, in their own Olive, v. 23, 24. the turning away iniquity from Jacob, v. 26.

Ver. 14. ἐπ' ἀυτοῖς ἐναρχάται, if by any means I may promote them. See. This seems to be said in allusion to those words of God, Deut. 32:21. They have moved me to jealousy with that which is not God, πάντας ἐναρχάται, and I will move them to jealousy with those that are not a people, verse 12. that seeing them who before were not the People of God, now chosen to be his People, and invested with all the Privileges which formerly belonged to them, viz., being of his Church, among whom he dwells, and to whom he gives His Spirit, his New Law, his Prophet, Apostles and Evangelists, they might be induced to believe, and so might till thare in all those Blessings.

Ver. 16. ἐπ' ἄναρχομαι, if the first fruits of them were holy. It is generally known that the word Holy, when applied to Persons, Families, Churches, and Nations, signifies their being Called, Confected, and Separated from the World, unto God's Service, in which sense in the Old Testament it is often applied to the Priests, Num. 16:5. 16:10, 16. to the Levites, Num. 3:13. & 8:14, 15, 16, 17. to the whole Jewish Nation, Exod. 22:21. & 19:6. Deut. 7:6. & 14:21, 28. 5. Lev. 62, 12. Dan. 8:21. & 12:7. Hence then the Argument runs thus: If God so loved Abraham, Isaac, and Jacob, as to engage his word that he should be their God, and the God of their seed for ever; Gen. 17. 7. and by thus entering into Covenant with them, hallowed to himself all their Pottery, even as the first fruits of their Dough, made an offering, hallowed the whole Lavm, Num. 15:20, then will he, in his good time, be so mindful of them, as to bring them again into his Covenant, so that they shall be his People, and he will be their God, for as touching that Election they are still beloved for the Father's sake.

If this Argument runs only upon the Supposition that they do believe, it faith that only which is as true of all Gentiles; it therefore seems to be an Argument that they will be received into Favour, and therefore will believe.

Ver. 17. ἐν αὐτοῖς ἐναρχάται, for God is able. From which Power we may reasonably conclude his Will to do so, for so the Apostle argues, Chap. 14:4. He shall be hallowed up, for God is able to make him stand. 2 Cor. 6:8. He that foniceth liberally, shall reap liberally, for God is able to make all Grace abound toward you. See Note on Chap. 14:4.

Ver. 24. Note, That there should be a fulness of the fallen Jews, and a receiving them again into Favour, whom God had now called out of the, Apostle plainly doth uphold, v. 12, 15. and now he fets himself to the Proof of it, by an Argument quidem ad majus, viz. If they, who had no such Relation to Abraham, and the Blessings promised to him, as the Jews had, were yet Parrakers of the Blessings promised to Abraham, the Root of that Nation, how much more shall this Favour, in God's due time, be granted to them who are Children of the Stock of Abraham?

Ver. 25. To προφέτων ὧν, this Mystery. See the Confirmation of this Explication in the following Discourse.

Ver. 26. Hence the second Argument for a general Conversion of the Jews runs thus: If that part of the Jews to which blindfolds hath happened, shall be delivered from that heavy Judgment, if there shall come to them out of Zion a Deliverer to turn away their iniquity, if God will accomplish his Covenant hereafter with them, by taking away their sins, then they who are thus blind, shall be converted to the Christian Faith. Where note,

1. That this Promise is made to that part of the Jews to which blindfolds had happened, v. 15. and so the Promise of Salvation to this Israel, cannot be interpreted of all the true Children of Abraham; Jews and Gentiles both.

2. It that, God will take away their sins, and turn away ungodliness from Jacob. Now if this signifies that God will send a Deliverer out of Zion to procure the Pardon
of this People's sins, since Pardon only can be given to them through Faith in Christ, this Deliverer must be that Jesus who saves his People from their sins; if it imports that God would take away the Punishment of their Iniquity, that being the blindness, and spiritual slumber which was then, and is still upon them, the Removal of it must signify their Conversion, this blindness being only then to be taken away, when they shall turn to the Lord, 2 Cor. 3: 14, 15, 16. Q

Ver. 28. For as touching the Election.] Here is in this Chapter mention of a double Election, viz. the Election of Grace, v. 5. the Gospel Election of Perrians, and Nations to be his Church, and People, which being purely on the account of that Faith, which is the Gift of God, without Consideration of any other worthiness that we had, or any works that we had done, is filled the Election of Grace, and thus a Remnant only of the Jews were chosen, v. 7. for many of them were called, by the Preaching of the Gospel to the Faith, it being preached to them first, Acts 13: 45. but few of them were chosen to be Members of the Church of Christ, because few of them believed. And secondly, there is an Election unto the Ministry, to be God's People for their Father's sake, in which since the whole Nation of the Jews are filled the Elect, as in these words, Because he loved thy Fathers, viz. Abraham, Isaac, and Jacob, Deut. 4: 37. and 32: 10. God will make them great, and multiply them, therefore he chose you for the Seed of them, and brought you out of Egypt by his mighty power, where it is evident that all that were brought out of Egypt, were the Elect, or the chosen Seed. So Exod. 7: 6, 7, 5. The Lord did not set his love upon you, nor chuse you, as elsewhere you, he did not fore elect you, because you were more in number than any people, but because the Lord loved you, and because he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondage. Where again it is evident, (1.) That their being chosen to be God's peculiar People before other Nations, is their Election. And (2.) That all who were brought out of Egypt were thus beloved, and thus chosen. And again Chap. 10. 14, 15. The Lord had a delight to thy Fathers to love them, 3: 5. therefore he elected you for your Seed after them above all People; circumcise therefore the foreskin of your heart, and be no more stiff-necked. Where again evident it is, that the whole Seed of Abraham by Isaac, even the stiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account of their Righteousness, Deut. 9: 5. but for the love he had, and the promises he made, to their Fathers, that he first loved, and chose them for his People, and his Love to these Fore fathers being still the same, and his Promise to them being this, That he would be for ever a God to them, and their Seed after them, Gen. 17: 7. he must have that kind Affection and Regard to them, which will engage him to chuse them again for his peculiar People, notwithstanding their present blindness; and all Israel being thus Elect for the Father's sake, this Calling must belong to them all.

Ver. 29. To give the Gifts, &c. [r] The Particle for that seems to relate to what was said in the former Verse, viz. they are beloved for their Father's sake, to whom God gave this Jacob a brither, everlasting Covenant, to be the God of their Seed after them, Gen. 17: 7. Now this Covenant made with the Fathers being absolute, and the Calling of their Seed to be his peculiar People being the Effect of it, God will not repent for ever of his Kindness to them; hence he engages to give them with an everlasting salvation, Isa. 45: 17. with everlasting kindness to have mercy on them, Chap. 54. 8. & 56. 5. & 60. 19. 20. & 61: 7. and faith, I have loved thee with an everlasting love, Jer. 31: 3. If then God will not repent for ever of his Covenant made with their forefathers, to be the God of their Seed after them for ever, or that, he chose Jacob for himself, and Israel for his heritage, Psa. 135: 4. then will certainly restore to that Privilege, and happy State, but God will not thus Repeint, for the Gifts and Callings of God are without Repentance.

Ver. 31. To give eternal, to your mercy, and joy.] i. e. Which unbelief hath happe not to your Rejection, as it did to them, but to your Mercy, that they also may obtain Mercy together with you, and you with them, the Fulness of the Gentiles coming in with their Conversion.

This Argument for Calling the Jews runs thus: If God hath called the Gentiles to his Grace after a long Idolatry, and Infidelity, though they were not before ever admitted to those Favors the Jews enjoyed, nor had God promised to be their God for ever, much more will he Recal his chosen People from their Infidelity.

Ver. 32. Ephesians's Note upon these three Veres, is this, That the Apostle doth without Controversie in these words speak of Israel according to the Flesh, and therefore in the preceding words must be suppos'd to speak of the name Israel, so that hence the Tradition of the Church concerning the Calling of the Jews, towards the end of the world, is established.

See the Appendix to this Chapter, at the End of this Epistle.

CHAPTER
CHAPTER XII.

Verse 1. I Befeech you therefore, brethren, by the mercies of [that] God of whom, and through whom are all things, and to whose glory they are all designed, Chap. a 11. 36., that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

b 2. And be not conformed to [the evil customs of] this [Heathen] world, but be c transformed [into other men] by the renewing of your mind [and judgment of things], that ye may prove [Gr. discern and approve, See note on 1 Cor. 11. 28. Gal. 6. 4.] what is that good, and acceptable, and perfect will of God, [i.e. that Will which under the Gospel requires only what is substantially good, and therefore always acceptable to him, and perfectly instructed us in our whole Christian Duty.]

d 3. [Which Will of God you will the better discern by your humility, and diligence in the Exercise of your Spiritual Gifts.] For I lay, through the grace [of Apostleship, See note on Chap. 1. 5.] given to me, to every man that is among you [true gifted, not to think of himself more highly than he ought to think, [on the account of those Ministerial Gifts conferred upon him, not for his own sake, but for the benefit of others, 1 Cor. 4. 6, 7, & 12. 7. as did the Scribes, and Pharisees, and Doctors of the Law, on the account of their Wisdom, and Knowledge of it, Rom. 8. 18-23.] but to think soberly [of himself] according as God hath dealt to every man e the measure of faith.

f 4. For as we have many members in one body [natural, and Gr. bus] all the members [of it] have not the same office; but some are more efficient, some more vigorous, some employed in more, some in less honourable services, 1 Cor. 12. from v. 12. to the 27th.

5. So we [Christians] being many, are one body in Christ [our head], and every one of us are different members one of another.

6. Having then gifts, differing according to the grace [or favour of God] that is given to us, whether [it be] prophecy, let us prophesy according to the proportion of faith.

7. Or [if it be] ministration, [that of an Evangelist] let us wait on our ministration, or he that teacheth, on teaching;

8. Or he that exerciseth [by a spiritual gift] let him do it with simplicity; or [liberty]; See the note on 1 Cor. 8. 2. he that ruleth [or presides over that stock,] with diligence: he that什么原因, mercy to the Sick, Impotent, Strangers, Orphans, with cheerfulness.

9. Let love be without dissimulation [not in word only, but in deed also; in truth, 1 John 3. 18.] abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love, [not bearing only such kindness to one another as common humanity calls for, but such as the relation of Christian Brethren, and the Bonds of Consanguinity require,] in honour preferring one another, [through humility allying as if you conceived others more worthy of honour than your selves, See Note on Phil. 2. 3. and being well contented that they should be placed in a more honourable Post.]

11. Not slothful in busineses, [in the concerns of God, and of one another,] fervent in spirit, ardently, and zealously engaging in the service of God, and of one another, as knowing you are the servants of the Lord.

12. Rejoicing in hope [of the glory of God, Rom. 5. 2. or of eternal life, Tit. 1. 1. patient in tribulation [for the cause of Christ,] continuing infatuated in prayer, [that you may stand firm in the faith, and have a successful deliverance from your troubles.]

13. Distributing the necessities of the [persecuted] Saints, given to [or pursuing] hospitality [towards them when they come to you.]

14. Bles [i.e. with well to, and pray for] them which persecute you; bles, and curse not; [whatever provocations you may have to do so.]

15. Rejoice with them that do rejoice, and weep with them that weep; [as the Relation of Members of the same Body doth require, 1 Cor. 12. 26.]

16. Be of the same mind one towards another, [being concerned for the same good to them which you desire for your selves] mind not high things, but condescending to men of low estate, [to the meanest concerns of the meanest Christians.] Be not wise in your own conceits, [so as to think you need not the assistance of Divine Wisdom, or the Advice and Counsel of your Christian Brethren, Prov. 3. 5, 7. Luke 12. 53.牛奶 as to neglect the Concerns of your Christian Brethren, Prov. 3. 5, 7. Luke 12. 53.]

17. Recompense to no man evil for evil; provide things k honest [Gr. honourable] in k the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not your selves [upon your Enemies, v. 20.] but rather give place unto [the wrath of God against them,] for it is written, [Deut. 32. 35.] Vengeance is mine, I will repay it, says the Lord.

20. Therefore if thine enemy hunger, [rathab]
Annotations on Chap. XII.

Ver. 1. προσεγμένος καὶ νεμών σωμάτων, to present your bodies a living sacrifice, to present your bodies a living sacrifice. By Sin reigning in our Mortal Bodies, and by obeying the motions of it in our inward Actions, we being paid to present it unto you, the members of our bodies unto death, Chap. 6. 12, 13. the Apostle here doth positively exhort us to present our holy Bodies now a living Sacrifice, in opposition to the Legal Sacrifices, which were first slain, and then offered up to God upon the Altar, viz. by being now dead unto Sin, but alive unto God, through Jesus Christ our Lord: An holy Sacrifice, as being consecrated to the Service of God, and having our fruit unto holiness, as the Servants of God till have, Rom. 6. 22. And as the Sacrifices offered to God were to be free from any spot, and blemish, and so holy; so are our Bodies made an holy Sacrifice, when they are kept in sanctification, and honour, and free from all filthiness of the flesh, and so a Sacrifice acceptable, and well pleasing to that God, who defined not the Legal Sacrifices, nor delighted in burnt-offerings, Pll. 51. 16. Heb. 10. 8. And this, faith he, is noe as the Sacrifices of the Law, in the days of, of dead and unreasonably Beasts, which was bodily Service, or that in which the Body chiefly was employed, but it is now xarkiv a Sacrifice of our Reason, devoting our selves, who are rational Creatures, to his Service, and also is highly suitable to our Reason.

Ver. 2. καὶ μὴ ἐνυπολογίζω σαρκός καὶ νείρις, and be not conformed to this world. It is the observation of Grotius on the former Verse, that the Apostle having showed before, that Justification could not be obtained by the Law, comes now to shew how the Gospel perfected, and spiritualized the Law, as to the Ritual, and the Judicial parts of it, and engaged us more exactly to fulfil the Moral parts of it, beginning first with the Sacrifices, which by the Jews were esteemed one great, and chief part of their Ritual Worship. And then he may here proceed to their Separations from Men of other Nations, or, as the Pharisees had improved it, even from the Vulgar sort, thinking it unlawful to eat, or conversing with, or even touch, the People of the Earth, as they filled them, and making their Holiness to consist chiefly in such Niceties and Separations, shewing that we do most effectually comply with all that God designed by any Precepts of this Nature, when we keep our selves unspotted from the world, or free from any Contumacy unto the sinful Cautions of it, as Christliness especially requires, Christ giving up himself for our sins, that he might deliver us from this present evil world, Gal. 1. 4. Or, he instructs them how to change their former Heathen, into a Christian Conversation, declaring that whereas formerly they walked and were in the vanity of the world, according to the course of this world, Eph. 2. 2. and according to the will of the Gentiles, v. 3. they should no longer follow the rest of their time to the lusts of men, but to the will of God, v. 2.

Ibid. Μὴ ἐνυπολογίζω σαρκός καὶ νείρις, by the renewal of your mind. The whole new Creature doth confit in the renewal of the Mind, the Will, the Affections, and Actions of Men, 1 Thess. 5. 23. But because this Renewal doth begin with the Change of Mind, diminishing, and approving what is acceptable to the Lord, and upon that follows the Choice of what is to be by the Will, and the Inclination of the Affections to what the Mind doth thus approve of, and the Regulation of our outward Actions, is according to what we thus approve, choose, and affect, this Renewal of the Mind is put for the Renovation of the whole Man, and we are said to be renewed in the spirit of our Mind, and to put on the New Man, Eph. 4. 22, 24, which is renewed in knowledge, according to the image of him that created him, Colos. 3. 10.

Ibid. Μὴ ἐνυπολογίζω σαρκός καὶ νείρις, and be not conformed to this world. The Ritual Precepts of the Law had no internal Goodness in them antecedent to the Command; and to God himself fays of them, I gave them Statutes which were not good, Ezek. 20. 25. and in opposition to their costly Sacrifices, and Burnt-offerings, faith, He hath showed them, O man, what is good, and what the Lord requireth of thee, even to do justice, and love mercy, and to walk humbly with thy God, Micah 6. 6, 8. They were not pleasing to him in themselves, Psl. 51. 14. Heb. 10. 8. but he declareth his delight in justice, and mercy, Jer. 22. 16. And the design of the Apostle, in the whole Epistle to the Hebrews, is to prove the Imperfection of these Sacrifices, and of the Old Covenant, and therefore the Necessity of a better Sacrifice, and a new, and better Covenant; and to oppose it to these Ritual Injunctions, he may here strike the Gospel.
Chap. XII.

the Epistle to the Romans.

1. The Institution, the good, and acceptable, and the perfect will of God.

c. Ver. 5. In every view, the measure of Faith.] Here the Greek Sologus agree in the Exposition of these words, That by the Measure of Faith, we are to understand the Measure of Gifts proceeding from that Miraculous Faith which was required to the Exercise of them, and when they found this Faith raised in them, they exercised them; they being given, faith Theodoret, according to the Measure of their Faith. This Faith enabled them to remove Mountains, 1 Cor. 13:2, to heal the sick, James 5:15, to cast out Devils, Matthew 17:20. And hence St. Peter exhorts them who had received these Gifts, to minister them as in figure in your care, as from the ability or strength of Faith which God gave, 1 Pet. 4:11. and this is likewise with the Measure of the Gift of Christ, Eph. 4:7. This they did in faith (a) Origen. (b) from the Greek. (c) Maimonides, where he faith, God declared that he would try the Jews with false Prophets, to know men among them who were faithful ministers, and for this reason, &c. 1 Thess. 5:12. Hence we learn that the strength, and firmness of Faith is the measure of it. (d)

f. Ver. 6. And the measure, according to the proportion of faith.] That is, say some, according to those Principles, Faith and Good Life, which are known among you; but surely, they who were set apart by a spiritual Gift, could not do otherwise; for no Man can by the Holy Spirit be excited to contradict the Doctrine, or Precepts of Christianity. Others, Let him do it according to the Measure of the Miraculous Faith imparted to him, enabling him now to reveal Mysteries. So once men, now to foreswear things, now to disclose the Secrets of Men, according as God, upon his Faith, shall grant Ability to him to do it. And therefore (d) Chrysostom, Diodore, and Theophylass say, that though this was a Gift, yet it flowed upon a Man according as by his Faith he made himself a Veillet to receive the Gift of Prophecy. And this seems to be the better Exposition, not only because it hath the Support of the Ancient Expositors, but because it answers to the Measure of Faith mentioned 3. for Origen, faith Origen here, is not ratio, as the Latins render it, but mensura composita, a Composute Measure; and art disorien. in Hebrewism, is said רעה, according to the Measure, and it agrees both with the Phrase of St. Peter, to exercise these Gifts according to the Ability that God hath given them, and to be content with that, though others may enjoy it in higher Measures.

Ver. 7. Mark, Ministry.] This Christ is being reckoned here before that of Teaching, or Exhortation. I think it best to interpret it of the Office of the Evangelist rank'd before that of the Pastor, and Teacher, Eph. 4:11, and immediately after that of the Prophets, as here, rather then to interpret it of the Office of a Deacon, all these four Offices of Apostle, Prophet, Evangelist, and Teacher, being designed, faith the Apostle, there, v. 12. as upon the Law, for the work of the Ministry. Hence St. Paul writes thus to Timothy, Do the work of an Evangelist, full & as to the Ministry, 1 Tim. 4:5, and of Mark 16:15, faith he brought Mark with thee, for he is profitable to me as treasury to the Ministry, i.e. to be sent to preach the Gospel, or visit the Churches where I cannot come, v. 11. And in this sense Faith St. Peter, as in 2 Peter, if any man minister, let him be in the ability that God gave, not as of the Charity of others, which was the proper Office of the Deacon. Of the Teachers, See Note on 1 Cor. 12:28, Eph. 4:4, Acts 6:4 & 13:1, & 20:24, & 2 Cor. 6:3 Coloss. 4:17.

Ver. 8. o waliadón, he that giveth, and be h that soweth seed mercy! Those two Explications seem to denote the same Persons who are called Help, 1 Cor. 12:28. See the Note there. He that soweth may be the same with those who are there filled Government; and elsewhere κάρακες και ἐκκοιχίοις, 1 Thess. 5:12. 1 Tim. 3:4, & 5:17. Or, we waliadón he here may signify him that is moved by an Afflatus to give to the Church's Stock, for so the word is used in Job, laying, ἐποικία την ἐν, I have given of my Meat to the Orphan, Chap. 31:17, and Prov. 11:26. A blessing shall be upon the head of him that giveth. So Luke 3:11. He that hath two Carts shall let him give to him that hath none. Eph. 4:28. Let him work with his hands, that he may have something to give to him that needs, and then the angels will be the Parson for over this Stock to manage it right; for as the Jews had in every City Verse notes, &c. Fideles, Men of Fide for their Fidelity, who were constituted to be Collectors and Distributers of their Alms to the Poor, so say the Apostles. Look you our & ἀνεξανθρωποί seven men of honest report, &c. Isai. 16:5, whom the
will appoint over this business, Acts 6:3, and these are filled with God's spirit, and by the help of the Holy Spirit, to preside over strangers. See Acts in Rom. 16:2. So Origen on the place, qui tribuit, of precept indigentibus, and Theophylact on tit. om. to prophete, is to help both with words and deeds. See the Note on 1 Cor. 12:28. This in after Ages was made the work of the Bishop, but in the first Ages of the Church was the work of the Deacon.

Ver. 11. κωπείν δοκεῖν, serving the Lord. So the Syriac, Arabick, Οἰκετικά Versions, and all the Greek Scholiasts read. The other Reading τῇ συνειδικίᾳ, serving the time, mentioned by Ambrose, St. Jerom and Rufinus, seems to have had its rise from the abbreviation of the word in MSS. they reading κωπ., though it had a good sense thus, Tempori servire, rebus praefatentibus us accommodantes, of fit quid incidisset incommotorum, vel declinantem sì sit est commodum, vel tolerantem. See Eph. 5:26, Coloss. 3:12.

Ver. 17. καὶ εὐσεβῶς, honourable. That there be Actions, which according to the voice of Nature, and antecedently to any Positive Commands, are good and evil, honourable and praiseworthy, or matter of dishonour, or dispraise, in the general Opinion of the World; or, such as are τῇ συνειδικίᾳ, honourable before Men, as well as in the sight of God, 2 Cor. 8:21. this Epistle doth abundantly demonstrate; for the Apostle in the first Chapter having mentioned all the unrighteous, and impure Actions of the Heathen World, he adds, That the Heathens knew, from the Conformation of the Righteous Acts of God, that those were not such things were worthy of death, 1 Pet. 3:12. in the second Chapter he informs us, That the Gentiles having not a written Law, and notwithstanding doing by Nature the things contained in the Moral Law, shew the word of the Law written in their hearts, their Conscience bearing witness to it, and their thoughts accusing, or else excusing one another, v. 14, 15. That the Exercit of Righteous Acts and Peace renders us not only acceptable to God, but also approved of Men, Chap. 14:17. Accordingly the wise Man said, that by observing Mercy and Truth, we shall see, and we shall provide things honourable in the sight of God and Men, Prov. 3:3, 4.

Ver. 19. ἀναρτήσας τῷ ἐπίῳ, give place unto wrath. i.e. Refer it to the Punishment of God, ἀναρτήσας τῷ ἐπίῳ, suffer him to come in with his wrath upon those who are your Enemies, and perfecte you for his sake, for this is the import of these words, Give place unto wrath: So Chrysostom, Octav. 11. Theophylact. And this Exposition is confirmed by the ensuing Reason, For Vengeance is mine, I will repay it; and from the occasion of those words, Deut. 4:25. they being spoken for the comfort of God's People, whose Caule he will plead, and for whoseikes he will repeat of the Evils he brought upon them, v. 36.

Ver. 20. ἀναρτήσας τῷ ηπιῷ, be not over overcome of evil: Vincitur a malo qui vult pecare in alium, quia ille pecavit in ipum. Aquinas.
CHAPTER XIII.

Verse 1. LET every soul be subject to the higher Powers, [or Supreme Authority placed over them.] for there is no power but of God, [the laminate of it.] the Powers that be, are ordained of God.

b. Whosoever therefore shall refuse the Power, refuseth the Ordinance of God; and they that revolt [the Ordinance of God,]

c. shall receive to themselves damnation.[Gr. Judgment.]

Verse 2. For Rulers [if they all by the Authority of God, and according to Law, are not a terror to good works, [i.e. such as the Light of Nature pronounceth good,] but to the evil. Wilt thou then not be afraid of the Power, [that it will do thee any harm?] do [then] that which is good, and thou shalt [rather] have praise of the same.

Verse 3. For he is [by his Institution] the Minister of God to thee for good, [if thou art a doer of what is good.] but if thou doest that which is evil, [thou hast cause to be afraid; for he beareth not the Sword of Justice] in vain; for he is the Minister of God [a Revenger] to execute wrath [Gr. for wrath] on him that doth evil.

Verse 4. Wherefore ye must needs [Gr. ye ought to] be subject [to this Minister of God,] not only for wrath, but also for conscience sake.

Verse 5. For, as for this cause pay ye tribute also to them, for [that they are God's Ministers, attending continually on this very thing; the executing judgment between Man and Man, to preserve every Man in his Right, and to punish the wrong-doer.]

Verse 6. e. Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, [i.e. all Legal Impositions.] Fear to whom Fear, Honour to whom Honour [as due.]

Verse 7. a. Owe no man any thing [which Justice obligeth you to render him.] but [be especially concerned] to love one another, [which love, if ye observe its Precepts, will preserve you from doing any evil, or injustice to your Brother.] for he that [truly] loveth another, hath fulfilled the Law, [relating to him.]

Verse 8. For this [that which the Law forbiddeth in these words:] 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 [of the Law relating to thy Neighbour,] it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thyself, [i.e. with the like love thou bearest to thyself, though not with love equal to it.] See Note on Math. 22.

Verse 9. [He that is set by God] love, g worketh no ill to his neighbour, [which is the thing required in these Negative Precepts,] therefore is love the fulfilling of the Law.

Verse 10. And that [Gr. ibid.] i.e. Exhortation to obey Authority, and walk in fervent Charity towards all Men, I recommend to you now, is very reasonable; knowing the time, that now it is high time [for all] to awake out of sleep; for now is our salvation hastening, [for the salvation of the Gentiles] nearer than when we [first] believed.

Verse 11. f. The night [of Heathen Ignorance,] Acts 17, 31. Is far spent, m the day [of m Grace, and Salvation to them] is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

Verse 12. Let us walk n honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, [1 Pet. 4, 3.] nor in filthy conversation, but in simplicity, [things unconcerned with the Christian Charity which is the glory of our Profession.]

Verse 13. But put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Annotations on Chap. XIII.

a. Verse 1. OR ti deic Ναθας α μέ αντι ου, there is no power but of God.

That this may rightly be understood, let it be noted. (1.) That God doth not now, as in the Cafes of Saul, and David, by himself appoint, and nominate the Person who shall have the Scepter in any Nation of the World. The Roman Emperors, the Powers then in being when St. Paul wrote this Epistle, had no such appointment, but were elected by the Roman Armies, or chosen and confirmed by the Senate; whence it appears that an immediate appointment, or designation of the Person by God, cannot be necessary to render any Prince God's Ordinance.

(2.) By virtue of God's general Appointment or Ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all Nations should have some Government placed over them, no individual Person can claim a Right to be the Higher Power in any Nation, more than others, nor are the People by it tied to yield Obedience to this Man, rather than to that. This there-
therefore cannot be sufficient to make a Man the individual Person who is God's Ordinance, in reference to such a Nation. It remains therefore

(3.) That this Authority be conveyed to this, or that individual Person, or Family, by Compact, Consent, or Choice of the Persons governed, that such a Person or Family shall have the Suprem Authority in such a Nation. It therefore must be such a Choice, Consent, or Compact that renders any Person the Ordinance of God to such a Nation: And this is what Men call a Legal Right, or Title to the Crown; that is a Title by the Laws, and Constitutions of the Land.

But then as mutual Consent and Compact make two Persons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of Man over the Wife, and of the Wife over the Body of the Husband, is from God, and as among us, one becomes a Master, another a Servant, by Consent and Contract; and the Master hath from God authority over his Servant. So here, the individual Person becomes the higher Power, by the Consent, the Choice, or Compact of the Original, or Actual of the Community, but yet the Power he exercises in that Station is of God, the Fountain of all Power; and he acts in that Station, not as the Minister of Man, but of God.

b Ver. 2. o οίκους, who over-reffeth the power. (a) Origin having cited this, and the preceding Verle in his Differation against Celsus, confesseth it is a place capable of much Disquisition, by reason of such Princes as govern cruelly and tyrannically, or who by reason of their power, fall into Efficacy, and Carnal Pleasures, referring us to his Comment on that Place for the further Explication of the words. Now there he faith, (b) This is not to be understood of Persecuting Powers, for in such Cases that of the Apostle takes place. We must obey God rather than Man, but of those Powers which are not a terror to good works, but to the evil: And it is a Contradiction to the Holy, Justice, and Goodness of God, to say that he hath given Princes any power to oppress, rob, spoil, murder, or do any injury to their Subjects. They cannot purely upon this account, that they are the Ordinance of God, have any Power, or Authority to do evil to them; and he refitting, i.e. not being subject, or obedient to them in any such thing, cannot be that Refitting of God's Ordinance to which the Penalty is here annexed. Now this is the Non-reliness of which the Greek Commentators speak, even the Non-performance of Submission, and Obedience to their Commands, and fo the Coherence seems to require, which faith, Let every soul be subject to the higher powers, for whosoever doth resist them, [by not being Subject] refiteth the Ordinance of God. Moreover, they only are the Authorities of God, as they are the Ministers of God: Now they are only the Ministers of God for good, for the punishment of evil doers, and for the praise of them that do well, v. 4. And 3dly, the Subject here required, to which the Refitting is opposed, is a Submission due to them, not only for wrath, but for conscience sake; but we cannot be obliged from Conscience towards God, to be subject to them in those things which they have no Authority from God to require, and for refusal of Obedience to which, we have God's Authority.

They who interpret this of Violent Refitting by Force of Arms, speak the truth, but not the whole Truth, that being not the only Refitting here forbidden. For, as Dr. Fulker observes, which we translate, to refiteth, includes all praetitlimg of a Spirit of Avertnesses, Opposition, and Contradiction, and whatsoever is contrary to ordinance, the being subject, v. 1 & 5. See Acts 13. 8. & 18. 6.

Ibid. eisous, shall receive judgment to themselves, i.e. they shall be sentenced, punished, and condemned for it by the Magistrate, who is a terror to all evil works. So the word οίκους signifies in these words, securest not thou God, seeing thou art in such a subject under the same sentence of condemnation by the Magistrate? Luke 23. 40. See Note on Chap. 5. 18. And to this, as to the Connexion inclines, He shall receive Sentence or Punishment [from the Rulers.] for Rulers are a terror to evil works; if therefore thou dost evil be afraid, for he beareth not the sword in vain, but is an avenger of wrath. Or, if he escape the hand of the Magistrate, he shall be punished by that God whose Minister and Ordinance the Power he refiteth is; this follows from the Obligation to be subject, not only out of wrath, but also from Conscience towards God; but hence it does not follow that he must be damned, as that imports his being sentenced by God to Eternal Torments; it follows not from the word οίκους, seeing that in its literal import, signifies Judgment, and no more, and sometimes is applied to Hu-
mane Judgments, not from the Obligation to be Subject out of Conscience, for then all Men must be damned who neglect what the Conscience urges, and bound to do, or do what they in Conscience are obliged not to do, and then we be to them who through Weakness, or Prejudice, mistake their Duty, or are ignorant of it, and therefore do neglect it, or transgress against it. Seeing then the Rest of God's Ordinance here is not only the willful Rebel, but he who also is not Subject and Obedient to the Commands of lawful Authority, if the Punishment of this Sin, without exception, be Eternal Torments, all must be sentenced to them who out of ignorance and weakness, misunderstanding, or prejudice, refuse in any lawful Matter to yield Obedience to the Commands of their Superiors, and so not only Sins of Willfulness, but Sins of Ignorance and Weakness must be damnable.

Now according to this double Notion of Resistance, let it be noted,

First, That the Resistance which consists in Non-subjection, or a Refusal to yield Actual Obedience to the Law of the Superior, can only be allowed when the Matter of the Law is finful, and so forbidden by the Highest Power, not when 'tis judged inexpedient, or unprofitable only, for of that Subject are not to judge, but the Law-giver only, in that they lawfully may, and therefore, to avoid Scandal and Punishment, and from respect to him who is God's Vicegerent, ought to obey, even as Servants ought to obey their Servant Masters, 1 Pet. 2. 18. and Children their Parents, Eph. 6. 1, 2. but this transgressing, Col. 3. 20. not disfruting their Authority in such Matters, and this from Conscience towards God.

Secondly, That no Resistance of the Higher Powers by Force of Arms, or Violence, can be allowed purely on the account of Religion, for if so, we could not be obliged to suffer wrong in such Cases from Conscience towards God, as the Apostle saith, we are, 1 Pet. 2. 19. or from the Example of our Lord, v. 21—24. because the Sufferings which God hath not obliged us to undergo, we cannot undergo, from Conscience towards God.

Thirdly, That no violent Resistance, or no Resistance of the Higher Powers by Force, be allowed to any who have not the power of the Sword, and who are no Avengers of Wrath, for he that thus useth it, plainly takes the Sword without Authority from him to whom belongeth Vengeance, and the power of Life and Death originally, and so without Authority in him to whom this Power of the Sword originally belongs, and therefore by our Saviour's Aporism, deserves to perish by it, Matt. 26. 52. Hence therefore it must follow,

1. That in Absolute Governments, there is no power of lifting up the Sword against the Higher Powers, because there is none can claim a Shire in the Government, and so none can have any power of the Sword, or right to be an Avenger of Evil, but the Absolute Power.

2. That in mixed Governments, if any Persons, or States can claim the Power, it must be either (1.) Upon Compact, that such Persons shall have power to defend their Laws. Or, (2.) by virtue of that Rule of Gratian, That where a People hath conferred, not an Absolute Power, but a Government according to Law, they must be supposed to have referred to themselves a Power necessary to preserve their Laws. Or else by some Act done by the Superior which is a virtual Abdication, or a Renunciation of his Government, in all which Cases we can have no direction from the words of the Apostle, who in general commands Subjection to the Higher Powers, but declares not how far any Man is so, or when he ceaseth to be so.

Ver. 6. And what is it to pay tribute to, for this cause pay ye tribute also.] Hence it appears that paying Tribute to, is an Acknowledgment of the Right of Government in him to whom we pay it, it being payable only on this account, because he is the Minister of God, &c. and rendred to Cesar, because it is Cesar's; i.e. because it doth belong to him as being Cesar, or the Power God hath for over us.

Ver. 7. 'Anotha to wai naite kai doci, Render to e all their dues.] It is observable, that all that is said here, and Tit. 3. 1. and 1 Pet. 2. 11, 12. seems plainly to relate to those false Doctrines, and Opinions which had obtained among the Jews, and were destructive to all Government, and which all Christians therefore were concerned to shew their freedom from, and opposition to, that if they might stop the Mouths of those Heathens, who looking upon Christians as the Offspring of the Jews, were apt to charge them with the same Principles of Opposition to all Heathen Governments. Now their Principles are these:

First, That being the People of God, God alone was to be owned as their Lord and Governor, in opposition to all Earthly Governors; at least in opposition to all Governors which were not of their own Nation,
and by him immediately chosen, and ruling by his Laws. See this fully proved, Note on 1 Pet. 2. 16.

Secondly, As a Consequent of this, they refused to pay Tribute to Cæsar; crying out to Agrrippa, ος ουκ αναγκαζομαι τοιαυτη τον συναδεσθεν ἐν τοιαυτη τινα και τινα τοιαυτην, which they ought not to submit to.

Ver. 8. The first, another. This being v. 10. eius, his Neighbour, shews that every Man is the Christian’s Neighbour.

Not that the Law is exactly fulfilled by doing so evil to our Neighbour, but because in Christ’s interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark 3. 4. Here therefore is a Μεταφορα, for Chrysostom is also kind, η της ενομον της ζωης παρεγιμη, to engage us by love to serve one another, Gal. 5.13.14.

Ibid. Μην οὖν ταῖς ἐν τῇ ἐπιφάνεια, Love therefore is the fulfilling of the Law.] The Apostle plainly here discourse of the fulfilling of the Law, as it relateth to our Neighbour; but, as Ephesians here notes, Love is also the fulfilling of it, as it respects our Duty to God; for he that loves his Neighbour at right, loves him for God, and in obedience to him, and so must principally love God; he also loves his Neighbour as himself: Now no Man truly loves himself, who loves not him above all things who is his Chief Good; and in loving whom thus, his happiness consists. See Matt. 22. 37.

Ver. 11. Εἶπεν συνεργασθῶμεν, to awake out of sleep. 1 Is a Paraphrase importing two things: (1.) The Conversion of Heathens to Christianity, as in that Call to them, mentioned Eph. 5. 14. wherefore he faith, Awake thou that sleepest, arise from the dead, and Christ shall give thee life, or thine upon thee. (2.) Our care to walk as becometh Converts with true Christian vigilance; as when the Apostle faith to the Corinthians, Awake to righteousness, and sin not, 1 Cor. 15. 34. and to the Thessalians thus, let us not sleep, as do others, 1 Thess. 5. 6. 7.

Ibid. Νυν οὖν ἐξερχόμενοι ἀπ’ αὐτῶν, for now is your salvation nearer.] i. e. Say some, the delivery of you Christians from the Persecution of the Jews, raising up the Heathens against you. And I believe this Paraphrase hath a Relation to the Delegation of the Jewish Nation, and the Diffluence of that Church, and of the Worship confined to the Temple, but chiefly upon this account, that then was the time when the Salvation of the Gentiles was to be more fully and gloriously accomplished, that being the time when God would shew forth all his wrath upon the unbelieving Jews, the Crucifiers of our Lord, and their Mefliths, and upon that account the vessel of his wrath, Rom. 9. 22. Hence the Apostle exhorteth the believing Jews to Conformity in the Faith, forasmuch as they saw this day approaching, Heb. 10. 25. and they being then, living a little Remnant, entirely rejected, and cut off from being any more the Church of God; the Gentiles were to be more fully called and owned as his Church. The Apostle had before discoursed of this matter, telling the Romans, that by their rejection and fall, came εἰς ἐνυπηρέτους salvation to the Gentiles, Chap. 11. 11. that their fall would be the riches of the world, and the diminishing of them, the riches of the Gentiles, v. 12. & v. 13. 15. I speak, faith he, to you Gentiles, that their rejection will be for yourConformity in the Faith, and of this Salvation of the Gentiles, he faith, it is now nearer, than when they first believed, the time of the utter Rejection of the Jews drawing nigh; and therefore he advised them, especially now at this season, to give no obstruct to their Conversion, and lay no obstacle in their way, by any Diabolical against their Superiors, but by their Submission to every Ordinance of Man for the Lord’s sake; to put to silence all the Objections of ignorant Men against them, as Disturbers of Government, and that they would diligently avoid all Works of Darkness, that they who spoke of them as evil doers, might by their good works which they beheld, be induced to glorify God in the day of their visitsation, 1 Pet. 2. 12. 14. and to avoid all heat and envy, and to walk in love, as being that which rendered them so amiable in the eyes of the very Heathen.

Ver. 12. Αὐτής ἡ ἡμέρα ἡ οὔσις, the night is far spent.] Νυν οὖν ημών καὶ οἱ φίλοι οὗτοι, he calls the Night the time of the Ignorance of the Gentiles, Faith Theodoris, and fo the Day must be the Appearance of the Gospel Light to them; And this is very fit to the Language of the Holy Scripture, which speaketh of the Gentiles thus, Ye were sometimes darkness, but now are ye light in the Lord, Eph. 5. 8. and as Men darkness, and blinded in their minds, Eph. 4. 18. and whose foolish hearts were darkness, Rom. 1. 20. In the Old Testament they are still represented as Men who sat in darkness, and in the darkness of death, Is. 9. 1. and when Christ was sent to be a Light to the Gentiles, he is said to be sent to give light to them that sit in darkness, Luke 1. 78. 79. And when St. Paul was sent to convert them, he is said to be sent to turn them from darkness to light, Acts 26. 18. And when St. Peter mentions their
Chap. XIV. the Epistle to the Romans.

Conversion, he tells them, God had called them from darkness into His marvellous light, 1 Pet. 2:9.

Ver. 14. \textit{When x\textsuperscript{mas}, put ye on the p
Lord Jesu Christ.} i.e. Be conformable to his Doctrine and Holy Life. So Christo\textsuperscript{th}m faith it was a Common Phrase, to put on Christo\textsuperscript{th}m, such a one hath put on such a one; that is, he is an Imaginator of him: So to put on the new man, is to walk as new Men, in newness of Life and Conversation, Eph. 4:24. In holiness and righteousness after the image of him that hath created us anew, Col. 3:10.

CHAPTER XIV.

Ver. 1. \textit{Now to present these firstrate and eminently,} him that is weak in the faith, [and ifo not rightly grounded in it,] receive ye [into Christian Communication,] but not to 

a doubt ful disputations, [not respecting the difference in their thoughts and reasonings from yours.] 2. For [such difference of Conceptions there] is among the Jews, and the Gentile Christians, that one [i.e. the Gentile Christian] believeth that he may eat all things; another who is weak [Gr. but the weak, i.e. the Jewish Convert, who is mistaken in, and doth not rightly understand his Christian Liberty, abstaineth from all Meats, as fearing they may pollute him, and so] eateth [only] herbs.

b 3. Let not him who [suitably to this belief] eateth [all kinds of meats,] despise him that [through weakness] eateth not [of any], and let not him that eateth not, judge [and condemn] him that eateth [as unclea], for not observing these distinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols, or polluted by the unclean] for God hath received him.

c 4. Since therefore God hath received, and owned him as his Servant, who art thou that judgest another man's servant? to 

God [his own master he standeth or falleth, and by him only is he to be judged; he is at present weak indeed,] yea, he shall be held up, as he shall be exalted, for God is able to make him stand, [and by him also, to establish him.] 5. One man eateth one [Jews] day above another, [i.e. more fit to do God service in, as being set apart by him for that end] another eateth with every, [such] day [alike fit for that purpose.] Let every man 

h be fully persuaded in his own mind, [or

a all with fulness of persuasion that he doth what is lawful.] 6. [And to engage you to maintain friendship and communion without confurcation, and condemning one another for these matters, consider this] he that regardeth a day, regardeth it to the Lord, [or out of Conscience toward him,] and he that regardeth not the day, to the Lord he doth not regard it, [i.e. because his Lord hath freed him from any obligation so to do.] He that eateth [freely of all kind of meats,] eateth to the Lord, [or to his glory,] for he giveth God thanks [for his liberty thus to eat;] and he that eateth not [for] to the Lord he eateth not, and giveth God thanks, [even for those Herbs he eateth, or that be provis for him other food.]

7. For none of us, who are Christians, k liveth to himself, [but to him that died for him and rose again, 2 Cor. 5:15.] and no man [dying] dieth to himself, [so as to be exempted from the power, and jurisdiction of the Lord, whose servants we are.]

8. For whether we live, we [Christians, if we all suitably to our Duty, and our Obligations, live unto the Lord, [under his Dominion, and under the Government of his Laws; and whether we die, we die [and dying, we are still subject] unto the Lord, whether we live therefore or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10. But why [why then] doth thou judge thy brother? or why doth thou set at naught thy brother? [as if he were thy Servant, and thou his Master, and his Judge, seeing] we shall all stand before the Judgment-seat of Christ, and from him who are our Lord and Master shall receive the Sentence according to our works.

L 2 11. For
Annotations on Chap. XIV.

Veri 1. M is distinction dishonest, not to double n disposition. Not differentiating them by their inward thoughts, or reasonings, or rejecting any from Communion upon that account, because they are weak in Judgment; this sente Antithesis seems to require, and this sentence will be confirmed from our Note on v. 23. and from a like Passage of St. James. If you say to the man in gay clothing, fit thou here honourably, and to the poor, shun thou there, or fit down at my footstool, do you not put a difference, or a discriminate among your servants, and become judges dishonest men of evil reasonings?

Ver. 2. 0 0 & the week. I have observed Note on Chap. 5, 6, and on 1 Cor. 8, 13. that the weak Person is not the Man of a doubting Confidence about a thing indifferent, but of an erroneous Confidence about a thing unlawful; this is plain, 1 Cor. 8, 7. from these words, Some with confidence of the Idol to this hour eat it as a thing offered to an Idol, and their Confidence being weak is defiled. Now to eat with the confidence of the Idol, must be to eat with an erroneous Confidence, and the thing is as plain here from v. 14. which thaws that the weak Person aftereth that uncleath, which in itself was not so, and therefore acted from an erroneous Confidence. I have observed there also that it's down the week, and stands to be weak, is to fall and stumble; and here it also signifies that a stumble at some Doctrine of Christianity, viz. at that of Christian Liberty from Jewish Observances, and who is scandalized at it, or made to fall by the use of that Liberty by others, as is evident also from these words, v. 21. It is good not to eat flesh nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is offended, or is made weak. And v. 13. Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block, or an occasion to fall [Gr. a scandal] in his brother's way.

Ibid. Adverbs, eateth herbs. Why c Herbs only? St. Chrysostom thinks it was of the true herbs, that it might not appear, whether they did it out of Observance of the Jewish Laws, or only of Temperance, but this
this the Apostle contradicts, by saying not, that he did this being cautious, but he did it being weak, and v. 14. that he did it esteeming that which he abstained was unclean; and this is an admission of a thing evident throughout this Chapter, that he abstained out of Conscience of eating that which he esteemed unlawful. Others say, the word ἀγρίως is taken Synecdochically for all sorts of Meat allowed by the Law, but then they ought, in reason to shew us some Example, or Instance where the word ἀγρίως is used in this sense. Let it be therefore noted, (1.) That the (a) Eph. 5. 18, among the Jews, abstained from all flesh, using as Vegetables, with great delight, green Herbs, and the fruits of Trees: And this they did, as judging flesh for ἄγρια not to be natural Food, as there it follows. (b) Philo faith they had ἀγρίως ἄρχων, which, according to Isaiah xxi. 7. a word from anything that had blood in it, as being an incentive to Conscien-
cence, and did eat only Bread and Salt, and Hyssope. See Note on Col. 2. 7. Here then is one Instance of them, who being weak, did eat Herbs. Moreover, Ἰωσίφωμα faith of some Priests of his Aquaintance, sent bound from Rome to Judea, for some little Crime, That (c) they were good Men, who in their Afflictions forgot not their Piety to God, nourishing themselves there with Figs, and Nuts, yea, their Superfluous would not permit them to use the (d) Oyl of Hebron, as being not clean, and so for such, as could not use the Meats of Gentiles, much less things offered to Idols, (as sometimes all the Meat folded in the Shambles was,) without transgressing their own Institutions and Traditions. They therefore might eat Herbs, either that they might avoid eating things fold in the Shambles, which had been offered to Idols, and which were therefore deemed ἄγρια common, or unclean, by the whole (e) Jewish Nation, or to avoid the eating things which they esteemed polluted by the Gentiles, as the Jewish Priests mentioned by Ἰωσίφωμα did. Moreover, the Person who believeth all things, here, is it to the Person, who faith all things are lawful for me, 1 Cor. 10. 23. where the Apostle is speaking of things offered to Idols, and the Arguments, many of them, are to apparently in sense the fame here, and 1 Cor. 8. and chap. 10. that I can see no reason wholly to exclude this sense.

(b) De Vit. Carm. p. 665. D. E.
(c) Euthym. ii. 17. ii. 17. ἐν ἡμείς ἄρχων, ἐν ἡμείς ἄρχων, ἐν ἡμείς ἄρχων, ἐν ἡμείς ἄρχων. De vit. suæ. p. 999. C.
(d) Ἰωσίφωμα ἦν ὁ Ἐθνικός διάδοχος τῆς Ἰουδαιικῆς καθολικῆς λατρείας, καὶ διὰ αὐτὸν ἤρθε τὴν ἰσαρίαν, ἔλθεν ἄνωθεν, καὶ καταλήψε. Ibid. p. 1004. B.
(e) Abbala. Barta Per. 7. 7a. de id. c. 7. 11. 12.

But
But if any man say unto thee, 'Thou art sent to me,' eat not for thy sake that believest it, and for confidence that it may be true. 

(2.) St. Paul, who said the same Persuasion that the Law was not binding to him as any Gentile could have, yet to the Jew became as a Jew, that he might gain the Jew; why therefore might he not permit the strong Gentile to do, especially when this was not done out of Respect to the Law of Moses, but purely to the higher Law of Charity.

**Ver. 4.** "Ed nipi ci apos de no kivos qus, w worn that judgest another man's servant? Some interpret these words; We are not to judge another Man's Servant for doing, what his own Master allowed, or permitted: But this is adding to the Text; for the Apostle doth not say, Who art thou that judgest another Man's Servant, wronging, or condemning him in what God allows? nay, he plainly supposes him weak, and erroneous, and yet allows not any condemning and rejecting him, and excluding him, faith Dr. Hammond, out of the Church, because God hath received him to be his Servant.

**Ibid.** "Epeh 3, be shall be established? The Apostle teems plainly here to speak of the weak Jews, who through the Error of his Judgment, might be apt to fumble at the Liberty which the strong Christian used, and which the Christian Doctrine taught that Christ had purchased for him also, as thinking both himself and others obliged to observe the Law of Moses, and of him he faith, he is now indeed weak, but he shall be established, i.e. the time will come when by the Destruction of the Jewish Temple, to which their Service was annexed, and in which alone a great part of their Ceremonial Worship was to be performed, they should be better satisfied of the Cessation of their Obligation to obey those Precepts. Thus also he faith Phil. 3. 15, as many as are made fully instructed in the Christian Liberty, let them mind this thing, viz. that it is only the Circumcision of the Spirit that God now regardeth, v. 3; and if any be otherwise minded, God shall reveal even this unto you, i.e. he will in his due time convince you of this Truth. See the Note there. Note also that the Efficacy of the Spirit on the Jews, though Circumcised, and Zealous for the Observation of the Law, was an Argument that God also had received the unbelieving Jews to his Favour, notwithstanding his weaknes of Judgment in these Matters.

**Ibid.** "Pep 3, for God is able to make him stand? The Apostle elsewhere argues from God's Power to his Will, So Chap. 11. 23. If they abide not in unbelieving they shall be cast down in, for God is able to cast them in again, Chap. 16. 25. To him that is able to confirm you, a Cor. 9. 6, 8. He that sows liberally shall reap liberally, for God is able to make all grace abound toward you, Heb. 2. 9. He is able to succour them that are tempted. And this Argument is always good, where we put no obstruction to his Will, by rendering our selves unworthy of his Illuminations, and his Favours; he being otherwise always as ready as he is able to do what he fees needful, and truly conducing to our Spiritual Good.

**Ver. 5.** "Ee see, to e tiy on, let every one be fully persuaded in his own mind. The Greek and Latin Fathers give this fens of thes words, Ia Matters of this Nature touching the Observation of a Day, required by Moses, to the Lord, or not, the abstaining from Meats, or not, Yet every man above all things, i.e. let those who are in the Condemning, no excluding any man on the account of such different Sentiments: And this fens is very agreeable to the Context, if the word anepoqha will bear it, of which sure the Greek Interpreters must be sufficient Judges, especially when Phereinos faith that anepoqha is the same with anepoqha, fulfi the Ministry, 2 Tim. 4. 5. and when this fens accords so well with the Hebrew Proverbs, ris n. e. Let a man fulfil his heart, or do his pleasure. They who render the words thus, as we do, Let every man be fully persuaded in his own mind, as the word anepoqha doth import, Col. 2. 2. Heb. 6. 9. 10. 22. 1 Thess. 1. 5. either refer it to the preceding words thus, Let every man content himself with this, that he is fully persuaded he doth as he ought, and not search into the Actions, or Judgments of other Men about these Matters to condemn them for them; and this also is a fens against which I know no Exception, and is made probable from v. 14, 21, 22. or else give the fens thus, Let a man have that persuasion of the lawfulness of what he doth, or abstains from, as will preserve him from sinning against Conference in it.

**Ver. 6.** "Kep, to the Lord. If the Lord here signifies the Lord Christ, as we may gather from v. 7, 8, 9, 'tis evident from the reason following, for he growth God thanks that Christ is God: If it signifies God the Father, ye the following Verities, which apply it to Christ, make it plain that the Argument is good from God the Father to our Lord Christ, and again from Christ v. 10. to God the Father, v. 11. and consequently that they must equally be God.

Here we are told, That 'no Man can be fud to do any thing to the Lord, or out of Conscience towards God in such Cases wherein God has not interpreted his Authority, nor is any Man in Scripture said to
to do any thing to the Lord, who cannot produce a plain Law for what he does; but when both contending Parties can produce a Divine Authority for doing, or not doing the same thing (a Law forbidding and yet commanding the same thing) there is great Reason for them to receive one another, because they both abstain from Reverence to the Divine Authority. But this affirment may be evidently disproved.

First, From the Example of St. Paul, who served God from his Forefathers with a pure Confidence; 2 Tim. 1:3. and convers'd before God in all Good Confidence, Acts 23:1. and was zealous for God, even when he persecuted Christians to the Death, Acts 22:3,4. and thought himself bound in Confidence to do many things against the Name of Jesus, Acts 26:9. He therefore, if he may be believed, did these things out of Confidence towards God, wherein God had not interpolated his Authority.

Secondly, This is also evident from the Instances related in this Verse; for a Law cancelled, and disannulled by God himself hath no Divine Authority, and he who only produceth such a Law, is so far from producing a plain Law for what he doth, that he produceth none at all, nor doth he at all out of Reverence to the Divine Authority, but only with respect to his own erroneous Conceptions of a Divine Authority, when there is no such thing, nor can he produce any Divine Authority for what he doth. Oh! but God had once interpolated his Authority in this Case, and the Jews could not be satisfied that this Authority was repealed. I answer, And so it is with all the unbelieving Jews unto this very day, who still observe the Law of Moses, as far as under their purer Circumstances they can, as believing it was given them for an Everlasting Covenant; and so being unsatisfied that the Authority of it is repealed, so far is it from being true that this case hath no Parallel; 'tis therefore evident, that in this sense it cannot be said, be that regardeth a day, enjoined by the Law of Moses, regardeth it to the Lord, and he that eateth not, to the Lord be eateth not; for the Apostle, in this very Chapter, declareth himself periwarded by the Faith of the Lord Jesus, that there was nothing now unclean of it self, but only through the mistaken estimation of the Jews, v. 14. and else where, that the Jewish Feasts, New Moons and Sabbath were only Shadows of good things to come; and that Christ was the Body, or the Substance of them, Col. 2:17. and that there was made abominable, a disannulling of the former Command, by reason of the weakneps, and unprofitableness of it, Hebr. 7:18. It could be therefore nothing but Prejudice, and Error, which made the Jews conceive he observed those days, and abstained from those Meals by a Divine Authority, or that he could produce such an Authority for so doing, he therefore must be Laid to do this to the Lord, and out of Confidence towards God, because he, through the Weakness, and Error of his Judgment, thought the Law of Moses obliged him still in Confidence to the Observanse of these things. Now this is so far from being an unparallel'd Case, that it is the very Case of the Romans, without fust, the Anointing of the Sick, of the Anabaptists dipping them who are baptized, of the Greek Church refusing to eat things strangled, and blood, out of Reverence to the Apostolical Institution, of the Difsenters using Prayer by the Spirit, or conceiv'd Prayer, out of Reverence to the Command, and to pray in the Holy Ghost, and abstaining from Communion with that Church which observes no Church Disciplin, out of respect to the Command, to purge the Evil from among us; for all this is done by them out of a mistaken Reverence to a Divine Authority which they conceive obliging to them. But then the Greek Expositors here note, that this Indulgence to Men of an Erroneous Confidence, is not to be extended to Dolours of Faith, and Matters of great moment, but only to Cases of Meat, and Eating, and the like; and that it is especially to be granted to those who are Infirm, and want Indulgence.

Ver. 7. Ob wis, 'tis your own fault, for none of you is good in himself.] This I conceive to be a Reafion, not of that which is contained in the first Verse, but of what was delivered v. 4. viz. that Christ was our Master, and our Servant, and therefore by judging one another for these things, they took upon them to judge another Man's Servant. For (1) in the next Verse the Apostle reaffirnes this Matter, enquiring, Who art thou that judgestthy Brother? And (2) those words are a plain proof of this; For we are his Servants to whom we live, and to whom we must give an account of our Actions, and who is Lord both of the dead and the living; but they seem not so applicable to what is delivered v. 6. or to give a clear Reafon why he that abtails from Swines flesh, or that Religiously observes a Jewish Feiront, doth this unto the Lord Christ, who came to take away, not to enforce the Obligation of those things.

Ver. 9. "The resurrection, that he might be Lord."

He by his Resurrection being constituted Lord of all things, and having all Power both in Heaven and Earth confined upon him, must have Power over all; we being all his Servants, and to obliged not to live unto our selves, but unto him that died for us, and rose again, 2 Cor. 5. 16. He being also the Rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised Reward.

Ver. 12. "The Lord Jesus Christ shall give an account of himself to God."

Here Occumensius notes, that it is said of God the Father. That he judgeth no man, but hath committed all judgment to his Son, John 5. 22, and therefore what the Apostle here faith, vize. Every man shall confess to God, and be judged according to his works, v. 11. and give an account of himself to God, v. 13. is manifestly spoken of Christ as Judge, 2 Cor. 5. 10, and therefore Christ is God. And this Argument was used before the Nicene Council by a Novatian and others. It is a wonder that Socinus should deny that the Apostle says, that every knee shall bow to Christ, when citing the fame place, Philip. 2. 10, 11. the Apostle so expressly declares, that at the Name of Jesus every knee shall bow, and every tongue confess that Jesus is Lord; and here from this place proves that Christ is Lord both of the dead, and of the living, before whole Tribunal they must all stand, and so must own his Power, and Authority over them, which is the thing expressed Metaphorically by bending of the knee, and the confession of the tongue. And if these words, which the Prophet certainly spake of Jehovah, the God of the Jews, be well applied by the Apostle to Christ, Christ must be also the Perion intended by them; for how could the Apostle prove that every knee must bow to Christ, from the words of God, saying, to me every knee shall bow, if Christ were in his whole Nature, and Influence, as different from that God, who spake those words of himself; as is a Creature from his great Creator? a Cre-

Ver. 13. "So as to put a stumbling block;"

i.e., not to cause our Brother to stumble at the Christian Faith, and fall from it, or to pervert for what is here, do not put a stumbling block (by thy Meat) in thy brother's way, is 1 Cor. 8. 12, destroy not him with thy meat for whom Christ died; and to eat, and to give offence, so as to put this stumbling block before him, is, for meat to destroy the work of God. And that in this sense the Pharaoh is still used in the Epistles, see Note on 1 Cor. 8. 9. only let it be noted, that where there is the same danger of destroying my Brother, or disquieting, the Work of God, be it not by Infidelity, but Schism, or Idolatry or loose Living, there is the same Reason, and Obligation not to put a stumbling block, or an occasion to fall in our brother's way: For the Reason why the Apostle would not have us put this stumbling block, which makes our Christian Brother fall from the Faith, in his words, is this, because he would not have us be instrumental to his Perishing, or to destroy him for whom Christ died. He therefore must equally forbid the doing any other thing which may be left undone without sin; and being done, hath a like tendance to cause my weak Brother to per-}

Ver. 14. "To be comforted with any thing unclean, &c.

Here is a plain demonstration that the Perion here mentioned as weak in faith, was also weak in Understanding, i.e., one who understood not that Meat to be free from Uncleanesses, which indeed was so, and that he was therefore weak in the Faith, because he was so in his Understanding; and so also it is plainly, 1 Cor. 8. 7. 10. This therefore without ground affirmed, That these two sorts of weak Persons must be used very differently; you must have a care of offending those who are weak in Faith; but you must instruct,
and govern those who are weak in understanding.

Secondly, Here also is a plain Evidence that the weak Jews had no just Matter of Offence given him by the Gentiles eating, or that they did not take offence at the open Violation of any express Law of God by the Gentiles eating, nor were they thus weak out of Reverence to an express positive Law, which all Men agreed was given by God to them, at whose eating they were scandalized. To make this very clear, consider that the weakneds of the Jews confined in two things:

1. That they were not convinced that the Law of Moses was out of Date, and therefore durst not do any thing which was forbidden by that Law, nor omit doing what the Law commanded; and as to this, it is true, they were weak, out of Reverence to an express positive Law, which, through the weakness of their Understanding, they thought to be still binding; but the Apostle here declares to be by Christ taken away.

2. That they could not endure to see others do what they themselves durst not do; i.e. they could not endure to see the Gentile Converts eat those Meats which the Law of Moses forbade the Jews to eat: Now here, I say, they were not weak out of Reverence to any express positive Law, nor could they take offence at the open Violation of any Express Law of God; for there was no such Law given to the Gentiles, to abstain from such Meats as unclean, nor to the Gentile Converts to Christi tanity to observe any such Law; they therefore by eating of these Meats did violate no Law given by God to them, and so the Jews could take no offence at their Violation of any such Law. And so much stronger is the Cafe of eating things offered to Idols, in which yet the Apostle doth require this Abstinence, with regard to the Conscience of the weak Jews, 1 Cor. 8. 7, 10. and Chap. 10. 28, 29. For the eating of things offered to Idols (unless it were done in the Holy Temple, the Place appointed for his Worship) was against no Law of God, but only against the Canons of the Jews; and so here the Jews could not be thus offended with that Action, out of Reverence to any Law which God had made against it, but only from the Jewish Canons, and Interpretations of the Law touching abstinence from Idolatry; the Imagination of the Jews, that such Meats bought in the Shambles, or eat before Christians at a Friendly Entertainment, were unlawful, was a vain Imagination, and so they had only an imaginary Law which occasioned their offence. Nor doth the Apostolical Canons concern any other Meats offered to Idols, than those which were eaten in the Idol Temple; for sure the Apostle, who was a part of that Counsell, would not here treasire allow what the whole College of Apostles thought necessarly, even for the Gentile Converts to abstain from. This Scandal therefore of the weak Jews was plainly, Scandulum acceptum, non datum, received, but not given; for they had no reason at all to believe that the Law of Moses was ever given to, or was in force among the Gentiles, and much less that their Jewish Canons could be so.

Verse 15. Εἰ δὲ ἔρρησαν ἢ γὰρ ὁ ἀδελφός σου ἔπρεπεν ὑμῖν ἀφαίρεσιν, οὐκ οὕτως ἐπικαλέσατες. The Greek imports such Sorrow as puts a Man in danger of his Life, and therefore in the Metaphorical fainch such Sorrow as ended his Christian Life. See Job 31. 39. If I have caused the owners thereof to lose their life: a γίνομαι γίνομαι. If I have grieved his soul (so the Seventy). If I have caused his life to expire or break out. See Dr. Hammond on the place.

Note also here, that the Apostle plainly doth suppose that he for whom Christ died, might perish. See the Note on 1 Cor. 8.11.

Verse 16. Ἀγαθονής, your good. Τῷ δὲ παῖδι σου, (αὐτῷ σοι τῷ παῖς) be calleth our Faith our Good, lay all the Greek Commentators, and that very apposite ly, for the Jews blasphemed, and fell off from Christi tanity upon this account.

Verse 17. ὁ δὲ σωτὴρ οὐκ ἔστι ἀνθρώπους ἀνασκότας, and join in the Holy Ghoft. This cannot here signifies delight to do good, or rejoicing in Unanimity, for the Pharisee hath no such fainch in Scripture, but always signifies an inward Joy arising from the Conformations of the Holy Ghost, as when the Apostle faith the Thesalonians received the word with much Affiliation, and with Joy in the Holy Ghost, Thes. 1. 6. And when St. Luke informs us the Churches had peace, and walking in the comfort of the Holy Ghost, were multiplied, Acts 9. 31.

Verse 21. Πορευόμενοι ἐν ἀνθρώπους, in men of flesh, 9; stumbling, or is offended, or is made weak. I have shewed what it is to be made weak, Note on v. 1. what it is to stumble, note on v. 13. to offend, or to scandalize a weak Brother, is also to be an occasion of his Ruine, by cauing him to fall off from the Faith, or to be prejudiced against it, as will appear from a brief view of the places where the Pharisee is used. So Matth. 5. 29, 30. if thy right eye, or hand oust down on, offend thee, i.e. if it leads thee to HELL, and to Perdition, cut it off. So Chap. 11. 6. Blessed is he who is not offended with me, i.e. he who is not by the meaness of my present Circumstances, or by the Doctrines I am sent to preach, diverted from believing in me. So Chap. 13. 21. When Perfection cometh, the fainch ground (κῶνος ἀνθρώπους) is presently offended. So v. 57. and Chap. 15. 11. Mark 6. 3. Luke 7. 23. the Jews were scandalized at Christ, i.e. they were diverted from owning him as their Messiah, either by reason of his words, or
or the meaneffs of his Original, and his Appearance in the World. So were the Multitude, and some of his Disciples scandalized at his Discourse about eating his flesh, John 6. 60, 61. So doth our Lord admonish his Disciples to be scandalized at the Persecutions they should suffer, John 16. 1. So he foretells that many who had once believed in him, would be scandalized, when Tribulations should abound, Matth. 24. 10. So he tells his own Disciples, that they would be scandalized at his Sufferings, Matth. 26. 31. And so both Peter and the rest of them were offended, or scandalized, their Faith in him failing for a feazon, Luke 24. 21. So are we to understand those words, We to him that offends, or scandalizeth one of these little ones, as appears from the Reason following, v. 14. It is not the will of your heavenly Father, that one of these little ones should perish. So I have shewed the word is used, 1 Cor. 8. 13. And so it may be well interpreted, when the Apostle faith, 2 Cor. 11. 29. Who is offended, i.e. in danger to fall off from the Christian Faith, and I burn not with a fervent Zeal for his Recovery.

Ver. 22. \[\text{Ver. 22. Mægæo} i \text{με κελον χαριν, happy is he that condemneth not himself,} \text{εκü} i. e. He is comparatively a happy Man that hath this firm perwafion of the Lawfulness of Eating any thing that is set before him, without asking any question about it for Conscience sake; for he createth no trouble, or condemnation to himself about these Matters, nor is he troublethome to others by his Nicenefs, or Scrupulosity, whereas he that puts a difference between Meats, is not only troublethome to others with whom he doth converge, but condemns himself, as oft as he is tempted to eat of that which his Conscience doth not allow of.

Ver. 25. \[\text{Ver. 25. ο̄ ε̄καστος, he that doubteth.} \] u He that differeth, and puts a difference between Meats lawful, and unlawful, this is the import of this word elsewhere, so Matth. 16. 3. You know how to discern the face of the Heaven. Acts 10. 28. &c. &c. Go with them, \[\text{μαις διανοιᾱς, making no difference between the Gentiles,} \] and the fews, the Circumcized, and the Uncircumcized, not counting them unclean any longer, as St. Peter doth himself interpret it, v. 28. And again, Acts 15. 2. \[\text{διανοιας,} \] he put no difference between them and us, purifying their hearts by faith, 1 Cor. 4. 7. In διανοιας, who put the difference between thee, and others, Chap. 11. 29. \[\text{γνωσις, Not differing the Lord's body,} \] or not discriminating it from other Meats. So Jude 22. Of some false compassion, \[\text{εκαστός, making a} \] difference.

Ibid. v. 12. \[\text{διανοιας, whatever is not of faith,} \] i.e. With a due Perwafion of the Lawfulness of the Action; for that is the Faith spoked of in the foregoing Verfe, when the Apostle faith, Hoft thou faith, have it to thy self; and that is the Faith which stands opposed to doubting in this Verfe, and to this Faith alone agree the preceding words, He that makes a discrimination between Meats lawful, and unlawful, and yet eats of them without discrimination, is condemned by his own Conscience, if he eats, because he eateth not of Faith, or with Perwafion of the Lawfulness of Eating what he doth partake of.

CHAPTER XV.

Verfe 1. W E then that are strong,[ and rightly understand our Christian liberty, and duty,] ought to bear the infinities of the weak, [being careful to forbear the doing that which doth scandalize, and burt the Souls of them who have not this knowledge,] and not to [ do things because they] please our selves, [ when our weak Brother is thus injured by them.]

2. Let [therefore] every one [ of us rather chafe to] please his neighbour for his good, a to [the] edification [of him in his Christian Faith.]

3. For even Christ, [whose example we are called to imitate,] pleased not himself, [ i.e. indulged not so to his own pleasure, eafe, and quiet, as to neglect the glory of God, or the good of others,] but [willingly bore with the infinities, and sufffained the reproaches of men,] b as it is written [of him, Pif. 69.9.]

The reproaches of them that reproached thee fell on me; [i. e. he was afflicted for them, his zeal for the glory of God, and the good of Souls, caused him patiently to endure the contradiction of fanners, Heb. 12. 2, 3.]

To bear the Cross they laid, and despite the shame they cast upon him, which smart is much more than to abstain from a little meat, on the account of others.]

4. [Nor ought we to think our selves unconcerned in what was said long ago by David of others;] for [this, and whatsoever things were written aforetime, were written for our Learning; That we through patience [in bearing the like Confufures, Reproaches, and Infinities of others,] and through the comfort of the Scriptures [promising a Reward to that Patience,] might have hope of being rewarded for it.]

5. Now the God of patience and consolation,
Chap. XV.  

the Epistle to the Romans.

2 Cor. 2. 5.) as putting you in mind of the favor of God to you Gentiles, and your duty to him, because of the grace that is given to me of God, i.e. because of the Apostolic Office by him committed to me. See Note on Rom. 1. 5.

16. That I should be the Minister of Jesus Christ to the Gentiles, & ministring the Gospel of God, i.e. exercising my self in the Office of the Gospel, as the Priest in the Legal Services, that the offering up of the Gentiles [by me] might be acceptable, being sanctified [notWITH faith, or any other taketh, but] by the effusion of the Holy Ghost [upon them].

17. And this I have so effectually performed by his grace, that I have therefore whereby of us may glory, through the insignificance of Jesus Christ, in those things which pertain to [my Service of God] in this Gospel.

18. And here I shall only mention what I myself am, by the insignificance of this grace, have done. For I will not dare to speak of any of those things which Christ hath not but only of those things which he hath wrought by me, to make the Gentiles obedient by word and deed.

19. [Viz. that he hath afflicted me in preaching the Gospel] through mighty [Gr. in fulness, with the power of] signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20. Yes, to have I strive to preach the Gospel, [as I do it] not where Christ was named, i.e. preaching before me, I left it should build upon another man's foundation.

21. But [my preaching hath been] as it is written, [Isa. 52. 15.] to whom he was not spoken of, they shall hear, and they that have not heard, shall understand.

22. For which cause also [wherefore by going from one Region to another to preach the Gospel] I have been much hindered from coming to you.

23. But now having no more place [in these parts] unacquainted with the Gentiles, and having a great desire these many years to come to you.

24. Whenever I take my [intended] journey into Spain, i will [by God's assistance] come to you, for I tryst to see you in my journey; and to be brought on my way thitherward by you, if first I be somewhat filled [i.e. satisfied] with your Company.

25. But now I go to Jerusalem to minister to the necessities of the Saints [there].

26. For it hath pleased them of Macedonia and Achaia to make a certain Contribution for the poor Saints which are at Jerusalem;
27. It hath pleased them [1 /sy,] and [with good reason, seeing] their duties they are. For if the Gentiles have been made partakers of their spiritual gifts, [received from Judea,] their duty is also [in gratitude] to minister to them in carnal things.

28. When therefore I have performed this [charitable Office,] and have sealed [and secured] to them this fruit [of the Gentiles Liberality,] I will come by you into Spain.

29. And I am sure, that when I come to you, I shall come in the fulness of the bleffing of the Gospel of Christ, [or with a full impartment of spiritual gifts to you. See Note on Chap. 1. 11.]

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love [which is the fruit] of the Spirit, that you [k] strive together with me, in your Prayers to God for me.

31. That I may be delivered from them that do not believe in Judea, and that my service which I have for [my Brethren in Jerusalem, may be accepted of the Saints there, though it come from the Churches of the Gentiles.]

32. That I may come to you with [the greater] joy, by the will of God, and may with you be refreshed.

33. Now the God of Peace be with you all. Amen.

Annotations on Chap XV.

Verse 1. Ἐκκλησίας, to edification. The Edification in the Scripture sometimes signifies our increase in the knowledge of our Christian Duty, in which sense it is seven times used, 1 Cor. 14. 3, 4, 5, 12, 16, 26, 29. Eph. 4. 29. especially in that knowledge which tends to our Advancement in Piety, and therefore is called ἡ ἐκκλησία τῆς ἐκκλησίας, The Edification of God, 1 Tim. 1. 4. Sometimes our Growth, or Confirmation in the Faith, yede 20. Sometimes it refers to the whole Body, which is called ἡ ἐκκλησία, the building of God, 1 Cor. 12. 12. 26, 29. Eph. 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members, in which sense, faith the Apostle, Charity edifies, 1 Cor.8. 1. and this is ἡ ἐκκλησία ἐν ἑαυτῷ, The Edification in Love, Eph. 4. 16. (2.) By the strict Union of the Members to, and their peaceable Conversation with one another; and this is stiled ἡ ἐκκλησία ἐν ἑαυτῷ, the edifying the Church into one, 1 Thess. 5. 11. And thus we are bid to follow after the things which make for peace, and ὡς ἡ ἐκκλησία ἐν ἑαυτῷ, the Edification of one of us unto another, Chap. 14. 19. Now the Edification which confounds in Knowledge of our Christian Duty, cannot be here understood, because our Forbearance of that which scandalizes our Brother, tends not to the Information of his Understanding, but, as it is an Act of Charity, it tends to the Edification of the Body in Love, as it is the avoiding, that which may scandalize the weak, and to induce him to humble ar, and fall off from Christianity, it tends to his Edification in the Faith and as it is receiving the weak into Fellowship and Communion, notwithstanding his different Concessions from us, it tends to the Edifying the Body in Union, and Peace.

Ver. 3. Καθὼς ἐγγέγραψα, as it is written. This Psalm was undoubtedly spoken of the Messiah, we learn from v. 22. applied to Christ, John 19. 28, 29. and from the former part of the Veric cited here, viz. The Zeal of thine house hath consumed me, applied to Christ, John 2. 17. And the Jews themselves say, That the things contained in this Psalm, shall be accomplished (a) in the days of David, or in the days of the Messiah, and that which is said in the close of the Psalm, That God will save Zion, etc. that men may dwell therein, and have it in possession, shall be accomplished (b) in the days of the Messiah.

Ver. 5. Οὕνεκα ὁ θεός ὑμῶν, with one mind, and mouth. Le not only praising God with the same words in your Doxologies, but also joining in those Prases with a Mind full of Christian Love and Sense of the Divine Goodness.

Ibid. Τίς ἐσὺς ἐμὸν, the God and Father of our Lord Jesus Christ. So 2 Cor. 1. 3. & 11. 31. Eph. 1. 3. Coloss. 1. 3. Pet. 1. 2. Ac. 9. 10. 1. 2. 12. On which words the deceit of the (c) Fathers is to this effect, That the first Person of the Sacred Trinity is the God of Jesus Christ, in respect of his Manhood, his Father in respect of his Divinity, or as he is the Word. Or the words may be rendered thus; God who is, or the God that is, or God, to wit, the Father of our Lord Jesus Christ, for the Hebrew 1, and so the Greek signifies sometimes id εστι, Noldius partic. Hebr. p. 180, 281. sometimes nemo, to wit, p. 207; and sometimes, qui est, p. 315.

Ver. 9. ἐγωγέργησα, I will conquer unto thee.] The very next words, Great deliverances given thee unto his King, and Hebrews
CHAP. XVI.

the Epistle to the Romans.

I COMMAND to you [care], that be our heirs [in the faith], which is a servant of [or one that ministiers to] the Church which is at Cenchrea, [or the Assembly of Christians at the Haven of Corinth.]

Which you receive her in the Lord, [i.e. for the Lord's sake, or as being one that belongs to him, Matth. 10. 42.] as becometh Saints, [i.e. Christians,] and that ye allot her in whatsoever bussels she hath need of you; for she hath been a succourer of many, and of my self also.

3. Greet Priscilla and Aquila, my helpers in [the work of] Christ Jesus.

4. Who have for my life laid down their necks, [i.e. exposed themselves to the hazard of their own lives] to whom not only I give thanks [for my own preservation] but also all the Churches of the Gentiles, [for preservation of their Apostle.]

5. Likewise greet the church which is in their house, [i.e. their Christian family.]

Salute my well-beloved Epenetus, who is the e first fruits of Achaia unto Christ.

6 Salute Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia [my kinsmen, and my fellow prisoners, who are of g note among the Apostles, who also were in Christ, [that is, converted to the Christian Faith] before me.

8. Greet Amplias my beloved in the Lord.


10. Salute Appelles is approved in Christ, [by the sanctity of his faith, and the integrity of his life.] Salute them that are [in Christ] of Aristobulus household.

11. Salute Herodian my kinsman; Greet them that be of the household of Narcissus i which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord's service: Salute the beloved Persis which laboured much in the Lord.
13. Salute Rufus & chosen in the Lord, and his mother and mine, [she being one who showed the affection of a mother to me also.]

14. Salute Asyncritus, Philemon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus and Julia, Nerens and his sister, and Olympas, and all the Saints that are with them.

16. Salute one another with an holy kiss; the Churches of Christ salute you.

17. Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the Doctrine which you have learned of the Apostles, and avoid them, [or turn from 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, [i.e. of innocent and well meaning persons.]

19. [This Exhortation I direct to you to preserve you in the way in which hitherto you have walked to the credit of the Gospel; for the name of your obedience to it is come abroad unto all men; I am glad therefore on your behalf, that ye are not yet infected with these Judaizers, but yet I would have you wise to discern, and hold fast that which is good, and simple concerning evil; 1 Cor. 14. 20. i.e. as Men who have no knowledge of it, and no skill to practise it.]

20. And [to encourage you to continue such, know that] the God of peace, [who is an enemy to these Disorders, mentioned v. 17.] shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you. Amen.

21. Timothy my work-fellow in the Gospel, and Lucius, and Jason, and Sopater, my kinsmen, salute you.

22. I Tertius, who wrote this Epistle, salute you in the Name of the Lord.

23. Gaius mine host, and [the Host] of the Church, salute you. Eratus the Chamberlain of the City salute you, and Quartus a brother.

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

25. Now unto him that is of power to establish 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, or from former ages.

26. 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.

27. [This is] To God only [essentially, and from himself] with be glory through Jesus Christ, [the Mediator of the New Covenant, the Author, and Finisher of our Faith,] for ever. Amen.

Annotations on Chap. XVI.

Verse 1. Φωτισμὸς ἐς Ἀναλογίαν, Photius our Sitter.] This Photius was a Deacon, chosen to that Office according to the Apostolical Prescription, 1 Tim. 5. 10. So Origens, and Chrysostom.

Verse 2. Καὶ πάντες ἡμῖν, and of my self also.] Hence some infer that the was not a Deacon, but one that ministered to the Apostles in their Preaching, of her Substance; but St. Paul had none such to minister to him, 1 Cor. 9. 5, 15. and this is made one Condition of a Deaconess, 1 Tim. 5. 10. διδασκαλίας καὶ ἐνυπηρτίες, διὰ λόγους νόμου, he faith she has been a succourer of many by reason of her care of, and hospitality towards them. Theodoret.

Verse 3. Ἀμετρὴ ἡ Ἀσία, the first fruits of e Achaia.] So Chrysostom, Theodoret, Origen, Eusebius, Theophylact, the Syrians and Arabic Versions, but the Alexandrian Copy, the Athopick, the Vulgar, and almost all the Latin Commentators read Ἁμαρία, the first fruits of Achaia minor. So doth Origens on this place, and Hom. xii. On Numbers F. 109. D. & G. and St. Jerom on Ezek. 43. F. 241. 1. and this reading is to be preferred before the other, because the same Apostle faith expressly, that Stephanus was the first fruits of Achaia, 1 Cor. 16. 15. that is, he was first converted to the Faith there, and Epemetus in Asia minor, for the Pharse, the first fruits is used by (a) S. Clements.

(a) Καθισταμένος τα αἵματα αὐτοῦ διὰ τοῦ Ἀραβικοῦ, διὰ ἀμαρίαν μακαρισμένην. Epist. 1.ad Corinth. e 42. Ver.
Chap. XIV. the Epistle to the Romans.

f Ver. 7. the xevpíouw μου, my kinsmen. So St. Paul cites all the Jews, Rom.9.3. & many prisoners, & fellow prisoners. Before St. Paul went to Rome, he was in prison, Colossians 4.17. in prison often, 2 Cor. 11.23. Και διδασκαλίαν ἐν καθαρσίασιν, bearing his chain seven times, faith (b) Clemen, and so might well have many fellow Prisoners.

g Ibid. Εν τω ἀποστολικω λεγομενον, of the apostles. That is, for some, Men highly esteemed by them; Men eminent, says Chrysostom, and Theodore, not only among the Teachers, but the Apostles of the Churches, For they who were Co-workers with the Apostles in planting the Churches, are stilled ἀποστολικοι ἐκκλησιων, Apostles of the Churches, 2 Cor. 8. 23. Philip. 2. 25. In which sense Barnabas in Scripture is called an Apostle, Acts 11. 14. and Philip the Deacon by the Ancient; See Cotter. Not. in Confr. Apol. p. 262.

h Ver. 10. ἀπεκριθεν, approved. By suffering patiently great Tribulations, faith Origin: the tribulation worketh patience, and patience should experience of our former affliction to him for whose sake we suffer them, Rom. 5. 4.

i Ver. 11. Τα ἑαυτὰ in Koebe, which are in the Lord. From these two Veres is confirmed our Observation, that when the whole Family was converted, the Apostle writes to the Church in such a Houfe, when not, the Salutation is directed to as many as were in the Lord in that Family, according to the Defect of (c) Origin on the place.

k Ver. 13. Τοιούτῳ in Koebe, chosen in the Lord. One of great Excellency in Christianity, as we say, a choice Man; so the word ἔχειν often signifies, Psal. 78. 3. They mute down the ἔχειν the chosen men that were of Israel. So ὀχλεῖν the word is choice, choice Gift, Gen. 23. 6. ἔχειν τὰ ἐν δόξω, choice Gifts, Deut. 12. 11. and ἔχειν ὑμῶν, choice Men, Judges 20. 16. See Acts 15. 25. 26.

l Ver. 15. Τα ἑαυτὰ τῶν ἰησου, all the Saints. Note here that Saints and Christian Brethren are all one.

m Ver. 16. ἐν ἀγάπῃ ἐν καθαρσία, with an holy kiss. Of the Kiss of Charity, let it be observed, (1.) That it was used at the end of the Prayer before the Celebration of the Sacrament. So (d) Yfuliæ Martyr, faith expressly, διακόνησα εἰς τὸ λαόν ἐν καθαρσία, Prayers being ended, we salute one another with an holy kiss, and then the Bread and Cup brought to the President. (2.) That this seems to have been done by the Men apart, and the Women apart, as their separate places in the Church, or Synagogue, seemed to require. So (e) Apostoithetical Inflation, faith, These things being done, let the Men apart, and the Women apart, salute one another with a kiss in the Lord. Though (g) Origin seems to make this Practice proper to the Men only,

Ver. 17. Τοιούτῳ in Ερέττικαι, & ἔκειν ἐν μόνῃ, mark them that cause divisions and strifes: By Scandals the Greek Sibyls understood Heresies, whereas, through the whole New Testament, this word seems rather to import such Actions as give occasion to others to stumble at, and fall off from the Christian Faith. See Note on Matt. 18. 6. Rom. 14. 13. Ephesians here notes, (1.) That unwritten Traditions may be hence proved, because the Apostle Faith, Mark them that cause offences contrary, not to the Scriptures, but to the Doctrines they had received. But to make this Argument of any force, he must prove, that the Doctrines they had received was not contained in the Scriptures, or in other Writing, or after written. (2.) The Apostle plainly speaks here of Doctrines received from the mouths of the Apostles by those very Men to whom he wrote; and when he hath once proved the unwritten Traditions of the Church of Rome to be such, we shall be ready to receive them. (3.) He adds, That this place makes for a diligent Inquisition after Heretickes, as if St. Paul was setting up an Inquisition here; whereas the word ἔκειν doth only signify, to mark, or to look in them, as Luke 11. 35. 2 Cor. 4. 18. Gal. 6. 1. Philip. 2. 4. Not doth he exhort the Romans to observe them in order to the apprehending or punishing, but, as he himself notes, in order to the doing of them. (4.) He observes truly, that the Apostle here infinates, that even the vulgar People may from some general Principles discern the true Doctrines, and that which was delivered by the Apostle, from that which was false, and was not so delivered; but this was only then to be done, by comparing that which was thus delivered from the mouth of the Apostles, which he preached it by the assistance of the Holy Ghost, and confirmed their Doctrines by Miracles, with that which was delivered besides, or in opposition to it, and was not so confirmed; and this can only now be done by them, by comparing all Pre-
A Paraphrase with Annotations on Chap.XVI.

tenders to the Apostle's Doctrine, with those Scriptures which they endited by the affliction of the Holy Spirit, and confirmed by Miracles.

Ver. 18. Of &c., they that are such.] That is the Gnosticks, faith Dr. Hammond, to whom indeed these Characters do well agree. But Theodoset faith thus, τις ἡγεῖται, τις ἠμαρτεῖν τὰς ἁρμάνας ἁρμάνας, by these words he strikes at the evil defenders of the Law, or those who preached up Circumcision, and the Observance of the Law, as necessary to the Salvation of the Gentiles, τις τάς ἐρείτας ἁρμάνας, he means the Jews, says Chrysostom, Occumenius, and Theophylact, for he still taxes them with the love of their bellies. And certain it is that these Men caused Divisions, and Separations from others, as unclean, and not fit to be eaten and converted with, Acts 11. 3. Gal. 2. 12, 13. and scanda subverting the souls of the Gentiles, Acts 15. 24. Evacuating the Gospel of Christ, Gal. 2. 21. and cauing Men to fall from grace, Gal. 5. 2. that they did this is λοιπὸς ἅμαρας, by flattering words; 2 Thess. 2. 5. and that in this they served not Christ, but their own Bellies, Philip. 3. 19. doing these things for filthy lucre sake, Tit. 1. 10, 11. Whence it appeares there is no necessity of referring them to the Gnostic, or deferring the Opinion of the Ancients, touching the Persons here intended.

Ibid. 'Aραναί, of the Simple.] 'Αρανας in the Septuagint anwers to the Hebrew אַרְאָן, the upright, Job 8. 20. Psa. 25. 1. Prov. 13. 6. and αὐτης to אָרְאָן, integrity, Job 27. 5. & 31. 6. Psa. 7. 9. & 26. 1, 11. & 36. 39. & 40. 13. & 83. 13. & 100. 3. and so here it seems to signifie Men of upright, and honest hearts. 

Ver. 20. The Scandal, Satan.] By Satan we may understand those Persecuting Jews, and Judaisers, who are filled the Messengers, and Ministers of Satan, 2 Cor. 11. 13. & 12. 7. their Persecutions being ascribed to Satan, who animates, and provokes them to them, 1 Thess. 3. 5. Rev. 2. 9, 10. And then God's bruising him under their feet, must signify his taking away their Power thus to deceive and persecute, by the Destruction of Jerusalem, and these Impostors with it, as Ver. 25. τῷ θανατῷ, to him that hath Power.] And Will to execute that Power. See Note on Chap. 14. 4. 

Ibid. ἀραναί τοις ἄνθρωποις, according to my Gospel, and the preaching of Jesus Christ.] Both these Expressions, say the Fathers, are of the same import: The Gospel which the Apostle preached being the Same with that which Christ preached whilst he was on Earth, and they, after his Ascension, preaching in his Name, by his Authority, and by the Affittance of his Spirit, and to delivering his Laws, and Doctrine, not their own.

Ibid. ἔργα ἄνωνυμα ἐρωτήματα, kept secret since the world began.] The Greek may signify, from the beginning of Ages, the Promise of the Messiah being obscurely made, or hinted to Adam from the beginning, though the Fathers only render their words ἀνώνυμα, before, 28 Theodoset, or ἀνωτατόν of old, as Chrysostom, Occumenius, Theophylact. See the Notes on 2 Tim. 1. 9. Tit. 2. 2. 

Ver. 26. And ἠθενώσετε ἀποστόλους, by the Scriptures of the Prophets.] They of old foretold of the Messiah, and of the Calling of the Gentiles; but yet, as to many Circumstances, this was still a Mystery, till these Prophecies Sayings were more clearly revealed by the Spirit given to the Apostles and Prophets, and by the actual accomplishment of what they foretold. See Note on Eph. 3. 6. 

Ver. 27. This is such a Title, and the only wise, or so the only wise God.] This, as the Fathers note, cannot exclude the Divine Nature of Jesus Christ, who is the Wisdom of the Father, from this Title, any more than those words, who only hath immortality, 1 Tim. 6. 16. exclude Christ from being immortal.

A N
AN APPENDIX to Chap. XI.

CONTAINING

A DISCOURSE

OF THE

Calling of the JEWS

to the CHRISTIAN FAITH.

To strengthen the Arguments which I have offered from this Chapter for the Conversion of the Jewish Nation to the Christian Faith, let it be noted,

1. That this hath been the constant Doctrine of the Church of Chrift, owned by the Greek and Latin Fathers, and by all Commentators I have met with on this Place. Among the Greek Fathers, by (c) St. Chrysostom, whose words are these: "When the fulness of the Gentiles is come in, then all Israel shall be saved, at the time of Christ's second coming, and the Consummation of all things. After the Gentiles have received the Salutary Faith, they also shall receive the faith, faith (f) Theodorist, when the great Elias shall come, and preach it to them. (g) Gennadius deflects upon the words of the Apostle thus: They being blinded and excluded from Salvation, God translated this Salvation to you. And again, all you being called, and come in, Grace shall again receive them all, for this the Prophet Elias testifieth. Before, faith (h) Photius, the Heathens being disobedient, the Jews were saved. Again, the Jews becoming disobedient, the Gentiles are saved, and the Gentiles being saved, the Jews, emulating them, shall be also saved. Because faith (i) Theophrastus, the Jews being then blinded, have not obtained this Salvation, that which the Apostle speaks of, shall happen to them, afterwards. They of the People of Israel who believed not, and for their unbelief were deferred, that God's Mercy might be showed to you, shall not be always left in unbelief, faith (k) Origen, but when the dispensation of the fulness of the Gentiles is completed, they also shall find mercy. And therefore when Celsus had, as it were, prophesied, That the Jews should presently perish, this, faith Origen, he said, not knowing how present God was formerly with them, and how that by their sin, Salvation came to the Gentiles, and their fall brought Riches to the World, (l) till the fulness of the Gentiles be come in, that after this, all Israel, which Celsus understands not, may be fated. In his fifth Homily upon Jeremiah he exhort the Christian to live so as that he may not receive a Bill of Divorce, (m) but may enter into

(c)一期a μανία στοιχεία τής ορθοδοξίας το οποίου η το οποίος καθιστική, in v. 11.

(f) Τούτο γίνεται για πρώτη φορά τον οίκο του, είτε την πανί Οξυμοίρισμον ή α γνώμη αυτής της ορθοδοξίας, in v. 25.

(g) Παραλαβώντας αυτήν αναλάβοντας παραλαβώντας την, οι αυτήν μεταμιμητικής μεταμφιεστικής μεταμφιεστικής μεταμφιεστικής μεταμφιεστικής, μεταμφιεστικής, in v. 25.

(h) Photius, in v. 25.

(i) Προφητευόντας, as εκείνος οΧυρός τούτον, οΧυρός τούτον, οΧυρός τούτον, in v. 26.

(k) Προφητευόντας, ας εκείνος οΧυρός, οΧυρός, οΧυρός, in v. 26.

(l) Αιτιαίος τούτον τήν οίκον τήν οίκον τήν οίκον τήν οίκον, την μιαν την μιαν την μιαν, την μιαν την μιαν, in v. 26.

(m) Αιτιαίος τούτον την οίκον την οίκον την οίκον, την μιαν την μιαν, την μιαν την μιαν, in v. 26.
A Paraphrase with Annotations on

into the holy Inheritance. And Israel may then also enter; for if the fulness of the Gentiles come in, then all Israel shall be saved, and there shall be one Fold, and one Shepherd. In his Commentary on St. Matthew, he faith, ibid. p. 410. C. that whoso Christ were whipped, and shall be whipped till the fulness of the Gentiles is come in: And p. 397. D. that they were worthy to be deserted, either till the fulness of the Gentiles was come in, or till they bad fulfilled the punishment of their sins. Nor is this denied by him in the Passage cited from his Book against Celsus, for he faith not there. They should never be converted to the Christian Faith, but that they should never be restored to their own Worthip, or Country, that they had been long since cast out their miserable Service, and Ceremonies, or Parsems, (C.) and he see confidently affirm in id. 560., and I am sure that they shall never be restored again to Jerusalem, or the Land of Promise, which before, faith he, they were, for then, being captivated, they returned to their own Land, and enjoy'd their Laws as before, which now they shall never be restored to. All the Latin Fathers who have left us any Commentaries, or Notes on this Epistle, are plainly of the same mind, as you may see by consulting Hilary the Deacon, Primasius, Sedulius, and Harnon upon the 25th Verse of this Chapter. This also many of the Fathers do conclude.

1. From those words of the Prophet Hosea, The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Altar, and without an Ephod, and without Teraphim. Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days, Hof. 3:4, 5. Which words (o) St. Austin having produced to prove that the carnal Israelites, who now will not believe, shall hereafter do so, he faith, nothing is more manifest than that by David their King, the Prophet here meaneth Jesus Christ, in whom they now believe not. This faith (p) St. Jerom, is the blindness which hath hapned to Israel in part, that the fulness of the Gentiles might come in, and all Israel be saved; and after a long time might return and seek the Lord. Some faith he, do interpret this of the Captivity of Babylon, but others, faith he, with us, refer it to a time yet future. St. Cyril faith, Here is a manifest Declaration of what should hereafter happen to the Adulterous Synagogue, and that she should be received again, that (q) Israel should not always be rejected, but being recalled, and converted to the Faith, should own Christ according to the feast to be the King of all, and that this glorious grace should be afforded to her at the end of the World. 

2. 'Ay, that in which they universally agree, excepting only St. Jerome, is that Elias is to come, before the end of the World, to convert the Jews to Christ, and this they gather from Joel, and from Malachi. But, said I shall send you Elias the Prophet, before the great and terrible day of the Lord, and he shall turn the hearts of the Fathers to the Children, Mal. 4:5, 6. And those of Christ, Elias truly shall come first, and shall restore all things. Math. 17:11. We know, faith Justin Martyr, Dial. cum Typh. p. 268 & p. 250 p. 306. that Elias shall come before our Lord's second Advent, and that then the Jews shall know him whom they have dishonoured. Origen (r) faith, That by those words of Malachi, it seemeth to appear that Elias shall come before Christ, and by his sacred words, and the dispositions they shall work, in their souls, shall prepare them for the coming of Christ. Theodore Paraphrases the words of Malachi thus: Left at my second coming, finding you all in unbelief, I should fulfill you to eternal punishments, (s) Elias shall come first, and teach you of my Advent, and shall prevail upon you, O Jews, without doubting, to join your selves to the Churches of the Gentiles, and to be made one. Yea even St. Jerome upon those words of St. Matthew, Elias indeed shall come, and restore all things, dextans thus, (t) He who is to come in the body of our Lord's second Advent, came now by John in virtue, and the Spirit. And in his Comment on the third of Habakkuk, ver. 17. having cited those words of Christ spoken of the barren

(n) Ei αυτος ειναι βασιλευς για της αδελφης, Ἰωάννης Ιωαννησίου, ου των δικαιών, τις τοῦ ἐν της ἀδελφής.


(p) I.e. the carnal Israelites who now believe not, shall hereafter do so, he faith, nothing is more manifest than that by David their King, the Prophet here meaneth Jesus Christ, in whom they now believe not. This faith (p) St. Jerom, is the blindness which hath hapned to Israel in part, that the fulness of the Gentiles might come in, and all Israel be saved; and after a long time might return and seek the Lord. Some faith he, do interpret this of the Captivity of Babylon, but others, faith he, with us, refer it to a time yet future. St. Cyril faith, Here is a manifest Declaration of what should hereafter happen to the Adulterous Synagogue, and that she should be received again, that (q) Israel should not always be rejected, but being recalled, and converted to the Faith, should own Christ according to the feast to be the King of all, and that this glorious grace should be afforded to her at the end of the World. 

(q) That in which they universally agree, excepting only St. Jerome, is that Elias is to come, before the end of the World, to convert the Jews to Christ, and this they gather from Joel, and from Malachi. But, said I shall send you Elias the Prophet, before the great and terrible day of the Lord, and he shall turn the hearts of the Fathers to the Children, Mal. 4:5, 6. And those of Christ, Elias truly shall come first, and shall restore all things. Math. 17:11. We know, faith Justin Martyr, Dial. cum Typh. p. 268 & p. 250 p. 306. that Elias shall come before our Lord's second Advent, and that then the Jews shall know him whom they have dishonoured. Origen (r) faith, That by those words of Malachi, it seemeth to appear that Elias shall come before Christ, and by his sacred words, and the dispositions they shall work, in their souls, shall prepare them for the coming of Christ. Theodore Paraphrases the words of Malachi thus: Left at my second coming, finding you all in unbelief, I should fulfill you to eternal punishments, (s) Elias shall come first, and teach you of my Advent, and shall prevail upon you, O Jews, without doubting, to join your selves to the Churches of the Gentiles, and to be made one. Yea even St. Jerome upon those words of St. Matthew, Elias indeed shall come, and restore all things, dextans thus, (t) He who is to come in the body of our Lord's second Advent, came now by John in virtue, and the Spirit. And in his Comment on the third of Habakkuk, ver. 17. having cited those words of Christ spoken of the barren

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Fig-tree, Let no fruit grow on thee for ever, Matth. 21.19. He bids us (v) diligently consider, that be faith not for ever and ever, but only in seculum for that Age, and when that Age is past, and the fulness of the Gentiles is come in, then shall this Fig-tree bring forth his fruits, and all Israel shall be fased. So generally did this Doctrin obtain among the Antients.

Moreover, as this Doctrin hath the suffrage of all the Ancient Father, and Commentators do thus generally agree in Exposition of this Chapter, so is it ease to confirm it by shewing the absurdity of other Expositions, and the plain incoherence of them both with truth, and with the words of the Apostile. For,

(v) The words of the Apostile cannot be expounded, as (x) Dr Lightfoos, and others do interpret them, of the Spiritual Israel, i.e. of all these Persons, whether Jews, or Gentiles, which belong to God's Elestion. For, 1. The Text speaks of that which was a Mystery to the believing Gentiles, i.e. a Secret not obvious to their Understanding. Now that God's Elestion, whether Jew, or Gentile, should be saved, could be no Mystery, but the first Article of Christian Faith of so to this the Apostile could not say, I would not have you ignorant, lest you should be wise in your own conceit, especially since the Apostile had before laid of the believing Jews, there is now an election of Grace, v. 5, and v. 7. The Election hath obtained.

2. The Jews, and Israelites here mentioned, are manifestly distinguished from the Elestion of Israel, by this Character, that they were the blinded Israel, v. 7. who lay under a Spiritual slumber, v. 8. whose eyes were blinded that they saw not, v. 10. who had stumbled at the stumbling stone, v. 11. they are therefore, that Israel whose coming away was the riches of the world, whose election was their fulness, v. 12. These are Israel according to the flesh, v. 14. the branches broken off for unbelief, v. 17, 19, 20. they who believed not, v. 23, 30, 31, 32. and who were enemies to the Gospel for the Gentiles sake, v. 29. This is the Israel of whom the Apostile here afferts they shall be fased of this blinded, this unbelieving, this Israel cut off, these branches broken from their own Olive-tree, these Enemies to the converted Gentiles, as there hath been, faith the Apostile, a dimunition, so shall there be a fulness, as there hath been a setting them off, so shall there be a reception of them, as there hath been a breaking them off from their own Olive tree, so shall there be an infesting of them into us again, v. 24, as there hath been a time of their unbelief, and so of severity, v. 22. and of wrath to them, Rom. 9.22. 1. Thess. 2.16. so shall there be a time of mercy, v. 31, 32. Now since the unbelief, the diminution, the rejection, the breaking branch, the branches off, must necessarily be underfoot of Israel according to the flesh, of the natural branches of the stock of Abraham, v. 22, 24. Beloved for the Father's sake eled, of the Seed of Jacob, whose fins were not yet taken away, v. 26. If you understand the fulness, the reception, the ingrafting of them, the salvation here mentioned of the Spiritual Israel, and of the elestion opposed to Israel that was blinded, v. 7. The Antithesis is wholly left, since then the diminution, and the fulness, the rejection and reception, the breaking off, and the infestation, the severity, and the mercy, will not relate to the same persons. Again, blindness in part hath hapned to Israel, faith the Apostile, till the fulness of the Gentiles shall come in, and then all Israel shall be faced, now certainly the blindness hapned to Israel according to the flesh, and must not the Antithesis require that the fulness should belong to the same Israel? It hapned not to the Elestion, for the Elestion, faith the Apostile, hath obtained, and the reft were blinded, and therefore the Salvation cannot respect them only.

Moreover, to whom did this blindness happen? was it not to the National Church, and Body of the Jews, to them whom our Saviour had said, unless you have the light believe in the light, heath darknes came upon you, Joh. 12.35. Is it not of the Children of Israel that the Apostile faith, they did not see to the end of that which was to be abolished, 2 Cor. 3.13, 14. but their minds are blinded, for until this day remaineth the same veil untaken away was it not that very People who had eyes, and saw nor, ears, and heard not, whose heart was waxed hard, and therefore their eyes were blinded, Is. 6.9. Acts 28. 26, 27. v. 8. and from whose eyes were hid the things which belonged to their peace, because they knew not the time of their visitation? Luke 19.42, 44. To whom belonged this sense, rejection, or casting off? doth it not respect the generality of that Church, and Nation? doth not our Saviour say of them, the children of the Kingdome shall be cast out into outer darknes, Matth. 8.12. that their house should be left unto them desolate, Matth. 23.38. that the Kingdom of God should be taken from them, and given to a Nation bringing forth the fruits thereof, Matth. 21.41. Who were the branches broken off, are they not all the unbelieving Jews, v. 20. i.e. the bulk, and Body of that Church, and Nation? doth not our Saviour tell them, that their vineyard should be let out to other Hifs?

(v) Et diligenter considera quod disceris, non affiges frutum in seculum, non ait sips in secula seculorum, sed corne frutum Alii mortuus est, Alius vivens est, Ex. 3.15. 1 Cor. 15.22. 1 Pet. 3.17. Ps. 37. 7. G. 90. tit. 1.

bandmen, Matth. 21. 41. are not they that opened the Tree which was to be hewn down? Luke 23. 3, 9. and must not then the recovery of them from this blindness, the receiving of them again, the ingrafting them into their own Olive tree, respect not some few strangling Converts of them only, but the chief Bulk or Body of that Nation?

36. It is eafe to obferve two Questions in this Chapter; the first is, This is He, John 20. 24. &c. I say then hath God cast off his people, v. 1. to which the Answerer is, God hath not cast off his people whom he foreknew, or the remnant according to the election of grace, v. 5, 7. but only the obdurate Jews, v. 8, 9, 10. The second is, John 21. 19. incomprehensible, in commend. I say then have these unbelieving Jews, who stumbled at the stumbling stone, or the rock, or Christ, or the Lord, or even of Adam, or the Free Will, or the Soverain Reason, and were in the same condition, as they should fall entirely, so as that they never rise again; and to this the Apostle answers in the negative, from v. 11. to the 25th, and proves it from v. 14. to the 23d.

This therefore evident, that his discourse from v. 11. to the 23d respects not the Spiritual Israel, i.e. the Gentile Converts, nor the Elect of Israel, but the obdurate, blinded Nation which God had then cast off. And

43. Here is evidently a time prefixed for this Conversion of the Jews, viz. when the fulness of the Gentiles is come in, where is a blindness to continue on them till that time; whilst blindness doth continue on them, their salvation is not to be expected: and when they shall be faved, that blindness of necessity, must cease; but to the spiritual Israel, or the Elect, converted at all times, nothing of this can be applied, for their Conversion is not limited to the time of the coming in of the fulness of the Gentiles, but they are converted in every Age, and at all Times.

23. The opinion of the Reverend Dr. Hammond is to this effect: 1. That it is not necessary that this should still belong to any yet future return of the Jews in a visible and remarkable manner, the Circumstances of the Context applying it to the first times wherein the Epistle was writ.

2. That the fulness of the Jews mentioned v. 12. is their being added to the Church, their coming in, and being gathered, and laying hold of the Faith, being professed, v. 20. Is to do by believing the Gentiles believe, and so filling up the Vacancies, as it were, which were formerly in the Church by their standing out injeniously, and the fulness of the Gentiles, is the Gentiles coming into the Church, receiving the Faith, and then becoming one part of the visible Church, as the Jews another.

35. That the (a) Mystery there mentioned is this, that a great part of the Jews are now become blind, and that that is made use of by God, that by occlusion of that the Gospel may (by departing a while from them) be preached to, and received by the generality of the Gentiles, and they committed into Christian Churches, and this in very mercy to those Jews, by which they feeing the Gentiles believe, might at length be provoked to do so too, by way of Emulation, v. 11. & 31.

44. That to (b) all Israel shall be face, i.e. 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.

55. That the addition of (c) Jewish Beggars shall be matter of confirmation of this prophecy, and a means to bring them all to receive it, to convert the Gentiles over all the World. 66. As for the truth of that, that as yet many more Jews should repent, and receive the Gospel, that faith, he has been demonstrated by the event; (1.) When the Jews saw Christ's Predictions, Matth. 24. manifestly fulfilled in the Roman Armies fitting down before the City, for then many turned Christians, and went out of the City, and were delivered from the following Evils.

And 64. After that, when the Temple and City were destroyed, and they brought into subjection by the Romans, then many were humbled, and turn'd Christians. And 45. After that also, in Jesus Martyr's days, every day there were some that came in to be Christ's Disciples. Now to these things I Answerer, 1. That whereas this Reverend Person faith the Circumstances of the Context apply this Conversion of the Jews to the times in which this Epistle was wrote, i.e. about the Year of Christ 56, it seems extremely evident, both from the Circumstances of the Context, and from many other Scriptures, that nothing could more unfitly be alligned as the time of the Conversion of the then hardened, and rejected Jews than this. For in the 9th Chapter of this Epistle, the Apostle calls our Lord Christ, the Holy Ghost, and his own Conscience witnesseth that he had great benevolence, and continual sorrow in his heart, on the account of the Iniquity of his Jewish Brethren, the Spiritual flumber, and blindness which then was upon them, and their rejection by God, v. 1, 2, 3. And ver. 22. he plainly represents them as Vessels of wrath fitted for destruction, and only referred, as Pharaoh was of old, for a more illustrious ruine, in which God's vengeance on them, and the causes of it, should be conspicuously seen.

(a) Not Dr. in v. 21. (b) Ibid. (c) Paraph. in v. 25. (d) Paraph. in v. 26. (e) Paraph. in v. 12. And
And v. 27. he proceeds to shew, from the Predictions of the Prophets, that only a little Remnant of the Jews would be saved, a Remnant like to that, seven thousand shall find. Men referred in the ten Tribes of Israel, when the whole visible Body of them had revolted to Baal: And v. 31; speaking of them in general, he faith, Israel hath not attained to justification, because they sought it not of faith, but stumbled at the Mediation, even at that J esus which is the end of the Law for justification to every one that believeth. Chap. 10. 4. He being to them a Stone of stumbling, a Rock of offence.

In the 10 Chapter, he declares that they had not submitted to the righteousness which was of God through faith, v. 23; and from ver. 16 to the end of that Chapter, he proves that the preaching of the Gospel to the Gentiles, and the incredulity of the Jews, was a押しのreckoning in the Prophetic Writings. In this Chapter, he begins with the Enquiry to which his former Discourse, and the general Infidelity of that People had given occasion, viz. Hath God entirely cast off his people? and answers it by saying, That, as in the time of Elias, in that general Revolt of the ten Tribes, God still referred Seven thousand who had not bowed the knee to Baal, 2. 2. 7. in the year 800 B.C., so in this season also he had referred a like Remnant according to the election of grace, v. 5; confounding notwithstanding touching the Body of that Church, and People, that Israel had not attained to that righteousness it sought for, but was, excepting this Election only, wholly blinded, that God had given them up to a spirit of slumber, and blinded their eyes, had broken them off for their infidelity, and had showed his severity upon them. Wherefore the times when this Epistle was written, being the times of the Apostle's labours, and his continual sorrow for their rejection, the times when they are represented by him as vessels of wrath fitted for destruction, when the Prophets had foretold their Incredulity, when Israel had not attained to justification, but had stumbled at the Mediation; when they were ignorant of the Righteousness of God, and had not submitted to it; when to that very day they were blinded, and given up to a spiritual slumber, is it possible that these should be the very times aligned by the Apostle for the casting of their blindfolds, and so generally, that it might be truly said, all Israel were then saved, and God had mercy on them all?

The same Apostle, 2. Cor. 3. 4, speaks to them of that Nation thus: It was necessary that the Word of God should be first spoken to you, but since you thrust it from you, and judge your selves unworthy of eternal life, so we turn (from you) to the Gentiles, Acts 13. 46. In his first Epistle to the Thessalonians written

A. D. 51. he declares of the Jews, that they killed the Lord Jesus and their own Prophets, and that they persecuted the Lord and the Church, that God pleased not, and were contrary to all men, 1 Thess. 2. 14, 15, 16. Forbidding us to speak to the Gentiles that they might be saved, so fill up their sins always, for the wrath is come upon them to the uttermost. That is, faith Dr. Hammond, by this they do so fill up the measure of their sins, that the wrath of God, to the utter destruction of them, is now come upon them, already denounced, and, within a very little while, most certain to overtake them. In his second Epistle to the Corinthians, written before that to the Romans, thou perhaps in the same year, he faith, that even then their minds were blinded, and the veil still remained upon them. And when he came to Rome, about three years after, he, in this Epistle addressed to the Corinthians, and preached to some of the church of them relating in that City, he declares that these words of Isaiah were fulfilled upon them, 28. 22, 23, 28, viz. Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive, for the heart of this people is waxed gross, and their ears are dull of hearing, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them. Concluding thus, Be it known therefore to you, that the Salvation of God is sent to the Gentiles, and they will hear it. Now after they had thus put away the Gospel from them, and judged themselves unworthy of eternal life, and the Apostle had thus turned from them to the Gentiles, after the wrath of God was thus determined to come upon them, in v. 12, to the end, that is, say all the Ancient Commentators, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for seventy years, but for many Generations, after their minds were thus blinded, their eyes thus shut, their hearts thus hardened, can we expect this blindfolds suddenly should cease, and this wrath presently give place to Mercy and Salvation?

2 That many of the Jews turned Christians when they saw Christ'sprediction. Math. 24. fulfilled, in the Roman Army, sitting down before that City, and went out of the City with the Christians and so were delivered from the following evils, is also said without all ground or testimony of Writers of those times. (d) Epiphanius, who lived in Palestine, and (f) Eusebius, who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, that at Mopsuestia, the Disciples of Christ, as it were, at the time they believed in Christ, being admonished by an Angel, or by an Oracle to do, left Jerusalem, and went to Pella, where they were preferred,

(d) De Henry, Prelect. 15. & Har. 29. 7. (f) Ech Hist. l. 3. c. 5.

but
but of one Convert of the Jews then made, they say not a word. How unlikely then is it that the same Epiphanius, who so particularly relates the conversion of one single Agnula from Judaem to Christiin, when they returned to Jerusalem after the ruin of it, and his revolt again to Judaem, should never speak one word of these supposed Converts before their departure?

Moreover, this was the time when there happened a great Apology of the Jewish Converts, according to our Lord's Prediction, that because iniquity should then abound, the love of many should wax cold, Math. 24:12. And therefore the Epistle to the Hebrews written in the 21st year of Nero, all near this very time, are very full of Exhortations to them that they would not be double minded, wavering, or unstable in the faith, James 1:6, 7, 8, that they would not count that they were tried, in which they would come to try them, a strange thing, 1 Pet. 4:12. that they would patiently and with long suffering endure it, as knowing they were happy who did thus endure. James 1:2 & 5, 10, 11. 1 Pet. 3:13 & 4:13, 14 & 5:9, 10. The Epistle to the Hebrews is full of Exhortations to them, so as to be their very voice. Hebr. 3:12. that they hold the beginning of their confidence firm to the end, v.14. to fear left a promise being made of entering into rest, they should fear lest of it through unbelief, Chap. 4:1, 11. there being no renewing them to repentance, who after such miraculous evidences of the truth, apostatized, Chap. 6:6 and no more sacrifice for sin for them, 10:25. that they would not cast away their confidence, God having said, Chap. 12:2, 3, 5, 38. If any man draw back, my soul shall have no pleasure in him, and that they would diligently look to it, lest any man fail of the Grace of God, Chap. 12:15. There, faith our Saviour, are the times of vengeance, and of wrath upon the people, Luke 21:22, 23. the times when the things belonging to their peace being bid from their eyes, their house was to be left unto them desolate, Luke 19:42, 43, 44. And could the times of the Apology, even of the converted Jews, be the times of the Salvation of the unbelieving Jews? Was it to be expected they should then, more than ever, see the things belonging to their peace, when they were hidden from their eyes? or could the times of wrath, and vengeance upon that people, when the A"
were (g) at great Enemies to the Christians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it, and that this was evident from the last Jewish War, in which their Captain, Barchochbas, commanded only the Christians to be tormented, if they refused to deny, and to blaspheme the Lord Jesus Christ. Now this carries down the hatred of the Jews against Christians, and their impendency, till after the times both of Trajan and Hadrian. Some years after this he writes his Dialogue with Trypho, and there he informs us, that the (h) Jews still continued to curse those who believed in Jesus, and to lay violent bands upon them when they could do it, that even then their hand was high to do wickedness, they still being and killing Christians as oft as it was in their power.

But we are told that this very Justin Martyr, faith, that every day there were some (of them) who came to be Christ's Disciples. I answer, That what Justin Martyr there faith, relates not at all to any Jewish Converts, but to the Gentiles coming in from the Way of Deceit, to the Faith of Christ, and as he had told the Emperors in his Apology, p. 45. B. that the Confutation of the World was deferred, that it might appear to Christians, for the Seed of Christians which was then springing up, so he tells Trypho, p. 56. That the Day of Judgment of which he had before spoken, and of which the Psalm he there ciret treats, was (i) deferred by God because he knew that some would come daily in to be Christ's Disciples, and would quit the Way of Deceit. Now that this cannot be of the Jews is evident, because warth was come upon them to the uttermost, as Justin Martyr often intimates, not saying that God had not brought wrath and judgment upon them, but only, that he had not brought the General Judgment on the World for this Caufe; he goes on, and says, That every one of those who thus believed, received Gifts from Christ as they were worthy: And this he proves, because it was prophesied, that (k) after our Lord's ascent to Heaven, he should lead in captive from our Error, and should give us Gifts, where the word omen, used ordinarily of the Gentiles, deceived by Satan, and especially the word 

(h) ears were shut, and their heart hardened, declaring that the (m) Scripture had clearly foretold they should be disbarbered, and fall off from the Grace of God. Origen (n) testifies, that God had turned his Providence from the Jews to the Gentiles; that they were wholly deserted, and retained nothing of what before was venerable among them, nor any footsteps of the Divine Presence with them, that after the Crucifixion of our Lord they were perfectly deferted, and not to be converted till the end of the World. Tertullian (o) faith, that from the time that they crucified their Lord, God had taken from them the Prophet, Wise-man, and the Holy Spirit, and had left them deftute of his Grace; and that only at his second coming, he should be received by them, who had thus rejected him. And this seems most agreeable to our

(g) έστιν γάρ η τοί ἐπανάστασις ἡ ἡμέρα ἡ εἰς ἀνθρώπους, καὶ καταργείται ἡ μέρα, ἐποίηται διὰ δίκαιος, καὶ ἡ καταργείται ἡ μέρα, ἐποίηται διὰ δίκαιος, καὶ ἡ καταργείται ἡ μέρα, ἐποίηται διὰ δίκαιος, καὶ ἡ καταργείται ἡ μέρα, ἐποίηται διὰ δίκαιος. B. 323.

(h) Εἰς τὸν τόν κόσμον τοὺς τῶν εἰς τὸν πρὸς τὸν κόσμον τούτον ποιούσας. B. vide p. 266. p. 350.

(i) οὕτως δὲ τοῖς χριστιανοῖς ὑπέστη τὴν ἀλήθειαν, ὡς ἐν τῇ τῇ μνήμης μίλησαν, ὡς προφήται, ὡς λαῦσαν. B. 353.

(j) Οὐκ οὖν εἰς τοὺς τοῖς εἰς τὸν κόσμον εἰς τὸν κόσμον καὶ εἰς τὸν κόσμον καὶ εἰς τὸν κόσμον καὶ εἰς τὸν κόσμον. Dial. cum Tryph. p. 257. E 258 A.

(k) Μητρὶ τοῦ Χριστοῦ εἰς τὸν κόσμον ὁμοίως ἐναπόθανες εἰς τὸν κόσμον εἰς τὸν κόσμον εἰς τὸν κόσμον. Ibid. B.


(m) Si cognovisset nos futurus, & nisi huius testimoniis seque ex scripturis, anquam abisset aequi locus omnes Gentes manifestant participare vita, & nos, qui gloriamur domum e se faciem populum Ez. 35.24. C. 1. 1. 2.


(m) Cu proposito es publica autem ostendimus, quum in apostol. l. 4. p. 4. p. 183.

(o) Adhibuit enim Dominus Saturni juvat, & ab Hierarcham inter castas & prophetas, & Septem Architectum, Spiritum in sanctum, quae eum ille definit Dei Gratia. Adv. Marcellin. l. c. 25. vide cap. 6. 7.
Lord's Predictions, That the Kingdom of God should be taken from them, and given to another Nation that would bring forth the fruit of it; that he would miserably destroy those Husbandmen, and would let out his Vineyard to other Husbandmen, who should render him the fruits in their season, Matt. 21. 41, 43; that none of them who were bidden, and refused, should taste of his Supper, Luke 14. 24; that many should come from the East, and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven, but the Children of the Kingdom should be cast out into outer darkness, Matt. 8. 11, 12; that who were first, i.e., the Jews, should be the last, and they who were the last, i.e., the Gentiles, should be first; for that this is spoken of the Rejection of the Jews, and the Calling of the Gentiles, is evident from these words of St. Luke, chap. 13. v. 26, 27, 28, 29, 30. Then shall ye (Jews) begin to say, We have eaten and drank in thy presence, and thou hast taught in our Streets. But he shall say, I tell you, I knew you not when ye were depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the Kingdom of God, and you your fathers shall be cast out. And they shall come from the East, and West, and from the North, and from the South, and shall sit down in the Kingdom of God. And behold, there are left which shall be first, and there are first which shall be last. Now if we do consider that wrath was come upon this Nation, &c., to the end, can we imagine either that this Kingdom taken from them, this Vineyard left out to other Husbandmen, the Children of the Kingdom cast out into outer darkness, should suddenly receive again this Kingdom, be restored to this Vineyard, or admitted to the Light of the Gospel? or that all Israel should be saved, or iniquity should be taken away from Jacob, whilst that Nation lay under those dreadful judgments! or that when our Lord hath so solemnly foretold there should be wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled, Luke 21. 23, 24, this wrath should not continue on them whilst they were Captives in all Nations, and Jerusalem was trodden down?

Here, I confess, the Reverend Doctor (on Luke 21. 23) hath a peculiar Notion, 'That the tredding down of Jerusalem by the Gentiles, is not particularly their Victory over it by Titus, but their consequent poiffeling of it, even till Adrian's rebuilding a part of it, and calling it by his own name Elia, and inhabiting it by Gentiles; upon the doing of this, faith he, it followed, that as all the unbelieving Jews were utterly banished from the City, to the believing Jews return'd thither again from their Dispersion, and inhabited it again, and joy'd, and made one Congregation, one Church with the Gentiles, which had then, till that time, received the Faith also, and till then continued a distant Church from the Jews. By which it appears how punctually this Prediction, in our Notion, was fulfilled, that Jerusalem should be inhabited by the Gentiles, all the Jews in a manner excluded, till the time that the Gospel had been freely preach'd to the Gentiles, and by them in some eminent manner been receiv'd, and then it should be inhabited by the Jews again, i.e., the Christian Jews, who being wrought on by emulation of the Gentiles, were now, many of them brought to receive the Faith. In his Note on the two Witnesses Rev. 11. he makes them to be the two Bishops of the Church in Jerusalem, one of the Jewish, the other of the Gentile Converts; which state of that Church continued, faith he, till the time of Marcus, a Gentle Bishop of that Church, i.e., from after the destruction of Jerusalem by Titus, till that time. But here again are many things delivered, not only without all suffrage of History, but in perfect opposition to the Histories of those times. For Eusebius and Sulpitius Severus do inform us, that till the time of (p) Hadrian all the Bishops and Priests of Jerusalem were only of the Circumcision. Here therefore is no room for his two Bishops, one of the Jewish, the other of the Gentile Converts, till the time of Marcus.

3ly. They also do inform us, that all the Christians then at Jerusalem were of the Circumcision, and so not of the Gentiles; for Sulpitius observes that the Edict of (q) Hadrian, for banishing all the Jews from Jerusalem, happened for the advantage of the Christian Faith, because till then they almost all joy'd the observation of the Law to the Faith of Christ. The Lord so ordering it, that, by this means, the Jerusitade of that Law might be removed from the Church. Eusebius also faith

(p) Namque tamen Hierosolyma non nisi ex circumcisione habebat Ecclesiam practatem. Sulpitius l. 2. c. 44.

(q) Utilitum Cohortem eisdem in perpetuum agi tae justaque Judaeos ammmodem Hierosolyma adiuvant aceret, quod guatem Christianis fidem professaret, quae sumptum omnem Christianon Dominum habebat observationem; etiamsi, nimium id Domino ordinante displicauerat, ut legis ferualem a libertate fidei arisque Ecclesiam tollescere. Sulpitius l. 2. c. 5.
that the whole Church of Jerusalem (1) consisted of the faithful Hebrews; who from the times of the Apostles, had continued there till the siege of Bither in the eighteenth year of Hadrian: So that here is no room for his supposed Gentile Converts to be govern'd by a Bishop of the Gentiles. 39. They also do expressly lay, not only that the unbelieving Jews, but that all the Jews in general, were by this Edict banished both from Jerusalem, and from the Region round about. He placed a Band of Soldiers, which should banish all the Jews from Jerusalem, faith Sulpius; and this he did, quia Christiani ex Judaeis, postismum putabantur, because the Christians were thought to have their rise chiefly from the Jews. Eusebius faith, that τό ιπατηροῦν, the whole Nation was banished from Jerusalem, and the Country round about, and not permitted to set one foot in it. And then adds, that (s) the City being after this manner emptied of the Jews, and wholly cleared of its Inhabitants, and made up of Aliens flowing in, that the Roman City, and Colony, and in honour of the Emperor was named Aelia. The fame is paid by him in his (t) Evangelical Demonstrations; and by (t) Tertullian, that not one Jew was permitted to stay there. Eusebius also adds, that (u) οἵτινές εἰς ἐκκλησίαν, the Church there consisting of only Gentiles, Marcus was the first Bishop of it. So that here is no place for the Doctor's supposed Church, consisting both of Jews and Gentiles, or for the inhabiting of it by the Christian Jews, and much less for his feigned many of them brought now to receive the faith by emulation of the Gentiles. In a word, Epiphanius faith, that Hadrian the Emperor, travelling to Jerusalem, found there only καὶ ἐκκλησία μικρὰ, one little Church and seven Synagogues, standing like Cottages, and was this likely to be the Seat of two great Bishops? So that I find no thing agreeable to the truth of History in all which this Reverend Perhon faith upon this Subject, and much less any thing confirmed, either by Scripture or Authority. What hath been thus difcoursed, is abundantly sufficient to confute the Exploitation of this Reverend and Learned Perfon, as being not agreeable to matter of fact; for when was there any such Confection made of the Jews at the times alligned by him, which can in any probability of construction answer to the Phrases used by the Apostle; that by it all Israel should be saved; angodines is should be turn'd away from Jacob, God should bless them by taking away their fins; that they who now were blind should have the veil taken away from before their eyes; they who were now foolish should have again their falseness; and they who now were cast off, should be again received? This could not happen in the very times when this Epistle was first edited: For though it be true that St. James mentions many thousands or myriads of Jewish Converts, all zealous of the Law, Acts 21.20, yet were they all converted at once, before the time of writing this Epistle, and so belonged only to the Remnant according to the Election of Grace here mentioned, not to the Refidue that were blinded, of which Conversion the Apostle here speaks from v.12. to v.32. Nor could their Conversion, and Salvation be a Mystery to be then revealed to the Gentiles. That no such Conversion after the blindnes mentioned in this Chapter happened to them, upon their seeing the abomination of desolation standing in the holy place, or soon after the destruction of Jerusalem, hath been already shew'd; and that the Polyart Martyr faith nothing of any such remarkable Conversion of them, hath been also proved. That there might be some Conversion of them in the Reign of Trajan, is by some argued from the words of Eusebius: That (x) Justus, then Bishop of Jerusalem, was one of the many Myriads of thousands of the Circumcision which then had believ'd. Yet is this Testimony of no force, as to this matter; For 1. Grammarians well know that μελλειν and μελλεσθαι, when put indefinitely, do only signify many; now if the μελλειν, the many Myriads mentioned by St. James, hindred not, but that the Jewish Converts might be only a little Remnant, in respect to the blinded Jews, this may be as true of the μελλεσθαι, that the many Myriads of Eusebius, especially if we consider that most of them might be the very Perions mention'd by St. James; he carefully informing us that the whole Church of Jerusalem, under her fifteen Bishops of Jerusalem, of which this Justus was the eleventh, was made up of Believers who had continued from the Apostle's time till the Wars and Siege under Hadrian. And speaking of these Perions,
not as Men believing then, but as wiseadivs men who bad before that time embraced the Christian Faith. And hence (e) Rufinus makes no mention of these supposed Mryiades, but only faith, That Jnthus being one of those of the Circumcision who had embraced the faith of Christ, was made their Bishop. In a word, this very Eschias concurring to exactly with the Sentiments of all the other Fathers, that the Jews were then rejected, and lay under a Curse, and proving from this very Apol!fe, and from the words contained in the beginning of this very Chapter, that they should generally fall and be rejected for their unbelief, (a) a very few of them only believing; and that (b) after the coming in of all Nations to the Christian Faith, they did not yet see, or understand, how they could be supposed to mention any thing which answers to the Conversion of the Jews intended in this Chapter, but must, with us, refer that to that glorious time when the (c) Prophecies shall more fully, faith be accomplished, i.e. the time when the fulness, mentioned by the Apostle shall come in. This being therefore all that hath been pleaded for the remarkable Conversion of the Jews, after the writing this Epistle, and this all being almost nothing, and far from bearing any Correspondence to the comprehensive words of the Apostle on that Subject; I conclude that no Conversion of this Nature happened to them, between the writing this Epistle, and the times of Confantinian. And whereas it is said that this Conversion should be wrought in them by way of Emulation, and that they should lay hold of the Faith, being provoked so to do by seeing the Gentiles believe, it is confest that the Apostle represents this as a fit means to work this Emulation in them, but yet it is as certain that it hath not yet had the designed effect upon them, they being so far from being provoked to embrace the Christian Faith, by seeing the Gentiles admitted to it, that this was to them the great stumbling block, and they were Enemies to the Gospel for their sake, v. 28. they being prejudiced against it, because the Gentiles were admitted to the Blessings of it, without Circumcision, and obedience of the Law of Moses. See Note on Gal. 3.4 & 6.12. This is that Prejudice of the Judaizing Christians which the Apostle labours to remove in most of his Epistles, but more especially in that to the Galatians; and as for the unbelieving Jews, they could not endure to hear of any to be sent for the converting of the Gentiles, Acts 22.21,22. but persecuted the Apostles upon this account, forbidding them to preach to the Gentiles that they might be saved, 1 Theef. 2.16. And the same Emnity to the Christians seems to continue to this day among them upon the same accounts.

Wherefore there having been as yet, so far as we are able to discern, no such remarkable Conversion of the Jews since the ending this Epistle, and no such happy Emulation of the converted Gentiles, as diid provoke them to embrace the Christian Faith, this could not be, as here the Doctor doth fuggit, a confirmation the Faith to the Gentiles, and much less a means to bring them all to receive it, or to convert the Gentiles over all the World. And what Records and Histories make the least mention of any such Conversion of the Gentile World, on the account of the remarkable Conversion of the Jews after the writing this Epistle? When came in such a fulness of the unbelieving Jews as was the Riches of the World, v. 12. or such a Reception of them to the Christian Faith as was unto them life from the dead, v. 15? or how can these Affortions be reconciled to the words of the Apostle; for if the coming in of the fulness of the Gentiles be their receiving the Faith in those times, then the partial blindness of the Jews must cease in those times alfo; for blindness, faith the Apostle hath happened to the Jews in part, and that blindness is to continue only till the fulness of the Gentiles shall come in: If then the blindness of the Jews is not yet ceased, but they have generally continued, even from the time of writing this Epistle, to this very moment, in as much blindness and obduracy, as they then lay under, and as much branches broken off, as now they are, it follows that the fulness of the Gentiles mentioned by the Apostle, is not yet come in.

Lastly, the Mystery mentioned v. 25, cannot be this, that by occasion of the infidelity of the Jews, the Gospel was preached to, and received of Gentiles, for of this the Apostle introduced the believing Gentiles speaking thus, v. 19. Thou wilt say then, the branches were broken off that I might be grafted in, v. 24. this therefore could not be them a Mystery. Nor could it be this, viz. that this was done in mercy to the Jews, v. 22. that they by seeing the Gentiles believe might at length be preserved to do so too. For of this the Apostle had spoken twice, declaring it to be foretold by Moses, saying, I will provoke you to jealousy by them that are no people, Chap. 10.19. And in this Chapter, saying, Through their fall, Salvation is come to the Gentiles to provoke

(2) Juslum quidem ex nis de circumbcisione ad idem Christi venient Episcopatum subserit.
(b) L.9. p.455. 1. 2.
(c) Exi et de ollorwia & acyleria suum explicatam, quia de omittam in idem notabiliter in ita ut in usi
Antonius Adomar. L.9. p.458. D. 1}
them to jealousy. v. 11. It remains then, as the Apostle and the primitive Church from him declare, that it be this, That when the time for the fulness, i.e. for the Conversion of the still Heathen Gentiles is come, in that will all the blindness of the Jews be removed, and to all Israel shall be sown, and then all Nations shall flow in unto them, and their reception shall be to the Gentiles as life from the dead.

I think I have said what is sufficient to shew these words cannot admit the sense imposed upon them by the Reverend Dr. Hammond; I proceed now more largely to discuss the proper import of that phrase, The fulness of the Gentiles shall come in. This is by some interpreted thus, Blindness hath happened to the Jews, till the full number of the Gentiles, which God shall call, be completed. But this sense is contrary to the express words of the Apostle, who declares there shall be a greater and more glorious Conversion of the Gentiles, then that which happened by occasion of their fall, that their fulness should be much more the richer of the Gentiles; then their fall was, v. 13; and that their coming in, should be unto the Gentiles, as life from the dead, and should much more enrich them than their casting off, v. 15.

Now therefore that there is a double fulness of the Gentiles mentioned in the Holy Scriptures:

1. That which is spoken of v. 12. in these words, If the diminution of them was the fulness of the Gentiles, and this confin it in the Preaching of the Gospel to all Nations, and the imparting of the glad Tiding of Salvation to them, and was in a great measure to be accomplished before the destruction of Jerusalem, and the ruine of that Church and Nation, according to our Lord's Prediction in those words, The Gospel of the Kingdom shall be preached in all the world for a witness to all Nations, and then shall the end come, Mat. 24.14. Mark 13.10.

3. There is to be another fulness of the Gentiles by a more glorious Conversion of them, and a coming in of those Nations which have not hitherto embrac'd the Gospel, or have relapsed into Heathenism or Mahometism, to be effect'd when this rejection of the Jews shall cease, and God shall send the Deliverer out of Zion to turn away iniquity from Jacob; and of this only can we understand those words of the Apostle, v. 12. If the fall of the Jews hath been (already) the Riches of the Gentile World, and the diminution of them the Riches of the Gentiles, how much more shall their fulness, i.e. the time of their Conversion be the encrease and fulness of the same Gentiles. And v. 15. If the casting away of them be the reconciling of the world, what shall the receiving them again be (to the same world) but even as life from the dead. And v. 25. Blindness in part hath happened to the Jews, till the fulness of the Gentiles shall come in. This blindness therefore still continuing upon them, as much as ever, another fulness of the Gentiles is to be expected, when it entirely shall be removed from them, and so all Israel shall be saved. 23. Jerusalem is yet trodden down of the Nations, and the Jews are yet Captives in all Nations, whereas the Captivity, and the treading down of Jerusalem is to be ceased when the times of the Gentiles are fulfilled; according to those words of Christ concerning the destruction of the Jews, They shall fall by the edge of the sword, and shall be carried captives into all nations, and Jerusalem shall be trodden down, till the times of the Gentiles be fulfilled, Luke 21. 24. i.e. till the times when they shall have a plenary Conversion by the coming in of the Jews, and shall no more Lord it over them, as now they do, but serve them, and flow in unto them. And to this purpose let it be noted.

1. That if we consult Ancient Prophecies concerning the vast extent of our Saviour's Kingdom over all Nations, we shall find reason to believe they have not yet had their full accomplishment upon them, for he hath not yet had the utmost parts of the earth for his possession, 2.8. God hath not yet made all People, Nations, and Languages to serve him, and all Dominions to obey him, Dan. 4.7.27. he hath not yet filled the whole earth, or broke in pieces, and consumed all other Kingdoms, Dan. 2.34-35. That seems not yet fully filled which was foretold by Micah, that the Lord should be King over all the earth, 4.4. and by Zachariah, that there should be but one Lord, and his name one, Zach. 14. 9. and by David, that all Kings should fall down before him, and all Nations serve him, that all the ends of the earth should remember and turn to the Lord, and all the kindreds of the Nations worship before him, 4.10. These, and sundry other such like Prophecies there are, which yet were never accomplished according to the full import of them. For as (d) Brerewood observeth, If we divide the known Regions of the World into thirty equal parts, the Christians part is (only) as five, the Mahumetans as fix, the Idolaters as nineteen, wherein we have reason to conclude, that there is yet a time to come, before the Consummation of all things in which our Saviour will yet once more display the victorious Banner of his Cross; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his enemies, and finally, consummated his Victoria.
ries in a glorious Triumph over all the Powers of the Earth, and made all Nations, Tongues, and Languages to serve him.

29. That there is still to be a glorious Conversion of the Moab Nation, as it seems evident from the words of the Apostle here, who speaketh of a time when the partial blindness which then had happened to the Jews, and still continues upon them, should cease, when God would turn away ungodliness from Jacob, and take away (the punishment of) their sins, which yet he hath not done; when not a little Remnant only, as at our Lord's first Advent, but all Israel should be saved; when that Israel whose Minds were then, and still are blinded by the Vail that is upon them, shall have that Vail taken away by their turning to the Lord: But all from thofe Propositions of the Old Testament, which promise to that Nation such Kindness, Favours, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled when the prophets prophesied to blest men with such Blessings as never should be taken from her, and to them Mercy to her, so as never to forfear her more. To this effect are these Expressions, As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wrath with thee, nor rebuke thee, (any more) for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, faith the Lord that hath mercy on thee. Isa. 54. 10. And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, faith the Lord. As for me, this is my Covenant with them, faith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds seed from henceforth and for ever, Isa. 59. 20, 21. I will make thee a eternal Excellency, a joy of many Generations. Violence shall no more be heard in thy Land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy Sun shall no more go down, neither shall thy Moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. 60. 15, 18, 19, 20. Everlasting joy shall be unto thee, and I will make an everlasting Covenant with them, Isa. 61. 7, 8. Thou shalt no more be termed forsaken, neither shalt thy land any more be termed desolate, but thou shalt be called Hephzi-bah, and the Lord Beulah, for the Lord delighteth in thee, and thy land shall be married, Isa. 62. 4, 12. I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying; Isa. 65. 19. For as the new heavens, and new earth, which I will make, shall remain before me, faith the Lord, so shall your seed, and your name remain, Isa. 66. 22. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me, Jer. 32. 39, 40. And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more confounded with hunger in the land, neither bear the shame of the heathen any more, Ezek. 34. 28, 29. And they shall dwell in the land that I have given unto Jacob my servant, where I would have a habitation, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and set my Sanctuary in the midst of them for evermore. My Tabernacle shall be with them; yea, I will be their God, and they shall be my people, Ezek. 37. 25, 26, 27. I have gathered them unto their own land, and have left none of them any more there. Neither shall I hide my face any more from them, Ezek. 39. 28, 29. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, faith the Lord thy God, Amos 9. 15.

Now it seems very evident, that scarcely any of these things can be applied to the Return of the Jews from their Captivity in Babylon. For since that time his Kindness hath departed from them, and his Covenant of peace hath been removed for about 1600 years, Violence hath been heard in their land, wasting and destruction within their borders, and their Land hath been made desolate; the days of wrath, of mourning, and of weeping have been long upon them; their Sun hath been, according to our Lord's Prediction, darkened, and their Moon hath not given her light; their Sanctuary and Tabernacle hath been confounded, and they have been a prey to the Heathen; they have long since ceased to be his People, and is to be their God.

Nor can we reasonably confine these Promises to that little Remnant which believed in the times of the Apostles, for they were never gathered out of all Lands, nor did they inherit the Land for ever, but were haimphed thence, as well as the unbelieving Jews by Hadrian, they can in no propriety of Speech be called the House of Israel, the whole House of
of Israel. Nothing indeed seems more unlikely, then that the time of the Cafting them off, the breaking of the Branches, the leaving them under a Spiritual slumber, the taking the Kingdom from them, and cafting them out into utter darkness, should be the time of the Completion of these glorious Promises; and that this Sense cannot accord with the Discourse of our Apostle here, hath been already shewn.

Nor 3/9, can we apply these Promises to the believing Gentiles; for sure they could not be a prey to the Heathens, or bear their shame, or be the People whom God had led into Captivity, and after gathered into their own Land, and so planted there as never to be plucked up again; the Promise could not be made to them, that they should suck the breasts, and eat the Riches of the Gentiles.

49. I have alreadly shewn from Scripture Prophecies, That after this Conversion the Nations generally shall flow into them, and walk in their light, and so their fulness (which signifies not their Incorporation into another Church, but as the opposite words, their fall, their diminution, their rejection, require, and as the Apostle doth himself interpret it, their reception to the Christian Faith, and so into the Favour of God) shall be the Riches of the Gentiles, and as life from the dead to them; then the Gentiles shall come to their light, and Kings to the brightness of their rising; and Nations that have not known them shall run in unto them, because God hath glorified them. Then, faith God, I will gather all Nations, and Tongues, and they shall come and see my glory, Isa. 55. 5. 8 & 56. 66. 18. 22. Then all Nations shall turn, and fear the Lord truly, faith Tobit, Chap. 13. 10, 11. And this I conceive to be that fulness of the Gentiles of which the Apostle here speaketh.
The Preface to the First Epistle to the Corinthians.

§ 1. That this was an Epistle written by St. Paul the Apostle, as is ascertained, was never doubted in the Church of God but whether this was the first Epistle of St. Paul to the Corinthians, hath been a matter of dispute, because be faith in it, I have written to you in an Epistle, ch. 5, 9, which seems plain to relate to some Epistle formerly by him writ to them: For this faith Pindar Amboeus, was spoken de prateritâ Epistolâ quam ante hanc, quæ prima dicitur, scripturâ. But as I have observed in the Note upon that Verse, No Fathers ever ascribed to St. Paul more than fourteen Epistles, including that to the Hebrews. Eusebius never mentions any third Epistle to the Corinthians, amongst the true, contriverted, or [purous Writings which pass under his Name. No Christian Writer ever cited anything from this supposèd Epistle, all the Greek Scholiasts declare the Apostle speaks in those words not of another, but of this very Epistle, which is insufficient to justify the Verse: I have given of these words, I had written, or was writing in this Epistle. Moreover, his supposèd Epistle to Laodicea is cited as a Book exploded by (a) St. Jerom, his Epistles to Seneca, are in like manner cited by (b) St. Jerom and St. Augustin, the Acts of Paul are cited, and rejected by (c) Origen and Eusebius, but none of them make any mention of more than two Epistles to the Church of Corinth.

§ 2. That this Epistle was written by St. Paul whilst he was at Ephesus, and before he went thence to Macedonia, is clear from the very words of this Epistle: For Chap. i, 8, he saith, 1 will come thither at Ephesus till Pentecost; and adds, v. 19. The Churches of Asia, of which Ephesus was the Metropolis, flattered you; Aquila, and Priscilla flatter you, with the Church which is in their House, now that they dwell at Ephesus, we read Acts 18, 25. That it was writ before he went thence into Macedonia; these words informs us, ch. 16, 5. I will come to you when I pass through Macedonia; for I do pass through Macedonia. It is therefore generally agreed, that it was written in the 57th, or 58th Year of Christ, as Dr. Lightfoot batht. As also may be probably concluded thus: In the 9th Year of Claudius, faith Orosius, in the 10th say others, in the 12th faith Dr. Pearson, the Jews were banished from Rome, and St. Paul coming to Corinth, finds Aquila, and Priscilla, newly come from thence to Corinth, upon that occasion, Acts 18, 2. He stays there a year and an half, v. 11. that is, till the 11th Year of Claudius, at Ephesus three years, Acts 20, 31. and at the close of those three years he writes this Epistle. If then you begin this Banishment of the Jews from Rome, as Valeius doth in the 10th of Claudius, these five years that Paul continued at Corinth and Ephesus will end in the first of Nero, A.D. 55. If with Dr. Pearson, you begin them only at the 12th Year of Claudius, they will end in the third of Nero, A.D. 57.

§ 3. That the Persons to whom it was written, were chiefly Gentiles, is evident from these words, Ye know that ye were Gentiles, carried away to these dumb Idols, even as ye were led, chap. 12, 2. That it was also written to the Jewish Converts then at Corinth, Eftius confederates, because be faith, chap. 10, 1. that all our Fathers were under the Cloud. But 'tis not necessary that should relate to their Fathers according to the Hebra; but only to the preceding Church of God called before them out of Egypt, and partaking of like privileges with them: For the Apostle declares, that not they who are the Children of the Hebra are counted for the Seed, but they who are the

Children of the Promise, Rom. 9. 8. And that the Promise belonged not only to the Seed according to the Law, but according to the faith of Abraham, who is the father of us all, Rom. 4. 16. See Gal. 3. 14, 19. &c. 4. 28.

§ 4. The occasions of writing this Epistle we may best learn from the Ancients, and from the Epistle itself.

First, the Ancients do inform us of this City, that it was full of (d) Rhetoricians and Philosophers, and that they gave occasion to most of those Mischarges which the Apostle reprehends in this Epistle.

2ly. That there were (e) Judaisers crept in among them who magnified themselves, and debated the Apostle as a great Boaster, but of little worth, filling him an Apostate from the Law, and commending the observation of it to them.

3ly. They add, That the City of Corinth was very (f) rich, and that some of them chose themselves Teachers out of the rich, as being most able to support them, as others did out of the Philosophers, as being most able to teach them more than the Apostle could do.

4ly. They say that the Corinthians sent questions to St. Paul (g) concerning Marriage and Virginity, by Stephanus, Fortunatus and Achicus, by whom the Apostle more fully was informed of the state of their Church and therefore sent this Answer to them concerning those several Heads.

And lastly to these things mention'd by the Ancients, we find 1. That the Apostle sends the latter part of the first Chapter, from v. 20. to the end, in showing the vanity of the Wisdom which the Philosophers pretended to, in comparison to the Wisdom discovered by the Gospel, preach'd by the Apostles. And Chapter the second, he shews the impossibility of knowing, or attesting to the things delivered by the Gospel, by those who depend on Philosophy, and Human Reason, rejected what was taught purely by Revelation, and consequently the necessity of admitting that Revelation of the Spirit they challenged to themselves, that the Doctrines of the Gospel might be made known to the world. And against both the Rhetoricians and Philosophers, he shews the necessity of Preaching the Gospel, not in the words of Human Wisdom, Chap. 1. 17, 18, 19. Chap. 2. 1. Chap. 3. 18, 19, 20. Chap. 4. 20.

2ly. Because on the account of those Philosophers and Rhetoricians, as well as of the Judaisers, they broke out into Parties, and contentions, he minds them of those Factions, beseeching them carefully to avoid them, Chap. 1. attending to the dividing of Christ's Body, v. 13. and as indications that they were yet Carnal, 1 Cor. 3. 4. purifying this under his own name, and that of Apollo, through the whole third Chapter, shewing that they ought not to glory in Men, or be puffed up for one against another, whatever were their Gifts, or Elocution, but give the glory of their Labours unto God alone. See Chap. 4. 8.

3ly. Because they were accused to us of Cephas, seem to be those Judaisers who looked on the Apostle as an unfaithful in his Office for rejecting Circumcision, and the Law. He declares that he found no occasion thus to charge himself, nor was he much concerned for their Censures of him in that kind, Chap. 4. 4, 5. shewing by his Sufferings, how great an Evidence he had given of his Fidelity in the discharge of his Office, from v. 9. to the 14th, and that he had begotten them to that Faith in which they ought to stand, and follow his Example, from v. 14. to the 17th. And because he, having sent Timothy to them, they imagined he either burn't not, or would not come to them himself, he declares he would both come, and use his Apostolical Authority among them, and try the power of them who were the more puffed up against him by reason of their Human Wisdom.

4ly. Because one of these Eloquent Persons had been guilty of a very heinous Crime, he commands them to punish him by removing him from their Society, and delivering him up to Satan. And

5ly. Because, being rich and wealthy chap. 4. 8. they were unwilling to part with their Wealth, and therefore went to Law, for preservation of it, before Heathen Judges, to the

Scandal
The Preface to the first Epistle

Scandal of Christianity, He reprehends this Vice in them, chap. 6. from v. 1. to the 10th. And having said all this by way of Preface, he begins, chap. 7. to return his Answer to the Questions they had sent unto him.

§ 5. There is one further Observation useful, and worthy to be pondered by the licentious Persons of our Age, That because Fornication and Lasciviousness were Vices to which the Heathens were generally addicted; and their Philosophers, and perhaps some Hereticks, and the Nicholaitans, which were amongst them, maintain'd this Vice, being indifferent, therefore the Apostle, both in the Epistles to the Corinthians, and to other Churches, is very copious in dwelling the destructive nature of this Sin. It is to be observed that Corinth was above all other Cities, even to a Proverb, infamous for Fornication and Lasciviousness, so that Κοιζία γονων, a Corinthian Woman is in the Language of the Ancients, a whoreson Woman, according to the Proverb. Κοιζία γονων ἐπικαλεσθαι (n.) or Corinthia videtis corpore quatum fæutura. And Κοιζία γονων in scortationibus indulgere, ἡθορεῖ, ἁπλοῦσθαι, Phot. Theol. There was, faith (i) Strabo, in it a Temple dedicated to Venus, which ῥαγὴ γονων inculcit turpis. These Vices reign'd also in Galatia, the Worpshipers of the Mother of the Gods: In Ephesus, (See Note on Eph. 5. 5.) Thefalconica, Crete. (Athenaeus l. 12. p. 537. A. 538. C) and generally in all Heathen Nations. Hence the Apostle is so frequent, and expresses in his condemning this Vice.

1. As a Sin contrary to Nature, as being against our own Body, 1 Cor. 6. 18. A Sin of unrighteousness, which God gave them up for their Idolatry, Rom. 1. 28. and a Sin, which they who committed, were were given up to a reproachful mind, and knew they did things worthy of death, v. 29. 32. A Sin contrary to the Moral Law, or to the Law of Nature; for he declares that Law was given for the condemning Fornicators, 1 Tim. 1. 9. 10. As a Sin contrary to the Christian Faith, and inconsistent with it. Know ye not, faith be, 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! 1 Cor. 6. 15. And again, But Fornication, and all uncleanness, let it not be once named among you, as becometh Saints, Ep. 5. 3. For God hath not called us to uncleanness, but unto Holiness. He therefore that defileth this his Call, defileth not Man but God, who also hath given us his Spirit, 1 Thess. 4. 7. 8. Hence he declares it to be contrary to the sound Doctrine of the Gospel.

1 Tim. 1. 10. 11. and forbids Christians to eat with any Brother who is a Fornicator, 1 Cor. 5. 11.

3.1. As being a Sin which will exclude the Fornicator from the Kingdom of God. Be not deceived, faith be, no Fornicator shall inherit the Kingdom of God, Gal. 6. 10. 11. To the Galatians he speaks thus, The works of the flesh are manifest, Adultery, Fornication, uncleanness, Lasciviousness, of which I tell you again, that they who do such things, shall not inherit the Kingdom of God, Gal. 5. 19. 20. 21. To the Ephesians thus, This know ye, that no Fornicator, or unclean Person, hath any Inheritance in the Kingdom of Christ, or of God, Psa. 5. 5. They, faith St. John, shall be excluded from the New Jerusalem, Rev. 22. 15.

4.1. As that which will afflictively expose them to the wrath of God. For thus he speaks to the Colossians: Mortifie your earthly Members, Fornication, uncleanness, for which things came the wrath of God upon the Children of Disobedience, Col. 3. 5. 6. To the Ephesians thus, Be not deceived with vain words, for because of these things come the wrath of God upon the Children of Disobedience, Eph. 5. 5.

5.1. As that which will subject them to eternal Punishments. For Whoremongers and Adulterers weep: 1 Thess. 4. God will judge them to Condemnation, Hebr. 10. 14. The portion of the Whoremonger shall be assigned him in the Lake that burns with Fire and Brimstone, Rev. 21. 8.

§ 6. And this is all that the first intended by way of Preface to this Epistle. But finding that the Doctrine of the Resurrection of the same Body which dieth, is now rather questioned, or thought unnecessary to be believed, though anciently the very Heathens looked upon it as a Fundamental Doctrine of Christianity, and the Ground of their most raised Hopes: And upon this account they burnt the very Bones of Christian Martyrs, and reduced them to Ashes, and then threw the Ashes into the River Rhodas, for a story that so they might defeat the (k) house of a Resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of Torments for their Religion, which sure had been a vain attempt, had not the Christian Doctrine promised, as the Foundation of their Hopes, the Resurrection of the same Body thus consumed, but only of some other Body in its stead; And seeing the fiftteenth Chapter of this Epistle is the Seat of that Controversie, I shall therefore endeavour briefly to evince two things:

1. That it was certainly the received Doctrine of the Prophets of the Christian Faith.

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(i) L. B. p. 378. D.
(k) In de Vitr. instaurat. (n.) 1a. vid. in Timotheum, Hierspr., tit. 1o, p. 161.

2. That...
to the CORINTHIANS. 105

2. That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of Christian Faith. And
1. That it was certainly the ancient and received Doctrine of the Orthodox Professors of the Christian Faith, is evident.

From the second Epistle of (1) Clemens Romanus, part in the fifth Century: For there be doth expressly caution Christians against the denial of this Article in these words, Let none of you fancy that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to Judgment, and in this very flesh shall you receive your reward. And in his first Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites these words from Job, chap. 19. 25, 26. 

"As thou knowest, O son of man, to raise up all flesh of all Mankind." (n) Tertullian in the third Century, producing the Christians Creed as the Rule of Faith, which came from Christ, and was by his Companions banded down to the Church, the Institution of Christ, which all Nations ought to believe, makes this one Article of it. That Christ will come to judge the quick and dead, and raise up all flesh of all Mankind, producing the Resurrection of the Body, as the Aquillean Symbol hath it, hujus Christi, of this flesh, Or as older Christian writers have it, if their Bodies hath been received in all Christian Churches. And they have been condemned at Herecites from the beginning of the second Century, who denied (o) that, 

"the Resurrection of the flesh, & carnis (p) filament, & regenerationem ejus, dicentes non enim capacem esse incorruptibilitatis, the life and production of the flesh, saying, it was incapable of incorruption: As did the (q) Valentinians, the Basilidians, and the Marcionites, say the Fathers."

§ 7. I proceed secondly to show that this Doctrine of the Primitive Christians is truly grounded on the Scriptures, and therefore ought to be received, and owned as an Article of Christian Faith. This I prove

1. From all these places which speak of the Resurrection of the Body, these places I shall produce, for their sakes who do not remember in any place of the New Testament, any such expression as the Resurrection of the Body, e.g. He that raiseth Jesus from the dead, (s) shall also make alive your Mortal Bodies, Rom. 8. 11. that is, He shall raise them from the dead, for that Jesus hath quickened and raised up, and with what kind of Bodies do they come forth of the grave, 1 Cor. 15. 35. So v. 44. It is shown a Natural Body, it is raised 

"omnia quinam a Spiritual Body. And still more evidently, v. 44. This corruptible (Bo) dy must put on incorruption, and this mortal (Body) must put on incorruption, v. 53. So when this corruptible (Body) shall have put on incorruption, and this mortal (Body) put on incormortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. If any one likes not my addition of 'soma' to the Pro- noun, and Adjective, four times here mentioned, I desire him to find out, if he can, another Substantive, if he cannot be must confess the Resurrection of the Body is here mentioned four times for the Apostle argues thus. The dead shall be raised up, v. 38, for this, corruptible (Body) must put on incorruption, and when this is done, then Death, which only happeneth to this corruptible mortal Body shall be swallowed up in victory.

It is said, That 'soma' is used by the Jews with attention this Discourse of St. Paul, where be speaks of the Resurrection, will see that he plainly distinguishes between the Dead, that shall be raised, and the Bodies of the Dead, for it is 

"resuscitabit, a which are the Nomina- cias to ζωην, ξοιασυνωνυμων, ξοιασυνωνυμων, ξοιασυνωνυμων, all a-long, and not ζωην, Bodies, which one may in reason think would come where other have been expressed, if all this had been said to propse it as an Article of Faith, that the same Bodies shall be raised. The same manner of speaking the Spirit of God observes all through the N. Testament, where it is said, raise the dead, quicken, or make alive the dead, the resurrection of the dead, 1 Cor. 15. 12. Math. 22. 23, 32. 2 Cor. 1. 9. 1 Thess. 4. 18.

(1) {Kol} μαρκρος τα υμα και το υμα και ο υμα και ο υμα αυτα τοιατες—κα αυτα τοιατες υμα με την αληθεια αυτα τοιατες με την αληθεια αυτα—

(2) {Kol} μαρκρος τα υμα και το υμα και ο υμα και ο υμα αυτα τοιατες—κα αυτα τοιατες με την αληθεια αυτα τοιατες με την αληθεια αυτα—

(3) {Kol} μαρκρος τα υμα και το υμα και ο υμα και ο υμα αυτα τοιατες—κα αυτα τοιατες με την αληθεια αυτα τοιατες με την αληθεια αυτα—

(4) Tert. in Dial. cum Thym. p. 327 B.

(5) {P} s. 

Answer.
The Preface to the first Epistle

Answer. I hope the influences produced already are sufficient to confute this observation. I shall therefore go on further to observe, and prove, that the Resurrection of the Dead is by the Apostle and with plain relation to the Bodies of the Dead, so that he even proves the Resurrection of the Dead, because the Body is raised, and so doth not plainly difficulties be twixt the dead that shall be raised, and the bodies of the dead. This is evident enough from what I have observed already, that the Apostle proves it of itself, the dead shall be raised, because the corruptible Body must put on incorruption &c. But it is still more evident from these words, so is also διδομεν των ζησεως, the resurrection of the dead, for it is foun in corruption, it is raised in incorruption, v.42,43. Where I desire to know, what is the Nominaive Cafe to ἡμικρίνης, it is raised, yet three times here? If it be δύναμις, Body, I have sufficiently confuted this Criticism: if it be not, why doth the Apostle so exposit it in the immediate ensuing words. It is foun a Natural Body, ἡμικρίνης ὁμοιομολογον, it is raised a Spiritual Body.

I add that this appears almost from all the places cited, that the of the and the of the dead, and the all dying, hath relation to the Body only, which being that alone which is by death bereft of life, must be that any which, in propriety of speech, is said to die. Thus when 'said, 'These very words urged: for the resurrection of the same body, but thus, will to the resurrection of Life, but they that have done evil, to the resurrection of condemnation. And is then added, Would not a well meaning Searcher be apt to think, that if the thing here intended by our Saviour were to teach, and propound it as an Article of faith, necessary to be believed by every one, that the same falo of the dead should be raised, the words should rather have been ἡμικρίνης ἐν τῷ ζησιμω, i.e. all the bodies that are in the Graves, rather then all who are in the Graves, which must denote Perseus, and not precisely Bodies.

To this I answer, (s.t.) that the words of the of the, that call that are in the Graves, and of the, of the, all the bodies that are in the graves, are plainly words of the same import. For what is laid down in the Graves or Sepulchres, is it not ομοιομολογον, the bodies of them that sleep only? Matth. 27,52. And must it not then be these Bodies that come forth of them? May we not discern in the passage now cited, how the Holy Ghost proclams immediately from the Bodies of the Saints that slept, to these Perseus, saying, the Bodies of the Saints that sleep arose, and coming out of their Graves after this Resurrection, went into the Holy City, and appeared unto many, v.53.

(2.) When God said to Adam, what was also true of his servity, in fowThai shalt thou eat thy bread until thou return to the ground, for out of it waft thou taken; for dust thou art and unto dust shalt thou return, Gen.3,19. And the Priest of man in general, His breath (or spirit) goeth forth, he returneth to his Earth, Piel. 146,5. Will any one be tempted from these personal demonstrative Pronouns thou, and he, to say that these words must denote the Perseus, and not precisely the Bodies of Men? and thence infer that the whole Perseus of Adam was taken out of the Earth, and was but dust, and that the whole Perseus of Men returneth to his Earth; if not why is it argued that the like Pronoun δυναμις, they must here denote Perseus, and not precisely Bodies? Are we not told that the word Perseus stands for a thinking, intelligent Being that has Reason and Reflection, and can consider it false as it is felt? And can they who are in their graves do this? If so, surely they are not dead in them, but buried alive. If they cannot, why must these words δυναμις denote Perseus?

But it is said, That according to this interpretation of these words of our Saviour, no other Sub stance being raised but what bears his voice, and no other Substance bearing his voice, but what being called, comes out of the grave, and no other Substance coming out of the grave, but what was in the grave, any one must conclude that the Soul, unless it be in the grave, will make no part of the Perseus that is raised.

Answer. To this I answer, That anyone may reasonably hence conclude, that the Soul makes no raised part of him that is raised, or that it is not called, or raised out of the grave, as the Body is, but by what Logick can we hence conclude it makes no part of the raised Perseus? For instance, We profess in our Creed to believe that Jesus Christ died, and rose again, i.e. from the grave, and with St. Peter, This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it, Acts 2,32.

Now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it, shall we hence infer, that the Soul of the Lord Jesus, or his Spirit, (which he commended into his Father's bands, and which went to Paradise,) unless it died and was in the grave, could not make no part of the Perseus which was dead, and was raised from the dead, and out of the grave? When our Lord says, v.25,29. They that were in the graves shall come forth to the Resurrection of Life, and v.54, the dead shall live. But what came again but that which men dead? What can have a Resurrection to Life, but that which had no Life, and was not that the Body only? Yes, are not these things said in pursuance
purposum of what went before, As the Father raiseth up the dead, and quickeneth (or gives life) to them, even so the Son quickeneth whom he will. Now what can be raised from the dead, but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead, and quickening them, import only the raising and quickening of the body, although this be performed completely by the Union of the Soul to the raised body.

41. That in our Saviour’s Discourse against the Sadducees, ἡ ψυχὴν ὁμοιότατα ὑπενιστήσατο τοῦ θανατοῦ, they can die no more, which can be only spoken of that body which died before.

36. We read of God the Creator of the world, quickening the dead, Rom. 4:14. Now what doth he quicken, but what was dead? what doth he give life to, but that which ceased to have life, that is, the body?

40. St. Paul faith, We had in our selves the Sentence of Death, that we might not trust in our selves, but in God, ως ἐν τῷ ἰδίῳ αὐτοῖς, who raiseth the dead, 2 Cor. 1:9. Now what was this Sentence of Death? Did St. Paul, and his Christian Companions, believe the whole man should be killed by their Persecutors? or, as their Lord had taught them, that they could kill the body, but could not kill the Soul, Matt. 10:26. Doth not that which perisheth, or was corrupted, pass only the body, but the soul also, our off-spring, 2 Cor. 5:15. As far as the sentence to the inward Man? that whist they lived they were at home in the body, and that at death they did rise again in the body, dwell out of the body, 2 Cor. 5:6, 8. or as to the Soul, were absent from it? And must not then the Sentence of Death they had in themselves, be only that their bodies might die by the bands of Persecutors that their outward man might perish by them? And must not then their trust in God that raiseth the dead, relate to his raising their dead bodies?

35. The dead in Christ that shall be raised, 1 Thess. 4:16. are they that sleep, υπὸ τοῦ θανατοῦ, that is, that sleep in the dust, Dan. 12:2. now is it not in σώματα, the bodies of the Saints that thus sleep, Matt. 27:52, and must not then the Apostle speak of them only? Is not this spoken to comfort the Thessalonians concerning them that were asleep, υπὸ τοῦ θανατοῦ, and were they troubled for the fate of them that slept in Jesus? v.14. or doth the Apostle say anything to comfort them, but that which relates to the body only? And will it not hence follow, that what be there faith touching the Resurrection of the dead, concerneth their dead bodies only? Thus have I shewed that all the places here cited, as speaking of the Resurrection of the dead, refer to the Resurrection of their bodies.

§ 8. But further, had not the Scripture so expressly spoken of raising our Mortal Bodies, of raising that a Spiritual Body which was a new Natural Body, and proved the dead shall be raised, because this corruptible shall put on incorruption, and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this Article might be established from other passages of Scripture, speaking the same thing in effect, as v. e. g. 11. Who we have the first fruits of the Spiritgroan within our selves, expecting the Son of Righteousness, even the Redemption of our Body, Rom. 8:23. Now what is this Redemption of our Body, but the deliverance of it from the Bondage of Corruption? v.21. What did they groan for? that the Spirit of the faine Apostle, that Mortality might be swallowed up of Life, 2 Cor. 5:4, 5. which only is to be done when this Mortal Body shall put on Immortality,记者从 the faine Apostle; this therefore was to be done to accomplish the redemption of the Body spoken of and is not then the redemption, and the resurrection of the body in effect the same?

2. We expect that Saviour, the Lord Jesus Christ from Heaven, who shall change us, χαριτος τοῦ Θεοῦ, our vile Body into the likeness of his glorious Body, Phil. 3:20, 21. The body therefore to be changed is σώματι κατὰ τὸ οὐρανιόν our Body, the body of our humiliation, so filled as Methodius faith, because mortuum in corpore dolens, 'tis humbled and made mortal by the fall; or as Irenaeus, ἡ ψυχὴ in humilior, ev. semper in terram, 'tis humbled by falling into the earth. This body is to be thus changed when our Lord cometh down from Heaven, that is, at the resurrection of it, for the Lord shall descend from Heaven, and the dead in Christ shall rise first, 1 Thess. 4:16. Is it not therefore manifested from these words, that our vile mortal bodies, fallen into the earth, or laid in it, shall be raised, and by, or at the Resurrection, shall be changed into the likeness of Christ's glorious body?

Now hence I argue for the Resurrection of the same body then; If the Scripture teacheth that there shall be a quickening by raising up our mortal bodies, a Redemption, by the Resurrection of our bodies, a changing of our bodies at, and by the Resurrection, into the likeness of Christ's glorious body. It seems sufficiently to say, there shall be a Resurrection of the same body which before was mortal, and a change by it of the same body which was vile, or humbled; and a Redemption by it from corruption of the same body which was formerly in bondage to corruption; for all this must be said.
The Preface to the first Epistle

said of the: same Body, or not of the same Body, if of the same Body, then the same Body must be raised, if not of the same Body, then of another and born then is it said of our Body? How are these other Bodies, οὐδὲν ἡμῖν ἄνθρωπον, your mortal Bodies, Rom. 8.11. the Redemption of them, the Redemption, οὗ ἐγνώκετο, the change of them, the change, οὗ ἐγνώκετο, of our mortal vile Bodies.

2ly, When the Apostle faith, (s) This corruptible, this mortal Body, does mean this Body of ours, or does not? If he does mean this mortal, corruptible Body of ours, then he afferts of that, that it shall be raised immortal and incorruptible, if he does not mean of ours, be must mean of some other Body than ours, and how then is that raised a Spiritual Body, which was foun a natural Body? how doth this mortal put on immortality? how are we concerned in the Resurrection of another Body? or what assurance doth it give us, that we shall rise from the dead, seeing when any of us depart this life, it is our Body that dies, and not ourselves? Tea, why then dost thou, the dead shall rise, and we, that are living, shall be changed? we shall all be changed, i.e. our vile Bodies shall be changed into the like-nets of Christ's glorious Body, our mortal Bodies into immortal, our natural Bodies shall be changed by being raised spiritual Bodies. Let any man try his utmost skill and see if he can find any Nominativo Case to explain, it is foun, used here four times, but ours, Body, or understand (s) of any other Body than ours, seeing then the same word is the Nominativo Case (s) in Greek, it is raised, which was so to understand, it is foun, the Apostle must be supposed to say, this Body of ours is raised in incorruption. § 9. Argument 2. To proceed to other Scriptures of like import: All that are in their Graves shall come forth, faith Christ, and perish, they shall come out of the Graves in which they were, John 5. 28, 29. Shall they come forth with the same Body which were laid in the grave, or with another? If with another, then the same Body must be raised, if with another, how come these Graves to be called their Graves, and how are the dead, and that they are in the grave, raised out of them, and not another?
the essential parts of an individual man, his body and his soul. So to be born again, or born from the dead, implies the restitution, and re-union of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that the same persons shall be raised, yea, that there can be nothing plainer than that in the Scripture it is revealed, that the same persons shall be raised, and appear before the Judgment Seat of Christ, to answer for what they have done in the body; and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was no part of him, it follows, that if the same persons be raised from the dead, that of them which was dead, or their own bodies must be raised, and so the meaning of the Scripture, when it saith, the same persons shall be raised, must be that; that their bodies, separated from their souls by death, shall be raised from the dead. However, by saying that the Resurrection is only that which died, or was corrupted, it appears that I, with the Ancients only affirm the Resurrection of that body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before, and so the Scripture forces me to speak, when it saith the Resurrection, the quickening the dead; the vivification of our mortal bodies; the raising of those bodies which were lown in corruption; the coming forth of them which were in their graves; the awakening them that sleep in the dust of the Earth; and faith that them the Sea, Death, and Hades shall give up their dead, allowing a Resurrection only to them that shall then be dead, and saying only of them that shall be raised; and therefore they shall be changed. And if this only be the true sense of the Scripture in this matter, and this only the Resurrection there intended, it cannot be concerned in the least in what the Philosophers say touching the change the body undergoes whilence living, though I am far from thinking, that to the raising of the same bodies, it can be requisite that these bodies should be made up wholly of the same Particles which were once vitally united to their Souls in their former Life, without the mixture of any other Particles of Matter, for were this necessary to the same living body, we could not have the same bodies for a day, and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body, the same with that which died.

That which here seems to me of greatest moment to be considered, is this, that the dead, being raised that they may be judged according to their works, Rev. 20, 12, and that every one may receive according to the things done by the body, as the instrument of the soul, is only requisite that the dying body, which is to be raised to the Resurrection of Condimation, should be then united to a soul sentenced hereafter to Condimation for the evils done whilence in the body, and by the body as its instrument, and not repented of, and reformed before its separation from the body. And that the body should be raised to the Resurrection of Life, is only requisite that some time or other before its death it should have been united to a soul that truly repented of all its past sins, and did from thence forward do that which was lawful and right, whilence they were thus united; Now seeing this is the state of all bodies which arise to the Resurrection of Life, or of Condimation, it is only necessary to this last Resurrection, that it should be the raising the bodies of men dying in their sins, as in my Hypothesis it is, and that the bodies raised to the Resurrection of Life, should be the bodies of men dying in the favour of God; its therefore only necessary their dying Bodies should arise. And now the argument arising from these Scriptures, which teach that there shall be a Resurrection of the Dead, and so of their dead bodies, that every one may receive according to what he hath done in or by the body, will run thus:

Either the body is to be raised, and re-united to the soul, to receive rewards or punishments with it, or to be the instrument by which the soul shall be rewarded, or punished, or it is not, if not to any of these ends, why is it raised at all? Why do good men, by the direction of the Holy Spirit, expect the Resurrection of the body? or why is it proposed as their great encouragement to be fidelified, immovable, always abounding in the fear of the Lord, 1 Cor. 15, 58, 1 Thes. 4, 13, and as a comfort to them that mourn for the dead? Why are the wicked not gathered together into Gehenna of fire, or laid to go away after the Resurrection into Eternal Punishment? Matth. 25, 41, 46. Or why doth our Saviour require us not to fear them who can kill the body, but can do no more, in comparison of him who can destroy both soul and body in Hell fire, Matth. 10, 28, and say that 'tis better one of thy members perishes, then that thy whole body should be cast into Hell fire, Matth. 5, 29, 30. If it be to be raised for these ends, 'tis necessary the same body should be raised which perished with, or was the instrument of the soul in doing good or evil, it being absurd to think that one body should sin, another should be punished for it, or that one body should suffer, another should be crowned for it. And, for anything I can discern, to the contrary, we might as well appear before Christ's Judgment Seat without any body at all, as without that which we deposited. Let it now be remembered, that the body in which the impenitent is to suffer, is only the same body which was laid down in the grave, and
The Preface to the first Epistle

And then the arguments usually offered to insinuate the forger in his own body, or in the same body in which he sinned, will be almost as strong to excite a murderer from suffering in his body for a murderer committed twenty years ago, as to the purposes they are used in this case. Nay, I doubt not with nothing laid in this affair, which does not prove as strongly that the body of our Blessed Lord, born of the Virgin Mary, after he had sucked and digested that milk into Chyle, was not the same body which was born of the Virgin, as not having all the same individual Particles, and that when he grew in stature, he grew into another body, and so into a body which came not from the loins of Abraham, and was not of the Seed of David according to the flesh, and that when the Jews destroyed his body, they destroyed not that body of which he spake, when he said, destroy this body, because the body they destroyed was by perspiration left, and by nourishing gained many particles.

V. I come now to answer the Objections against this Article, viz. The Appellation the Apostle beffons on him that enters into this Enquiry. Whether the dead shall have the very same bodies, or no, seems not much to encourage him in that Enquiry, nor will be, by the remainder of St. Paul's answer, and the determination of the Apostle to be much in favour of the very same body, unless the being told that the body risen is not the body that shall be, that the body raised is as different from that which was laid down as the flesh of a Man is from the flesh of Beasts, Filhers and Birds, or as the Sun, Moon, and Stars are different from one another: or as different as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body, and lastly as a body that is flesh and blood, is from a body that is not flesh and blood; for flesh and blood cannot say St. Paul in this very place, inherit the Kingdom of God; unless, I say, all this which is contained in St. Paul's words, can be supposed to be the way to deliver this as an Article of Faith, which is required to be believed of everyone. Now to this I answer, 11, That it seems to me a great mistake, to say the Apostle in that Appellation thou Fool reflectes upon him that enquires, whether the same body which was dead should be raised, or no. He had already entirely dispute'd that question against those Philosophers, who said, there is no Resurrection, n. 12. and that the Resurrection of the body was a thing impossible. v. 35. he begins the enquiry, not about the truth of the Resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of (y) Philosophers, who equally, with what kind of bodies, or with what qualified bodies do they come, for they conceiving that the body was the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it, they therefore judged it an unjust, and an unworthy thing for God to raise these bodies to be united to the souls of good Men; and therefore Celsus faith the hope of the resurrection of the flesh is the hope of worms, a filthy, and abominable thing, and a thing which God neither will, nor can do. See all this proved from their own words in the Note upon this Verse. Now to this Objection the Apostle returns a full and satisfactory Answer, shewing the happy change which will then pass upon the raised body, and the excellent qualities it shall then have, and which were waiting to it when it was on earth.

31. When the Apostle alls, v. 37. That which thou fostw, (when thou fostw it, is) not that body which shall be, (again produced,) but bare (or naked) grain, it is evident he speaks th there, not of the body of man, but of the body of wheat, or of some other grain, and is there still pursuing the same question, With what kind of bodies do they come? Answering, as it was common with the Jews to do, by this very Similitude to a like question among them, viz. (a) Whether the Body should arise naked, or clothed upon and therefore faith, thou fostw not the body which shall be, v. i.e. a body clothed with a sheaf, as in Pent, Beaus, and Lentils, or with an Hall, or Chaff, as in Wheat, Barley, but youwise naked, Grain, whereas God raises it up clothed, and faith be, will it be with our bodies at the Resurrection, they will not be raised younaked, but clothed upon, for this corruptible Body must put on incorruption, 2 Cor. 5. 2, 3, 4. this being then the whole intendment of this Similitude, it ought not to be urged any further.

31. The name is evidently the Apostle's purpose in the following verses, which in verse run thus,

Ver. 39. (And as) all flesh is not the same name (manner or kind of) flesh, but there is one kind of flesh of men, another (kind of) flesh of Beasts, another of Filhers, and another of Birds.

Ver. 40. (And as there is a like difference in the qualities of bodies, for there are also celestial bodies, and bodies terrestrial; but the
to the C O R I N T H I A N S

III

glory of the Celestial is one, and the glory of the Terrestrial is another.

Ver. 41. (And as in the Celestial Bodies) there is one glory of the Sun, and another of the Moon, and another of the Stars (among themselves) for one Star differeth from another Star in glory.

Ver. 42. So also is (it is as to) the Resurrection of the Dead (the Body raised being in qualities much different from that Body we now have, for) it is fown in corruption, frail, mortal, subject to putrefaction; it is raised in incorruption, new. Now from the words thus paraphrased, let it be noted,

11. That the Apostle saith not, That the Body raised is as different from that which is laid down, as the Fleth of Man is from the Fleth of Beasts, Fishes, and Birds, or as the Sun, Moon, and Stars are different from one another, but only as the Fleth of Man differs in qualities from that of Beasts, Fishes, and Birds, and as the Sun, Moon, and Stars differ in qualities from one another, so do our raised Bodies differ in quality from those earthly Bodies we at present have, as is evident from the ensuing words, in which he mentions this difference between them in qualities. Note

12. That in the influences of Fleth of Man and Beasts, and of Celestial and Terrestrial Bodies, and of Celestial Bodies among themselves here used by the Apostle, there is not only a difference as to qualities, but also as to the subject matter, that being in them only specifically, but not numerically the same, whereas it is not so as to our Bodies fown and raised, they differing only as to the qualities from the Body fown, but not so as to the subject matter, it being this corruptible Body which must put on incorruption. As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miserable, infer a difference in Substance, because the subject of these qualities is not the same, but when the same Soul becomes virtuous, and learned, and this new Ornament of Grace and Knowledge, and even its advancement to a state of perfect Happiness and Glory, makes it not cease to be the same Soul still, so is it here as to the difference of glorious qualities the raised Body hath above the Body fown. I therefore

13. Grant that the raised Body is as different from the earthly Body we at present have as a corruptible, weak, natural, moral Body is from an incorruptible, powerful, spiritual, immortal Body; but then the subject of these different qualities being still the same, this difference bindeth not its being the same Body still, since otherwise Christ's Body being also raised an incorruptible, powerful, immortal Body, could not be the same with that in which it suffered, and if His Body is still the same that suffered and was raised from the dead, then a like change of our vile Bodies will not hinder their being still the same.

But it is still objected, That the Body raised is as different from the Bodies we at present have, and lay down in the Grave, as a Body that is fleth and blood, is from a Body that is not fleth and blood, for fleth and blood, faith St. Paul, cannot inherit the Kingdom of God. Answ. To this I answer (14.) ab absurdo, that if even this binder the Body raised from being the same Body, our Saviour cannot now have the same Body with that which the suffered, or which was raised from the dead, for doublets he is entered into, and doth inherit the Kingdom of God, if therefore fleth and blood cannot inherit the Kingdom of God, and the Body which hath not fleth and blood cannot be the same Body with that which hath fleth and blood, our Saviour's glorified Body cannot be the same Body which was raised from the dead, or in which he suffered.

14. I answer, That fleth and blood doth in the Scripture language denote the weakness, and the frailty of that which is compounded of them, as when we speak, we write not with fleth and blood, i.e. weak, frail men, Eph. 5:12. See Matt. 16:17. Gal. 1:16. Hebr. 2:4. 11. Excl. 1:18. And thus it is true that fleth and blood, that is, such weak, frail bodies, as they are, wherein consist fleth and blood, unchanged into incorruptible Bodies, or unloathed upon with their Celestial Bodies, which will keep them from mortality, or a possibility of corruption, v. 48. 49. 2 Cor. 1:13. cannot inherit the Kingdom of God, and therefore the Apostle adds, That this mortal must put on immortality, this corruptible put on incorruption, and so it shall be changed, as to its qualities, but then I have hitherto, that this change from mortal and corruptible, to an immortal and incorruptible Body, bindeth not its being still the same Body, that in the same Substance as it was before.

15. I think it is evident from the Apostle's words, that the Bodies of good men then living, shall have the same qualities with the Bodies of them who are raised from the dead, for they also shall inherit the Kingdom of God, they shall have spiritual, powerful, immortal Bodies, their Bodies, faith be, shall be changed, for this corruptible must put on incorruption, and yet can it be thought that this change shall amount to the deprivation of that Body they then had, and the production of another Body, as it must do, if they cease to have the same Body which they had before this change? If it do not, it is hence evident that the Body may be still the same Body, notwithstanding the great change which shall then take upon it. In a word, what the Apostle saith here evidently concerns only the Bodies of good Men, and fo gives us no cause to think the Bodies of the wicked shall be changed at all, and if the wicked shall be raised with the same Bodies to the Resurrection of the Condemnation, why not the good with the same Bodies to the Resurrection of Life? A
A Paraphrase with Annotations on the First Epistle to the Corinthians.

Chapter I.

Verse 1. Paul called to be an Apostle, or the called Apostle, of Jesus Christ, through the will of God, and Sosthenes our brother.

2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, or the Saints called, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

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

4. I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ.

5. That in every thing ye are enriched by him, and in all utterance of tongues, and in all knowledge, of Divine Mysteries, or in the Gift of Prophecy, 1 Cor. 14.

6. Even as the testimony of Christ was confirmed in you, or established among you.

7. So that ye come behind, the other Churches, in no gift, waiting for the coming or Revelation, of our Lord Jesus Christ.

8. Who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

9. For God is faithful, by whom ye were called to the fellowship or community of his Son Jesus Christ our Lord; i.e. that God by whom you are called, is faithful to perform his part in preserving you blameless to that day, or to confer upon you the promised inheritance.

10. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, owning and teaching the same Doctrine which you have received, 1 Cor. 11, 2, 8, 15. 1. Rom. 15. 17. In love and unity, and that there be no divisions or Schisms among you, but that ye be perfectly joined together in the same mind, and in the same judgment, in the same belief, and in the same kind affections, one towards another.

11. For it hath been declared to me of you, my brethren, by them that are of the house of Coe, that there are contentions among you.

12. Now this, I say, or mean, by charging you with these Contentions, that every one of you faith, one of Paul, and another of Apollo, and a third of Cephas, and a fourth 1 of Christ.

13. Why do not all say the same thing? viz. I am of Christ, Chap. 3, 23. Is Christ divided? were it not Christ that sent, and enabled Paul; another that sent Peter, to preach the Gospel to you? Is not one and the same Christ preached to you by us all? or is his
Chap. I. the First Epistle to the Corinthians.

his body divided? 2 Cor. 11. 4.] was Paul [or any other, but Christ Jesus] crucified for you? [that you should be baptized into their death, as Christians are into the death of Christ.] or were you baptized in the name of Paul? [so as to be called the Disciples of Paul.]

14. I thank God, [whose Providence so ordered it], that I baptized none of you, but Cephas and Gaius.

15. Let any should say that I had baptized in my own name.

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

17. For Christ, [when he was called me], sent me not to baptize, but to preach the Gospel to the Gentiles, and that with power; with signs following thereunto, as the word of Christ, [i.e. the Doctrine of Christ crucified.] should be made of none effect [by that means.]

18. For the preaching of the Cross, [or of a crucified Jesus in this plain manner], is [only] to them that perish, [by rejecting it, because not attended with this Humane Wisdom.] foolishness, but unto us, who are saved [by it], it is [evidently] the power of God [we embracing this Faith because it is confirmed by Demonstrations of the Spirit and Power, Chap. 2. 4.]

19. [Whereas the preaching of it in the words of Human Wisdom, would render it of none effect. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent; Isa. 29. 14. as he hath already done, for] q 20.9 Where is [now the wisdom of] the wise [Philosopher among the Gentiles?] where is [the wisdom of] the Scribe [the Interpreter of the Law, or Teacher of Traditions among the Jews?] where is the disputer of this world, or the Searcher into the Secrets of Nature, or into the Sense of the Scripture? Hath not God [by this Dispensation] made [or declared to be] foolish, the wisdom of this world?

21. [For to begin with the Philosophers, after that in the wisdom of God, discernible in his Works of Creation and Providence, the world by all its wisdom knew not the true God, so as to glorify him as God, and to be thankful to him for his blessings, Rom. 1. 21.] it pleased God by the foolishness of preaching, [as they think fit to file it,] to save them that believe [in a crucified Jesus thus preached to them.]

22. [Which Salvation thus tended the wise men of the world, and the Jewish Doctors will not accept; for the Jews require a sign, and the Greeks seek after profound wisdom.]

23. But [or nevertheless] we preach Christ crucified, [though his crucifixion be] unto the Jews a stumbling block, and to the Greeks foolishness.

24. [For this be is to Infidels only.] But unto them which are called, both Jews and Greeks, [i.e. Christ the power of God, in the signs and wonders which are wrought by faith in Christ for confirmation of this Doctrine, and so be gives the Sign the Jews require:] and the wisdom of God, [in the manifold and Divine Wisdom discovered in this Dispensation for the saving lost Man, v. 30. and so answers the Greeks request for Wisdom.]

25. [I say, the Power and the Wisdom of God.] Because the foolishness of God, [i.e. the way of God, which is esteemed foolishness by the Greeks] is wiser [than all the wisdom of men, and much to be preferred before it.] and the weakness of God, [i.e. the way of propagating Man's Salvation, which is weak in their eyes.] is stronger [than the power of men.] For the weapons of our warfare are mighty through God, to the pulling down of strong holds, and confounding all the Strength, Policy and Wisdom of the World opposed against it, 2 Cor. 10. 3, 4.]

26. For you see [Gr. look upon] your calling, brethren, [and you will discern] how [agreeably to these things the Divine Wisdom hath so ordered it,] that w not many wise men after the flesh, nor many mighty, nor many noble, are [either] called [by, or made use of to propagate the Gospel.]

27. But God hath chosen the foolish things of the world, [that simple may intrusting manish which they call foolishness, and those unlearned Apol披es whom they represent as fools.] to confound the wise [Philosophers, so that they shall not be able to gain any, or refit the Wisdom with which they speak, 1 Cor. 2. 15.] And God hath chosen the weak things of the world, [unarmed Fishermen, Tent-makers, affighted with no Human Force.] to confound the things which are mighty, [to break through all the opposition that the Kings and Rulers of the World do make against them to pull down the strong holds, cast down the Reasonings, level the Heights of the Philosophers, who do exalt themselves against the Knowledge of Christ, 2 Cor. 10. 4, 5.] And [he hath chosen the] base things of the world, and things which are despised, hath God chosen, yea, and things which are not, [i.e. the Gentiles who are esteemed base, and looked upon as nothing by the Jews.] to bring to nought [Gr. to abolisli, things that are, to become God's Church and People, and so to cause the Jewish Church and Oecumeny to cease, Rom. 11. 15, 17. Philip. 3. 3.] 28. That no flesh should have cause to glory in his presence, [either of their Wisdom, Birth or Privileger.]

30. [Not}
Annotations on Chap. I.

a. Verse 2. This is a paraphrase of Acts 6:6, 7, where the Hellenists accused the Hellenist Christians of neglecting the poor. The paraphraser says that the leaders of the church, including Barnabas, had to intervene to address this issue.

b. Ibid. With all that in every place. This is a reference to the universal nature of the church, as described in Acts 2:47, where the apostles were praised for the public charity they showed.

c. Ibid. This is a reference to Acts 6:6, 7, where the Hellenists accused the Hellenist Christians of neglecting the poor. The paraphraser says that the leaders of the church, including Barnabas, had to intervene to address this issue.

d. (a) Polycarp do cite it, viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jesus Christ. Now is not this to desire for them Grace and Peace from God the Father, and consequent-ly to pray for it? Why therefore is it not also to desire the fame Blessings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not Christ know all the Necessities of his Church in this kind? Doth not he who searcheth the hearts and reins, Rev. 2:24, know the desires of his Servants? And why then should they only with these things from 1 know not?
not whom, and not pray to him who is the Giver of Grace and Peace to them? Especially when they have St. Paul's example for it, in these words, For this thing I besought the Lord (Christ) twice, and he said unto me, my Grace is sufficient for thee, 2 Cor. 12. 8, 9, 10. And again, The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal conglutination, and good hope through grace, comfort your hearts, and confirm you in every good word, and work, 2 Thess. 2. 16. 1 Thess. 3. 11, 12.

Ver. 4. Ed in χρησμός is θεώ, for the Grace of God. Here the Context seems to retrench this Phrase to the favour of God; and then to the Corinthians, in vouchsafing these Spiritual Gifts, which is often frequent, of this Phrase in Scripture. So Rom. 12. 6. Here the lying differing, according to the grace (of God), which is given to us, whether Prophecy, let us prophesy according to the proportion of Faith, &c. Eph. 4. 7, 8. To every one as is given grace according to the measure of the gift of Christ. Wherefore be faith, When he ascended up on high he led Captivity captive, and gave gifts unto men. 1 Pet. 4. 10. As every one hath received the Gift, so minister the same one to another, as good stewards of the manifold grace of God, 2 Cor. 1. 12. Not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to your souls. Our Preaching to you being not in the words of Man's wisdom, but in demonstration of the Spirit, and in power. 1 Cor. 2. 4. Thus, to sing with grace in the heart, Eph. 5. 19. Col. 3. 16. is, say the (b) Ancients, to sing using the spiritual Gift vouchsafed to them by the Holy Ghost. Which Interpretation is confirmed from the Spiritual Psalms, Hymns, and Songs there mentioned. See 1 Cor. 14. 15. Eph. 6. 18. And this is very suitable to the Language of the Jews, who, when the Hebrew mentions in Grace, do render it the Spirit of Prophecy. So Psal. 44. 2. Grace is poured into thy lips, Dathan est Spiritus Propheciae in labiis tuis, faith the Child. 3. g

Ver. 5. 'αεί μακαρίς. Eph. 3.arity faith this ought not to be interpreted of the Gift of Tongues, because λογος is in Scripture never heard but in one, and that is in the Spirit of Knowledge, which are Gifts, 2 Cor. 8. 7, and cannot well be referred to any other Gift vouchsafed to them, or the Church. And (2.) the word γνωσθείν, relating to Prophecy, or the Knowledge of Mysteries, was usually attended with the Gift of Tongues. See Acts 19. 6. and though we find not the word λογος abolutely put in this sense, yet λογος, the Word of Wisdom, and λογος, the Word of Knowledge, are reckoned among Spiritual Gifts, 1 Cor. 12. 8. All this indeed with Mr. le C. passes for near Niceties; and he faith it is more natural to understand by λογος, the knowledge of Religion, though that, as he confesses, is the import of the following word γνωσθείν knowledge, so that according to this Exposition, the Apostle thanks God here, and 2 Cor. 8. 7. commends them for abound in the knowledge, and in the knowledge of Religion. Besides, the Knowledge of Religion, cannot be called Grace in the sense given of that Phrase, v. 4. nor was the testimony of Christ confirmed to the Corinthians, v. 6, by that, but by the Gifts of the Holy Spirit.

Ver. 6. κατακλίζω, even as.] This Particle signifies sometimes when, as Acts 7. 17. κατακλίζω is γενηται, but when the time drew near. Ver. 7. 8. From these three Verfes it is to be observed, (1.) That the Corinthians were abundantly replenished with the Gifts of the Holy Ghost, the Gifts of Tongues and Knowledge, v. 5. that they came behind the other Churches in no Gift, v. 7.

3. γινώσκειν, that they obtained these Gifts by Jesus Christ, and through Faith in him, v. 4.

3. γινώσκειν, that by these the Doctrine of Christ, the Testimony of the Apostle concerning him, that he was raised from the dead, and become the Author of Salvation to them that believe, was confirmed to them, v. 6.

4. γινώσκειν, that by these Gifts, and by this earneft of the Spirit, they had encouragement to expect, or wait for the Second coming of the Lord.

Ver. 8. οὗτος, who shall also confirm you to the end, &c.] These words are by the Ancients thus interpreted, viz. who in that Day of the Lord Jesus which you expect, will confirm you for ever blameless. And this is suitable to his Prayer, that Christians may be unblameable in the day of the Lord, Phil. 1. 9. 1 Thess. 3. 12, 13. &c. for say they, God is faithful who hath promised to them that obey the Gospel, that is, the Adoption, that is, the Redemption of the Body, Rom. 8. 23. or that they shall be partakers of that Kingdom and Glory to which he hath called them, 1 Thess. 2. 12. Others thus, He will do all that is requisite on his part, (c) quod fierum est partium, to render you unblameable to the end; So that you shall not fail of it through any want of Divine Grace necessary to that end, or any unfaithfulness on God's part to his Promise.

(b) And κατακλίζω, as is, is not in any ancient writer.

(c) Grotius.
who hath already reconciled you to him, through the Death of Christ, to present you holy, blameless and unrebukable in the sight, if ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel, Col. 1. 21, 22, 23. See Philip. 1. 6. Hebr. 3. 6, 14. That the Apostle speaks not here of any Promiscuous Perversion made to the Elect only among the Corinthians, is evident, (1) Because he plainly speaks to the whole Body of the Church, to the Church of God which was in Corinth, to all that call upon the Name of our Lord Jesus Christ. And (2) he speaks not only of their being preferred from falling away finally, but of their being preferred unblemished, whereas it is certain, the Elect are not always so preferred.

Ver. 10. 8μορὴν ἐκείνῃ τῆς ἀρετῆς, that ye be perfectly joined in the same mind and judgment. (d) This can be no further the Matter of an Exhortation than it is in our Power to obey it; seeing then it is not in any Man's power to change his settled Judgment, or to think otherwise upon our Intrepy, because our Exhortation gives no Conviction to the Understanding. It follows, that this Exhortation must only be to do what was in the power of the Corinthians, viz. 1. To prevail with them to lay aside their Strife, Env. and Diversions, 1 Cor. 3. 3, and the sad Consequences of them, Debate, Wrath, Backsliding, Whispering,Ặsembling, Tumult, 2 Cor. 12. 20, and to this the Reason of this Exhortation leads, Be of one mind and judgment, for I hear there be contentions among you, v. 11. And (2) to engage them unanimously to own the Doctrines they had received, and he had preached to them, 1 Cor. 15. 1. which, if they were so minded, might eaily be done, since they so lately had received it, the heads of it were so few, 1 Cor. 15. 3, and 'twas so easy for them to confute the Apostle in their doubtings of the fitness of what he had delivered. But at this Distance of Time from the first discovery of the Christian Faith, and after it is become a System of very many, and those disputable Opinions, for the Truth of which we have now no Apostle, no living and infallible Judge of Controversies to confute, if it be not sufficient to preserve Unity in the Church, that Men heartily believe all the Articles of the Apostle's Creed, which are plainly delivered in Scripture, and live peaceably and quietly together, following after Peace and Charity with all that call upon the Lord Jesus out of a pure heart, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing sinful is enjoined to be believed, or done, or sold.

Communion with them, I doubt there will be little Union in the Church of God.

Ver. 12. σὺς εἰς τὸν θυσίαν, I am of Paul and his. Of the Gentile part of the Church of Corinth; Some preferred St. Paul, as being their Spiritual Father, who in Christ Jesus had begotten them through the Gospel, 1 Cor. 4. 14, 15. Others preferred Apollo, as being an eloquent Man, and mighty in the Scriptures, Acts 18. 24. The Jewish Christians preferring St. Peter, as the chief Apostle of the Circumcision out of the Territories of Judea. That this is here said, not by a Fidei- on of Names, or Persons, under which the Apostle taxed the Heads of the Sects among the Corinthians, but that they really divided upon these Accounts, is evident, first, from St. Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own Name, and so made Disciples to himself; secondly, from those words, Let no man glory in men, for all are yours, whether Paul, or Apollos, or Cephas, Chap. 3. 21, 22.

Ibid. I am of Christ.] (e) Epiphanius observes of the Ebionites, that they pleaded for the Circumcision of Christians from the Example of Christ who was circumcised, because the Disciple was to be as his Master, and fo the import of these words may be this, Others say, I am for the Circumcision of the Gentiles, that they may be like Christ.

Ver. 16. ὁ θεός σας, I know not. Therefore before his Inspiration or Divine Affinity in writing his Epistles, did not reach to an Information in such things as thefe, but only to direct him into all Truth, he was to teach unto the Churches. See Chap. 16. 7. 1 Pet. 5. 12.

Ver. 17. Οὐ ἐὰν ἐμοί ὑπὲρ εἶναι ὑμᾶς ἐσώ στητέο, P Christ sent me not to baptize, but to preach, &c.] i. e. When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the Gentiles, Acts 22. 21. & 26. 16, 17, to bear his Name before the Gentiles, Acts 9. 15, to be the Witness of his Resurrection, Acts 22. 15. But in that threefold Rehearsal of his Commission, there is no mention made of his being sent to baptize; nor was it needful, after the General Communion given to Christ's Apostles for that end, Matt. 28. 19. That was not, say the Greek Expositors, his great Business, for (F) to baptize is easy to any who is admitted to Sacred Orders; but to preach the Gospel requires a Divine Revelation, and great Affinity the Power of God. Hence Peter himself preaches to Cornelius and his Kinsmen, but commands them to be baptized.

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by others, Acts 10. 48. And this Gospel he sent me to preach (not with the wisdom of words, left the Cross of Christ should be made of none effect.) Men not attributing the prevailing of it to the power of God, but to the periwinkle of Humane Wisdom; God not approving, v. 19. and therefore not afflicting the preaching of the Gospel in that way. "Iam 38, φθαραν η τοποθετησαν, ου της δε γης εις της αισχυνης, ου γης ενεργησαν, ου γης και μαθητης εις της αισχυνης, ου γης μοι τα βασιλεατης αιτησαν.

Orig. Philocal. p. 25.

Ver. 20. τον ουα. That is, what hath been done by the Wisdom of the Philosopher, or by the Jewish Doctors, or by the Searcher into Nature's Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God discovered their Wisdom to be but folly, in comparison of this way which he hath chosen to bring Men to the Knowledge of himself? The Disputers of this World is by St. Jerom rendered Causaram Naturarum erator, Com. in Gal. 3. and so the Naturalists are filled by the Jews ιδιωμαι άλλης (g) Sapiens Scrutations, the Searchers into the Secrets of Nature. Tho' I conceive the Apostle here doth rather understand, the Midrashim, or the Disputers in the Jewish Schools, and Academies, touching their Traditions. That the wife, i.e. the wife Man mentioned here, refers not to the Cochabum or wife Men of the Jews, but to the Philosophers among the Gentiles, is evident, for that the Wisdom of the Wise, v. 19, is the Wisdom of the Heathen World, appears from v. 21. where it is said, the World through Wisdom knew not God, which is true only of the Gentiles, not of the Jews. This therefore reasonable to conceive the wife in the twentieth Verse should dignify the same Names. So doth St. Paul interpret the wife in these words, I am a debtor to the Greek and to the Barbarian, to the wise and to the unwise, Rom. 1. 14. So Chrysostom, (h) Theodoret, Oecumenius, Theophylact upon the place, saying, That by the wife the Apostle understands the Man adorned with the Verbofity and Eloquence of the Greeks. I have not been solicitous to shew the Agreement of the words of St. Paul here, with those of Isaiah, Chap. 33. 18. because I find not that St. Paul intended here to cite them.

Ver. 21. Here two things are to be learnt, (1.) That from the Creation, Beauty, Order and Grandeur of the World, and the Direction of all things in it to an end, and the fitting them with Parts, and Instruments adapted both to the obtaining that end, it might be known that the Creator of the World was God alone, and so was only to be glorified as God, Psal. 19. 1, 2. Rom. 1. 19, 20. Psal. 104. 24. & 136. 3. Jer. 10. 12. & 51. 15. (2.) That the Gospel was sent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation which made such a bright and glorious Manifestation of the Power, Wisdom, Justice and Goodness of God, which they whom Satan had not blinded must differ, 2 Cor. 4. 4.

Ver. 22. εις αυτον, a sign From Heaven, such as was that of Moses giving them bread from Heaven, John 6. 30, 31. that in the time of Joshua, when the Sun stood still, Chap. 10. 13. or of Elijah, who brought down fire from Heaven to consume the Offering, 1 Kings 18. 38. and to consume the Captains and their Fitties, 2 Kings 1. 10, 12. Luke 9. 54. the Son of Man being to come in the Clouds of Heaven, as he did at the Destruction of Jerusalem, Dan. 7. 13. Math. 24. 30. and to give Signs from Heaven, Joel 2. 30. as he did at the day of Pentecost, Acts 2. 2. and as God did by a Voice from Heaven at our Saviour's Baptism, Math. 3. 17. at his Transfiguration, Math. 17. 5. at his Preaching, John 12. 28, 29.

Ver. 23. ιδιωμαι άλλης, unto the Jews a stumbling block. Tour Jefus, faith Trypho, having by this fallen under the extremeest Curse of the Law of God, we cannot sufficiently admire that you should expel any good from God, who place your hopes in a Man that was crucified, &c. as says Josephus. Dial. cum fasti, p. 227, 249, 317. And again, We doubt of your Christ, who was to ignominiously crucified, for our Law falleth upon every one, that is crucified, by the way of Ignoriny they still call our Saviour Taulit (1) Sufpenum, one hang'd upon the Tree.

Ibid. To the Greeks foolishness. They count u in mad, faith (k) Justini Martyry, that after, the immutible and eternal God, the Father of all things, we give the second place διηθισαν τω Μανη ε συνηκηλαι to a Man that was crucified. 'Tis wicked and abominable, faith (l) Celsius, the wife Men of the World insult over us, faith (m) St. Austin, and ask, where is your Understanding, who worship him for a God, who was crucified? So M. Felix p. 9. Arnob.
A Paraphrase with Annotations on Chap. I

118

who have ever been reputed as nothing, have begun to be Lords over us, 2 Efd. 6. 56, 57. Thus Abraham is said to be the Father of the Gentiles before that God who calleth things which (n) are not as if they were, Rom. 4. 17. And (o) Clements Romanus faith on the Gentile, He called us who were not, and would that of no being we should have a being. So finely are the Gentiles represented here by τυμφανον, τιμηθηται, τιμηται, τιμημενος, the things base, accounted as nothing, and the things which are not. See also 1 Cor. 4. 4. And this is the Ancient Expulsion of Origen, who speaking of the Rejection of the Jews, and the Calling of the Gentiles, and God’s provoking the Jews to jealousy by them that were not a Nation, he confirms this from these words, (p) God hath chosen the base things of the World, and the things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God.

Ver. 30. τόπος, etc. Wisdom.] As being the Author of that Evangelical Wisdom which far excels the Wisdom of the Philosopher and Scribe, and even that Legal Constitution which is called the Wisdom of the Jews, Deut. 4. 6. The Author of Justification, as procuring for us that Remission of Sins which the Law could not give, Gal. 2. 21. & 3. 21. The Author of Sanctification, as procuring for, and working in us, not only an External, and Relative Holiness, as was that of the Jews, but holiness of outward and internal Holiness, Eph. 4. 24. wrought in us by the Holy Spirit. The Author of Redemption, not from Egyptian Bondage, or Babylonish Captivity, but from the Sorrowful and Sickness, from the Division of Sin and Death, and from the Bondage of Corruption, into the glorious Liberty of the Sons of God, or the Redemption of the Body, Rom. 8. 21, 23. They who say Christ is made our Righteousness by his Righteousness imputed to us, have the same reason to say also, that he is made our Wisdom, by his Wisdom, and our Sanctification, by his Holiness imputed to us.

(n) Τὸ μὴ ὄνομα, ὡς οὖν ὄνομα.
(o) ἐξελαθτὸν σῶλον ἐν ὑπερήφανος, ὡς ἐξελαθτὸν ἐν μανηθάντος ὡς ὄνομα. Epist. 9. § 1. Ut essent qui nondam eramus, Iten. 1. 5. c. 1.
(p) Τὰ ἐποιεῖται τῷ σώζοντι ἀλλήλους, ὡς μὴ προσχωρεῖν ἐν καθαρῷ ἐσερεθηθεῖται τίτ ὁ παράνομος ἐκτοι. Philocal. c. p. 3.

CHAPTER
CHAPTER II.

Ver. 1. AND I, brethren, [have added suitably to what I told you, that Christ fear me not to preach the Gospel with wisdom of words, 1 Cor. 1. 17. for] when I came to you, [I] came not with not with excellency of speech, or of [Humane] wisdom, declaring to you a testimony of God. 2. For I determined b not to know any thing among you, [i.e. to discover any other knowledge to you,] save that of Jefus Christ, and him crucified. 3. And I was with you in weakness, and in fear, and in much trembling; [or, in much fear and trembling.] 4. And my speech, and my preaching, was not with enticing words of man's wisdom, but [in demonstration of the spirit, and of power,] the Power of God confirming what I preached with signs and wonders; Rom. 15. 19. 2 Cor. 12. 12. 5. That your faith should not [seem to] stand in the wisdom of man, but in the power of God. 6. Howbeit, we speak the highest wisdom of God in a mystery; even the hidden wisdom which God ordained [before the world,] to be revealed in due time, to our glory; i.e. to be the means of our happiness and glory. 7. But the wisdom of this world, or of the princes of this world, [the Jewish Magistrates and Doctors,] who come to nought, [and are to be abolished.] 8. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. 9. But [God hath dealt with us] as it is written, [Isa. 64. 4.] [k] eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep [and mysterious] things of God.

11. [And as it is among men, so it is here in reference to these things.] For what man knoweth the [secret] things of a man, save the spirit of man which is in him? even so the [secret] things of God knoweth no man, [Gr. none,] but the Holy Spirit of God [which is in him.] 12. Now we have not received the Spirit of the world, [which suggesteth worldly wisdom,] but the Spirit which is of God; that we might know the things that are freely given to us of God. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. 14. But the natural man, [whoareth only by the Principles of Humane Reason, and of worldly wisdom,] receiveth not the things of the Spirit of God, for they are foolishness to him, [as being delusive of his Humane Wisdom, Chap. 1. 23.] neither can he know them, [by any study of his own,] because they are spiritually discerned, [i.e. by Scripture Prophecies, and by the Revelation of the Spirit; and therefore while he continues to reject this way of knowledge, he cannot receive them.] 15. But he that is spiritual, [i.e. who hath the Revelation of the Spirit,] judgeth, [or discerneth] all things, [relating to this Mystery, v. 7.] yet he himself is judged of no man, [or discerned by none who hath nobler Principle than that of Nature to discern things by.] 16. For who [without a Revelation] hath known the mind of the Lord, that he may instruct him, [or, which will and can instruct us in these things? Sure no man by Natural Principles,] but we who are spiritual, have the mind of Christ, [and so are able to discern and instruct others in it.]

Annotations on Chap. II.

2 Verse 1. The reading of Chrysostom, Oecumenius, Theophylact, who intimate nor in the least that they knew any Copies which read without. The Testimony of the Apostles concerning the Messiah, or the Son of God, his Death, his Resurrection and Exaltation to be a Prince and Saviour, is called the Testimony of God, 1 John 5. 9. because God testified to the truth of these Doctrines by Signs and Wonders, and divers Miracles, and Distributions of the Holy Ghost, Heb. 2. 4.

1 Ver. 2. To ask as one who knew nothing of the Eloquence, and Wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, Chap. 1. 23. So Chrysostom.

Ver. 3. To show, in weakness. Of the Body, and of Speech, his bodily Presence being weak [and mean,] and his Speech contemptible,
temptible, 2 Cor. 10. 10. This infirmity of
Heath rendering him delpicable in the eyes of
others, Gal. 2. 13, 14.
Ibid. 2 Cor. 13. 10. in fear, and tremen-
dous.] By reason of the violent opposition
which he found from the Jews, which made
him to deep impatience on him when he was at
Corinth, that Christ fain would appear to his
and encourage him by saying, Be not afraid,
but speak, and boldly not thy peace, for I am
with thee, Acts 18. 6, 9.

Ver. 4. 2 Cor. 13. 10. in demon-
stration of the Spirit. This is, faith (a) Origi-
ngen, by demonstration of the truth of what
I said concerning Christ or the Prophets,
who spake by the Spirit, and comparing spir-
Itual things revealed to us, with spiritual
things revealed to them, ver. 13. Reason-
ing from the Jews out of the Scripture, as
St. Paul's manner was, Acts 17. 2. And
saying no other thing but those which Moses,
and the Prophets spake, that Christ should
suffer, and that he should rise from the
dead, and should shew light to the Gentiles,

Others, as (b) Chrysostom, Theodoret, Oc-
cumenius, Theophylact, underfand by this
this the miraculous Gifts of the Holy
Ghost: only it must be noted against Mr.
le Cl. that neither the word δώρα nor δώραν is to be
refrained to the Gift of Tongues, but com-
prehends all the internal Gifts of the Holy
Ghost: nor must the word δώραν, Power,
be refrained to healing Dives. and
compasses all the External Gifts shewed
upon others, as casting out Devils, raising the
dead.

Ver. 6. 2 Cor. 13. 10. among them that are
perfect.] i.e. fully instructed in the Principles
of the Christian Faith, that this is the
sense of the word perfect here, appears from
the opposition of those that are perfect, to
Babes in Christ, as in those words, You have
teach that one teach you which is the first
Principles of the Oracles of God, and are be-
come such as have need of Milk, and not of
strong Drink: for every one that u/ith Milk
is unprofitful in the word of Righteousnes.
Therefore leaving the Principles of the Do-
ctrine of Christ, let us go on to perfection,
Heb. 5. 12, 13. & 6. 1. ὡς τοιούτου. Thus
to that question of the young Man, What
lack I yet, Christ answered, i. e. SThree things,
if thou wilt be perfect, i.e. fully instruc-
ted in the Conditions of Life required by
the Gospel, Go seek and ye shall find, Matt.
19. 21. So Philip. 3. 15. Let us therefore,
as many as be perfect, i.e. fully instruc-
ted in our Christian Liberty, mind this. See
1 Cor. 13. 10. Col. 1. 28. Strong meat is for
them that are perfect, Heb. 5. 14.

Ver. 7. 2 Cor. 13. 10. the bidden wise-
god; I. e. before, not after the Revelation
of it, for this Mystery, faith the Apostle,
God hath revealed it to us by his Spirit, 1.
26. It is the Mystery which hath been hid from
Ages and Generations, but now is made
manifest to the Saints, Rom. 16. 25, 26. Eph.
1. 9. & 3. 3, 4, 9, 10. & 6. 19. Col. 1. 26, 27,
& 2. 2. & 4. 3, 4.

Ibid. 2 Cor. 13. 10. before the World.

At the beginning of the Ages of the World,
Gen. 3. 15. and before any of them were
compleated, or run out. Hence it is filled
the Mystery concealed in the times of the
preceding Ages, Rom. 16. 25. as being not
made known in other ages to the sons of men
as now it is, Eph. 3. 5. but being a Mystery
hid from those Ages, v. 9. In this sense
seemeth it to be, that God hath promised us
External Life, 2 Cor. 13. 10. from ancient
Generations, 2 Cor. 13. 10. from the beginn-
ing, faith Photius, and this grace in the promis-
oc it is said to be given us in Christ, 2 Tim.
1. 2. 2 Cor. 13. 10. long time ago, faith
Dr. Hammond, 2 Cor. 13. 10. from the
beginning, or of old, faith Theodoret.

Ver. 8. 2 Cor. 13. 10. of the i
Princes.] Pilate, or the Jewish Rulers, for
if only they can be said to have crucified the
Lord of Glory, they only are the Rulers
which were to be abolished, v. 6. and they
are filled δώραν, Princes and Rulers, Luke
14. 1. & 18. 18. the Princes who stood up,
and the Rulers which took counsel against the
Lord, and against his anointed, Psal. 2.
2. Acts 4. 26. They were the Princes who de-
livered him to be condemned to Death, and
cried out, and this they did out of Ignor-
ance, Acts 3. 17. & 12. 27.

Ver. 9. 2 Cor. 13. 10. an eye hath not seen.] k
These words do not immediately respect the
Blessings of another World, but are spoken
by the Prophet of the Gospel State, and the
Blessings then to be enjoyed by them that
love God, Rom. 8. 28. For all the Prophets
say the (c) Jews, prophesied only of the days
of the Messiah, but as for the World to come,
or the state of things then, as it is written
eye hath not seen, O God, besides thee,
where the Glos adds, The eyes of the Proph-
ecets could not see these things. Hence the
Apostile adds in the following Verse, But God
hath revealed them unto us by his Spirit
whereas our future Happiness is not yet re-
vealed, faith St. John, 1 John. 3. 2.

Ver. 11. 2 Cor. 13. 10. of the i Spirit of God.
These words accord with those of the Book of Wisdom, Thy coun-
sefl who hast known, except thou give wifdom,
Chap. II. the First Epistle to the Corinthians.

and send thy Spirit from above, which knoweth and understandeth all things, Chap. 9. 17.
v. 11. Whence it seems plainly to follow, 18. That the Holy Spirit is Omnicient, as knowing all things, even the deep things of God. With a more following Spirit, and will not acquit a Blasphemer of his words; for God is mine of his Reins, and a beholder of his Heart, and a hearer of his Tongue: For the Spirit of the Lord calleth the World, and that which containeth all things hath the knowledge of the voice, Wis. 1. 6. 7.

2f. That the Holy Spirit is with God, and in God, even as intimately as the Soul is in the Body, according to those words of the Book of Wisdom. She is with thee, an Angel of thy Throne, and was present with thee when thou madest the World, Wis. 9. 4. 9.

m. Ver. 13. "Comparing spiritual things with spiritual," examining, comparing spiritual things with spiritual ;

That is, saith Mr. T. & C. speaking spiritual things with spiritual things, to be understood, when doth "such a one" signify to speak, or why doth he limit what is spoken to the spiritual man, since the Apostles spake as well to the unbelieving Jew, and Gentile, as to the spiritual Man? And how doth it appear that the Spirit is Man, which is underfooted, because it follows in the next Verse, rather than "such a one" things, which is underfooted in the immediate foregoing words? The Interpretation of the Fathers is much more probable, viz. we speak these things in the words taught by the Holy Ghost, (d) comparing the things which were with the Spirit in the Old Testament, with what is now revealed to us by the same Spirit, and confirming our Doctrines from them. Moreover, from this and the preceding Verses, as also from the following, it is exceedingly evident that the Apostles spake, and write by Inspiration of the Holy Ghost, as did the Prophets of old time, and delivered only those things as from God, which God revealed to them by the Holy Spirit, according to those words of St. Peter, We preach the Gospel to you by the Holy Ghost sent down from Heaven, 1 Pet. 1. 12.


By the natural Man, laith Mr. Cl. is not here meant the Man that makes use of nothing but Reason, but the Man that is wholly devoted, and enflamed to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The opposition made here between spiritual, and animal things, faith he, plainly proves what have said. Whereas there is not a word spoken of "such animal things, in the whole Chapter, but only an opposition between the natural or animal, and spiritual things, spiritual Person, whom I shall prove to be a Person endowed with a spiritual Character, and by that confound his Notion. That the Natural Man here is the Man who rejecteth Revelation, and admits of no higher Principle to judge of things by, but Philosophy, and Demonstration from the Principles of Natural Reason, or in the words of (e) Porphry, θεοποίησις καίμαν, συνεισφρονί, συνεισφρονί, of Perfection to be found out by a rational Deduction, is the express Affirmation of (f) Theodoret, (g) St. Chrysostom, Photius, Occumenius, and (h) Theophylact, upon the place; they therefore thought the word which would bear this sense; And evident it is to to any one who considers the Chain of the Apostles' Discourse from Chap. 1. 17. to the end of the Chapter, that this must be the sense; for v. 17. he begins to declare he preached the Gospel, as in wisdom, not in the wisdom of words, or humane wisdom, here v. 1. that he did it not καί σημίσωρον, καί σημίσωρον, with excellency of speech or humane wisdom, there the Persians which reject the Gospel are οἱ οἱ υπό τινί, τινί, the wife men of the world, the 19, 20, 21 v. titled οἱ καὶ οἱ οἱ οἱ, οἱ οἱ, wife men according to the Christ, the Greeks, that seek for wisdom, v. 22. who esteemed it foolishness the same Greeks, v. 23. here it is the, the natural Man who receives it not, and to whom it is foolishness. Who therefore fees not that the Natural Man is the same with the Wife Man, the Dysters, the Philosopher, the Greek there? There the Gospel rejected by them for want of this Wisdom, and accounted foolishness, is indeed the Power of God, and the Wisdom of God, v. 24. Here it is the Wisdom of God in a mystery revealed to the Apostles by the Spirit, v. 7. 10. i.e. the Spirit, not of the World, or of Humane Wisdom, but the Spirit they had received from God, that they might know it, v. 12. and therefore they delivered it not in the Words of Humane Wisdom, in which the Greeks gloried, and which they sought for in the Gospel, but in words taught them by the Holy Ghost, v. 13. when then it follows, But the natural man receiveth not, καί σημίσωρον, the things of the Spirit, must he not be the Man who receives not the things taught by the Revelation of the Holy Ghost? The Opposition which he bears to the

(d) ηγοεύοντο καί μαντασκόντης μαθητασκόντης, καί ηγοεύοντο καί μαντασκόντης μαθητασκόντης. Theodoret.
(e) De Abst. I. 1. § 1.
(f) θεοποίησις καί μαντασκόντης μαθητασκόντης, καί ηγοεύοντο καί μαντασκόντης μαθητασκόντης. Theodoret.
(g) ηγοεύοντο καί μαντασκόντης μαθητασκόντης, καί ηγοεύοντο καί μαντασκόντης μαθητασκόντης. Chrysostom.
(h) ηγοεύοντο καί μαντασκόντης μαθητασκόντης, καί ηγοεύοντο καί μαντασκόντης μαθητασκόντης. Theoph.
Isa. 11:2. the Man who hath this Wisdom revealed to him by the Spirit of God, demonstrates this to be the finish.

\textit{p.} Ibid. \textit{of Naum,} &c. \\ receivest not the things of the Spirit of God. \textit{b} But counts them folly and wisdom, (Chap. 1:23, when pronounced to him, because he doth not see them proved from Principles of Natural Reason, by Philosophical Deductions, which is the foolish he seeks after, v. 22. Hence again it is evident he is the Greek, and not the Sential Perion.

\textit{p.} Ibid. \textit{of Isaias,} \underline{\textit{he cannot know them.}} \textit{v.} By that Wildon which alone he will be conducted by, because they are spiritually discerned, or by the Revelation of the Spirit, for being Mysteries, they are not knowable by Human Reason, till God is pleased to reveal them.

Note also, That the Apostle doth not here discourse of the Inability of an Heathen, to understand the sense of any Revelations discoverd to him, for how then are they to be discovered to him, but only of his Inability to find out, and originally come to the knowledge of them by the Light of Reason, and from the denial of this, he infers the necessity of a Supernatural Revelation, that the hidden Wisdom of God may be made known to the World. Nor doth he say, that the Natural Man cannot understand these Revelations when discovered to him, because he wants further means to do it, but only that he cannot know them before they are discovered by the Revelation of the Spirit, and that he will not then receive them, because they are not taught him, as the Wildon of the World is, by deductions from Principles of Human Reason. The Few, Luth he, admits of Revelation, and if he only doth require a Sigh to prove this Revelation; but the Greek seeks after Human Wildon, and because he finds not that in our way of preaching, he will not receive the Revelation, though it be confirmed by Demonstration of the Spirit and of Power.

Ver. 15. \textit{Anaxim.} judgeth all things. The Passive \textit{diaskeusis} is rendered discerned in the foregoing Verse, and so should have been rendered here; and the Active, searcheth or discerneth, as Acts 17:11. and here Chap. 10: 25, 27; &c. 14: 24.

\textit{q.} Ibid. \textit{of} \underline{\textit{Irenaeus,}} \textit{who speaking of those Men who had the Prophetical Gifts for the Education of the Church, faith, they are Men whom the Apostle styles Spiritual. When afterwards Church Governors were appointed, they seem to have been chosen out of these Spiritual Men, or to have had for a time together with their Ordination this Gift, which therefore he styles the Gift of Truth. And from whom, Luth he, the Truth is to be learned by others. If the Church of Rome would from this Chapter gather the Infallibility of their Doctors met in Counsel, let them shew it by their Spiritual Gifts, or exhibit Charismata Veritatis, as (\textit{q}) Irenaeus speaks.\[1\]
CHAPTER III.

Verse 1. AND I, brethren, [though I speak the highest Wisdom among them that are perfect, yet] could [I] not speak unto you as to spiritual [Persons,] but as unto carnal, [by reason of those fruits of the flesh which still abide in you, v. 3.] and your affec tion to those who are only wise according to the flesh, Chap. 1. 28. and ] even as unto Babes in Christ.

1. I have fed you with milk, [the Principles of the Doctrines of Christ, Heb. 5. 12, 13. & 6. 1. See 1 Cor. 15. 2, 3.] and not with meat, [the higher Doctrines of Christi anity,] for hitherto, [or, then] ye were not able to bear it, neither yet now are ye able.

2. For ye are yet a carnal, [for whereas there is [yet] among you envying and strife, and divisions, [which are the works of the flesh, Gal. 5. 20, 21.] are ye not carnal, and walk as Men [who have little of the Spirit in you? See Note on Chap. 9. 8.]

4. For while one faith [in opposition to each other,] I am [the Disciple of] Paul, and another, I am of Apollo, are ye not carnal?

5. Who then is Paul, and who is Apollo? [not Authors of your Faith,] but [only] Ministers by whom ye believed, [which Faith also they wrought in you,] even as the Lord gave [his Gifts] to every Man, [and his Blessings on their Labours.]

6. I have planted [the Gospel among you,] Apollo watered [the Seed from,] but God [only] gave the increase of it.

7. So then, neither is he that planteth, [to be esteemed as any thing, nor he that watereth, b but [the glory of all must be ascribed to God that giveth the increase.] b

8. Now he that planteth, and he that watereth are one, [in their design and ministry,] and every man [of them] shall receive his own reward, [from that God whose workmen they are,] according to his own labour.

9. [I say, according to his labour.] For we are labourers together with God, [his Grace afflicting us:] ye are God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise master-builder, [afflicted by Divine Wisdom,] I have laid the foundation, [Jesus Christ, and him crucified, 1 Cor. 3. 2.] and another [coming after me] buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other [true] foundations can no man lay, than that [which] is laid [already by me,] which is [Faith in] Jesus Christ.

12. Now if any man build upon this foundation, gold, silver, precious stones, [i.e. sound Doctrines, which will bear the trial of the fire, 15. every man's work shall be made manifest;] for the day of Christ's Advent to destroy the Jewish Temple, Church, and Nation, shall declare it, because it shall be [God it is revealed by fire, 1. i.e. to be attended with great tribulation, Matt. 24. 21. marketh ye, and burning, with burning for fire: 1 Pet. 4. 12.] and the fire shall try every man's work of what sort it is; [whether it be gold or silver, to abide the fire or burn and stubble to be consumed by it.]

13. Every man's work shall be made manifest; for the day of Christ's Advent to destroy the Jewish Temple, Church, and Nation, shall declare it, because it shall be [God it is revealed by fire, 1. i.e. to be attended with great tribulation, Matt. 24. 21. marketh ye, and burning, with burning for fire: 1 Pet. 4. 12.] and the fire shall try every man's work of what sort it is; [whether it be gold or silver, to abide the fire or burn and stubble to be consumed by it.]

14. If any man's work abide which he hath built thereupon; [as sound Evangelical Doctrines will, suffering nothing by, but being confirmed by the Conformation which shall burn up the Jewish Economy,] he shall receive a reward; [as approved as a wise builder, and shall be eminently preferred from the Evils of that Day of Trial, Matt. 24. 13.] in his labour, and his] work. [I say, according to his labour.]

15. If any man's work shall be burnt, [as theirs must be, who build upon the foundation Legal Observances and Judicial Rites, for they must perish with that Church and Temple which is the foundation of them,] he shall suffer [the] loss of [all his labour,] but he himself shall be faved, yet so as by fire; f [i.e. not without great hazard and difficulty, as one snatch'd out of the fire.]

16. [Moreover, to pass from their false Doctrines, to the evil effects of them in your divisions. f] Know ye not that ye [Christians] are the Temple of God, and that the Spirit of God dwelleth in you, [the Christian Church, as the Schekinah did in the Temple?]

17. If [then] any man defile the Temple of God, by dividing that Church which is his Temple, and in which one and the same Spirit dwells, into parts and factions,] him shall God destroy; for the Temple of the Lord is holy, and therefore not to be profaned by those divisions which render you carnal, 1 Cor. 3. 13.] which Temple ye are.

18. [And because you break into these Divisions on the account of, or, are taught these pretences by the Philosophers of this Age, Men in whom you glory for their Eloquence and Wisdom.] Let no man deceive himself; if any man among you feareth to be a wise in [the wisdom and learning of] this world, let him embrace that Gospel, and Doctrines of Christ, which the World calls foolishness, and so become a fool to them that he may be wise, [according to the wisdom of God, 1 Cor. 1. 24, 25.]
A Paraphrase with Annotations on Chap. III.

19. For the wisdom of this world is foolishness with God; for it is written, [Job 5.13.] He taketh the wise in their own craftiness, [causing one of Philosophers to destroy what another established, and so shewing the uncertainty and vanity of their pretended wisdom.]

20. And again, [Psalm 94.11.] the Lord knoweth the thoughts [and machinations] of the wife, that they are vain.

21. Therefore let no man [so] glory in men, [as to be induced by their example of them to rend or divide the Church, or to indulge to those vile Fratres which corrupt the Temple of God.] for all things are yours, [as being appointed for your service.]

22. Whether Paul, or Apollo, or Cephas, [they have received their Apostleship for your sakes.] or the world, [as being made for you.] or life, or death, or things present, or things to come, all are yours, [as being all designed for your good.]

23. And you are [only] Christ's, [who is your head] and Christ is God's [or of God, k having as Mediator, his Commission and his Power from him, and all things to his glory.]

Annotations on Chap. III.

Verse 3. Αγαθελη, carnal.] This word being here plainly applied to the Works of the Flesh, seems to imply that the Spiritual Man opposed to him, should dignify the Man endowed with the Fruits of the good Spirit, or who walketh in the Spirit, not fulfilling the lusts of the flesh, Rom. 8. 1. 4. Gal. 5. 16. And thus the Greek Interpreters do understand these words; hence noting, that it is possible for Men to have great Gifts, as the Corinthians had, and yet be carnal. Yet (a) Irenæus interprets the words thus, That they were carnal, because the Spirit of the Father did not rest upon them, i.e. because he being the Spirit of Love, and Union, would not abide with them when they indulged to Envy, and Divisions, or be unto them a Spirit of Instruction, and according to this Interpretation, he must deny them to be Spiritual, as the word signifies one who enjoys some Spiritual Gift, and receives some illumination from him. Whatever be the sense, it must be noted that the Apostle doth not here first them Carnal, in that worst sense in which the Carnal Perfection is represented as one who is not subject to the Law of God, neither indeed can be, Rom. 8. 7, 8. and therefore can do nothing pleasing to God, and as it wholly doth exclude us from any interest in Christ, Gal. 5. 24. for he allows them to be Babes in Christ, v.1. But as it imports Men, through the too great prevalence of their Carnal Appetites troubling against the Spirit, still subject to such things as shew'd some strong remainders of a Carnal Mind in them.

But yet one great Difficulty remains scarce observed by any Interpreter excepting Creflius, viz. how the same Corinthians could be such Babes in Christ, and have such need of milk, and not of meat, and yet be inbred in all utterance and knowledge, 1 Cor. 1. 5. and abound in faith, utterance, and knowledge, 2 Cor. 8. 7. I answer that these Encomiums must be restrained to some few of them, who were their extraordinary Church Officers, and enjoyed this Faith and Knowledge for the Instruction of the Rest, and then, notwithstanding this, it may be true that the Apostle could not write to the generality of them as such, but rather as to Babes in Christ. Or, (2) This Faith, Utterance and Knowledge must be restrained to the Gift of Miracles, of Tongues, and the Interpretation of them, which might be given for the Confirmation of the Gospel, and the good of others, to them who were not Spiritual in the best sense, but of very small proficiency in the saving Fruits of the good Spirit. Hence we find them puffed up on the account of these Gifts, envying others who had them in an higher measure, and abusing them to vain Offentation, and Confusion in the Church, and not to Edification, which things sufficiently evidence they were but Babes in Christ.

Ver. 7. Αμήν, but God, &c.] Whence it is evident that there can be no cause why you should run into Factions about, or defile to be named from them, who have no excellency but from God, and do nothing but by his assistance.

Ver. 8. *εστιν εκ μιας.* Kefa, according to their Ministry, Faith. (b) Clemens Alex. as being God's Ministres in this Dispensation, or, κύριος ἐν αὐτοῖς, as having both received their different Gifts from the same Spirit, it being one and the same Spirit who divideth to every man as he will, 1 Cor. 12. 11.

Ver. 10. Ἀθυγαλλως, a Master-builder.] So the

(a) Sondam autem Spiritus Patris requisit sicut usus praestet obedientia in veritatem. L. 4. c. 75.
(b) Strom. 1. p. 271. D.

Jews
Jews call their wife men כְּנַעֲנֵי Archiblil. See Buxtorf. Lex. Talm. p. 318. which Metaphor the Apostle here uses.

Ver. 13: It is not for gods, for the day will declare it. Here observe, 1/4. That a day absolutely put, doth often signify a day, or a time of Punishment: so they that come after him shall be astonished at his way, Job 18. 10. The Lord shall laugh at him, for he feareth that his day is coming, Psal. 37. 13. Remember, O Lord, the Children of Edom, what they did in the day of Jerusalem, Psal. 137. 7. So the day of Midian, Isa. 9. 4. Wo unto them for their day is come, the time of their visitation, Jer. 50. 27.

2/4. That in like manner the day here mentioned, is the day of our Lord's coming to destroy the unbelieving Jews, to burn their Temple, and to destroy the Jewish Economy, will appear probable from the Description of that day, as a Refiners fire, Mal. 3. 2, 3 & 4. 1, 2. Joel 2. 1, 13, 30, 31. And as the fire of an Oven, burnt up the Chaff and Stubble; for, behold, the day of the Lord cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.

But whether we understand these words of that day, or any other day of Judgment, this is certain that the Apostle cannot be here supposed to speak of the Roman Purgatory fire, (1.) Because the Fire the Apostle speaks of, as (c) Origen hath noted, is not πῦς ὁλοκλήρως ἐστὶν, but ὁλοκλήρως, fire properly, but metaphorically so called, as appears from these words, he shall escape as by fire. (2.) Because this Fire is to try every man's work, 1 Cor. 3. 13. The work that was built on the foundation hay and stubble, and fire they will not say Paul and Apollo went to Purgatory. (3.) This Fire shall try every man's work of what sort it is: Now Purgatory fire doth not try every man's works, but punisht them for them.

Ver. 15:αὐτός ἐστὶν ὁ θεὸς τῆς ἐκκλησίας. To be saved out of the fire, is a Proverbial Speech concerning them that escape with great danger out of a Calamity, so it is used in the Old Testament; I have plucked them as a fire-brand out of the fire, Amos 4. 11. Is not this a brand plucked out of the fire! Zach. 3. 2. And in the New, Jude 23. Others see with fear, plucking them out of the fire. So L. Justin in (d) Livy faith, He escaped the popular flame half burnt: The Interpretation of Sir Norton Knatchbull. He shall be saved, but so as that he pass through the fire of Persecution with Constancy to the Faith, accords well with Christ's words, Matth. 24. 13. but not with the ufe of this Proverbial Expression. Now hence 'tis evident, that the Apostle speaks not of the Gnofficfs, who denied the Resurrection, 1 Cor. 15. 14, 17, and so believed in vain, and taught that Christ might be denied with the Mouth in the time of Persecution, and so were then ashamed of him, and also were abominably filthy both in Doctor and Manners; for of such the Apostle would not say, They should be saved, yet so as by fire, but as Jude and Peter do, they are of old ordained to condemnation, their judgment lingering not, and their damnation doth not fluctuate, Jude 4. 13. 2 Pet. 2. 3.

Ver. 17: οὐκ ἔχει ἀνδρὸν ὃς ἐπόμην, if any man corrupt the Temple of God. I have in the Paraphrase followed the common Interpretation of these words, but the like words used Chap. 6. from v. 15—19 by way of dehorcation from Fornication, and 2 Cor. 6. 16. from Communion with Heathens in their Idolatrous Rites, and evil Prostitutes, and by way of Inducement to cleanse our selves from all foreign mixtures of flesh and spirit, Chap 5. 4. or more naturally incline us to refer these Verbes to the Corrupting of the Temple of God, by filthiness of the Flesh, uncleanness, and Fornication, or by filthiness of the Spirit, i.e. Idolatrous Prostitutes, both which the Corinthians did. See the Note on 1 Cor. 7. 1. and then the Connexion will run thus, I have declared you to be a building of God, v. 9. as being built up together for an habitation of God through the Spirit, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by joyning the Temple of God with Idols, 2 Cor. 6. 16. or prophan and defile it by Unleanness and Fornication, you may expect that these Sins by which God's Temple is defiled, thence end in your own Ruine and Destruction.

Ver. 18: εἷς τοῦ τέλους τινί ἐστίν ἡ ἡγεμονία τῆς χώρας ζοιμενίας. That the Corinthians were induced to eat things offered to Idols in the Idol Temples by men pretending to great knowledge, See Chap. 8. 1, 2. That they also introduced among them the Doctrines of the Lawfulness of Fornication, See Note on Chap. 5. 1. on Chap. 6. 16. on Chap. 7. 1. And to this end the two last Verbes agree the Defiants of the Ancients, who say the Apostle v. 17. begins to speak ἀνὴρ ἡμῶν ὑπὲρ ἐμ现金, and of him that had committed Fornication; Chap. 5. 1. and again list them qui tumultus viventes corpora seu violando corrupter, who by filthy Prostitutes had corrupted their Bodies, and violated the Temple of the Holy Ghost: These Teachers seem to have been the Nicolaitans, who received their Doctrines from the Philosophers.

Ver. 21: πᾶν ἡμᾶς καὶ ἐκεῖ, all are yours. The Jews believed that the World was

(c) In Celsian L. p. 158.
(d) L. 22. c. 40.
made for them, and that God defiled the Gentiles, and looked upon them as nothing when he made it, 2 Efd. 655, 59. The Apostle on the contrary affirms, the World was made for the Gentiles converted to the Christian Faith: And adds, that the Apostles had received their Gifts and Authority for their fake, that if Life were continued to them under continual Perils, it was for their furtherance and joy in the Faith. Philo. 1. 25. or if we, Lith he, be always given up to death, so that death worketh in us, it is that life may work in you, 2 Cor. 4. 11, 12. for we suffer all things for you, v. 15. 2 Tim. 2. 10. that things present, the Prelures they now suffered, and things to come, the Prosperity and Adversity they might afterwards be subject to were for their fake; for whether we be afflicted, it is for your Consolation and Salvation, or whether we be comforted, it is for your Consolation and Salvation, 2 Cor. 1. 6.

Ver. 23. 

Ver. 1. [We are yours, I say, ye.] Let a man [a gift] to account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God; i. e. of those Revelations of the Gospel which are called Mysteries, as not being before revealed to the World. See Note on Chap. 2. 2. 7.

2. Moreover, it [chiefly] is required in stewards, that a man [making that Office up on him] be found faithful.

3. But [whether it be thus, or not] with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not my own self; I am as to acquittance in that judgment.

4. For I know nothing [of unfaithfulness] by my self, but am I not thereby justified at God's Tribunal, but he that [further] judgeth me is the Lord.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and shall deliver every man praise of God.

6. And these things, brethen, I have in a figure transferred to my self, [one rude in speech, but not in knowledge. 2 Cor. 11. 6.] and to Apollo, [a man of eloquence, and wisdom, Acts 18. 24.] for your faiths, that you might learn in the example of us, not to think of [other] men above that which is written [viz. that we are only Ministers of Christ by which ye believed; Chap. 3. 5.] that no one of you be pulled up for one against another, [because of the different Gifts bestowed on them.]

For [who maketh thee [what Dollar forever thou art.] to differ from another?] and what [Gifts] leaf thou, which thou didst not receive from God? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it from him? 8. Now ye Corinzians are full of secular wisdom; now ye are rich, both in wealth and in spiritual gifts, 1 Cor. 14. 26. ye have reigned as Kings, [flourishing in the enjoyment of these things in all tranquility and honour,] without any want of us, and I would to God ye did reign [indeed, and not in conceit only,] that we also poor, persecuted, and defiled Apostles, might reign with you.

9. For I think that God hath set forth us, the Apostles, last, [i. e. as the left, or the Meridian Gladiators.], as it was [Men] appointed unto death, for we are made a spectacle to the world, and to angels, and to men.

10. We are [counted as] fools for Christ's sake, but ye [who flourish in your eloquence, and wisdom, are accounted.] wise in Christ; we are weak, as to bodily presence, 2 Cor. 10, 10. and bodily infirmities, 1 Cor. 2. 3. and made flesh weaker by our continual Wars and Persecutions, but ye are strong, and full; ye are honorable, for your gifts and offices, which have been given you a great name, and reputation among others, but we are despised, or in disgrace, every where. 11. Even

CHAPTER IV.

Ver. 1. W E are yours, I say, ye.] Let a man [a gift] to account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God; i. e. of those Revelations of the Gospel which are called Mysteries, as not being before revealed to the World. See Note on Chap. 2. 2. 7.

2. Moreover, it [chiefly] is required in stewards, that a man [making that Office up on him] be found faithful.

3. But [whether it be thus, or not] with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not my own self; I am as to acquittance in that judgment.

4. For I know nothing [of unfaithfulness] by my self, but am I not thereby justified at God's Tribunal, but he that [further] judgeth me is the Lord.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and shall deliver every man praise of God.

6. And these things, brethen, I have in a figure transferred to my self, [one rude in speech, but not in knowledge. 2 Cor. 11. 6.] and to Apollo, [a man of eloquence, and wisdom, Acts 18. 24.] for your faiths, that you might learn in the example of us, not to think of [other] men above that which is written [viz. that we are only Ministers of Christ by which ye believed; Chap. 3. 5.] that no one of you be pulled up for one against another, [because of the different Gifts bestowed on them.]

For [who maketh thee [what Dollar forever thou art.] to differ from another?] and what [Gifts] leaf thou, which thou didst not receive from God? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it from him? 8. Now ye Corinzians are full of secular wisdom; now ye are rich, both in wealth and in spiritual gifts, 1 Cor. 14. 26. ye have reigned as Kings, [flourishing in the enjoyment of these things in all tranquility and honour,] without any want of us, and I would to God ye did reign [indeed, and not in conceit only,] that we also poor, persecuted, and defiled Apostles, might reign with you.

9. For I think that God hath set forth us, the Apostles, last, [i. e. as the left, or the Meridian Gladiators.], as it was [Men] appointed unto death, for we are made a spectacle to the world, and to angels, and to men.

10. We are [counted as] fools for Christ's sake, but ye [who flourish in your eloquence, and wisdom, are accounted.] wise in Christ; we are weak, as to bodily presence, 2 Cor. 10, 10. and bodily infirmities, 1 Cor. 2. 3. and made flesh weaker by our continual Wars and Persecutions, but ye are strong, and full; ye are honorable, for your gifts and offices, which have been given you a great name, and reputation among others, but we are despised, or in disgrace, every where. 11. Even
11. Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; or, are in no certain condition.

12. And labour, working with our own hands, being reviled, we bless; being persecuted, we suffer it; or, we bear, as weak persons, whom know not how to escape, or help our fellows.

13. Being defamed, we intreat, we are made as the filth of the world, and are the off-savouring or refuse of all things to this day.

[But though I thus speak of your glorying in these things, with the negligence of us, v. 8.] I write not these things to frame you, but, as my beloved sons, I warn you, [to behave your selves hereafter more like dutiful Children towards me.]

14. For though you have ten thousand instructors in Christ, yet have you not, nor many Fathers; [indeed not any beside me:] for in Christ Jesus I have begotten you through the Gospel.

15. Wherefore, I beseech you, be ye followers of me, [adhering to the Doctrine received from me, and walking as I do, and teach, v. 17.]

16. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you in remembrance of my ways which are in Christ, as I teach every where in every Church.

17. Now some [among you] are puffed up as though, [because I have sent Timothy to you, I would not my self] come to you;

18. But I will come to you shortly, if the Lord will, and will know, [and examine, not the speech, and eloquence,] of them which are puffed up, but the power [and spiritual authority which attends their preaching, whether that he equal to the power God hath given us for edification.]

19. For the Kingdom of God is [confirmed, and propagated.] I not in [and by the wise.]

20. Of word, but in [and by the] power [of the Spirit; which if they want, they cannot be sent from God, as we are.]

21. What will you? shall I come unto you with a rod, [inflicting punishments upon you.] or [will you reform that I may come unto you] in love, and in the spirit of mockness?

Annotations on Chap. IV.

Verse 3. "I say unto you, that I should be judged of you." Not that he was unconcerned, whether the Corinthians had a good esteem of him, or not, the contrary is evident from the whole drift of his Epistles, in which he labours to convince them of the truth of his Doctrine, and of his sincerity in the discharge of his Office, and rejoiceth greatly in their Affection to him, 2 Cor. 6. 17. & 7. 14, 15. & 18. 24. His meaning only is, that their Judgment is little to him, in Comparition of the final, and unerring Judgment of the Lord.

Ver. 4. Out of the abundance of the heart, judge nothing before the time. The Apostle doth not here condemn all Judgment, Civil or Ecclesiastical, of any Person's deeds or words, or bid us inflend our Judgment of things occurring to our Senses, till the Day of Judgment, but only forbids our Censures of things uncertain, of which no righteous Judgment can be passed, because we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of.

Ver. 5. The Lord knoweth whom he will make manifest the counsels of the heart. Hence note, That Jesus Christ must have the Knowledge of the Secrets of the Hearts of all Men subject to his Judgment, and so must be that God who alone knows the Hearts of all Men, 1 Kings 8. 39. and is alone the Searcher of all hearts, 1 Chron. 28. 9.
to give every man according to his ways, and 
according to the fruit of his doing, Jer. 17.10. 
and therefore Christ expressly attributes this 
Knowledge to himself, by saying, All the 
Churches shall know that I am he which search-
eth the reins and the hearts, and I will give 
to every one of you according to your works, 
Rev. 2. 23.

e  Ver. 6. ἢδειγας, I have in a figure trans-
ferred.] This seems not to refer, as most 
Interpreters conceive, to what the Apostle 
had said Chap. 1. 10. viz. their saying, I am 
of Paul, I am of Apollo, I of Cephas, for here 
is nothing said of Cephas, but it refers to 
what he had said Chap. 3. 5, 6, 7, 8. that 
Paul and Apollo were only Ministers by whom 
they believed, so that therefore neither Paul 
or Apollo were to be look'd upon as any 
thing, they doing nothing but by the Grace 
given them by that God, to whom therefore 
the whole Praie was due for the successe of 
all their Labours. And this Scheme of Speech 
I have used, faith he, touching n.y felt and Apollo, 
intructing you not to think 
highly of other Doctors among you, who 
have done left for the promoting your Faith 
than we have done.

f  Ver. 7. οἱ δὲ δικαιούμενοι, who makest thee to 
differ? The Apostle manifletly speaking here 
of these Gifts of the Spirit which were imme-
diately infused without Human Indu-
try, and were dispensed by God, and by his 
Spirit, according to his good pleasure, 1 Cor. 
3. 5 & 12. 11. it cannot be hence argued 
that no Man doth any thing to make him-
self differ from another, in any Vertue, or 
pious Dispositions. For to what purpose are 
Men continually exhorted, and fill'd up 
by powerful Motives to all Christian Duties, 
and particularly to excel in Vertue; is these 
Exhortations and Motives are not proposed 
to engage them to exercise these Christian 
Vertues, to chuse the good, and refuse the 
evil? and if one Man, upon consideration of 
these Motives, doth chuse to live a Fious 
Lite, whereas another is not by the same 
Motives prevail'd on to do, doth he not 
differ from another by virtue of that choice? 
And though the Grace of God by way of 
excitation worketh in us thus to will, yet 
fince our Faculties do first deliberate upon, 
and then comply, and chuse to do that thing 
to which this Grace excites us; if to con-
ider, he to differ from him that does not so, 
and to comply with, and embrace the 
Call of God, be to differ from him who 
complies not with the same Call, it must be 
certain, that as God's Grace preventing and 
exciting, so my Faculties co-operating, tend 
to make me differ from another, though hav-
ing also these Faculties from God, the A-
ction may be well ascribed, and the whole 
Glory of it must be due to him.

Seeing then no Act of Verhoe, and no 
good habit is produced in us without a fre-
quenr and manifold Co-operation of our 
own Faculties to the same Action and Ha-
bit, whereas these Gifts of Tongues, Inter-
pretation and Prephocy, were Gifts con-
ferred upon Christians in the Primitive Times, 
without any such Co-operation of their Fa-
culties, it cannot with like Reason be enqui-
red of the former, as it may be of these 
Gifts, who made thee to differ from another 
in them? And though all ground, and even 
presence of glorying, by this immediate in-
tuion of these Gifts, is evidently excluded, 
yet the: Apostle do themselves glory in those 
good Actions which they chose to do, 1 Cor. 
15. 16 & 2 Cor. 1. 12. & 11. 20. and say to 
others thus, Let every man try and approve 
his own work, and then shall he have 
nothing reproving, or glorying in himself, 11.6.4.

Ver. 8. Κατάφερεν, yes, and ye are g-
filled, ye are rich.] All the ancient Com-
tmentors having noted in their Prefaces to 
this Epistle, that (a) Corinth was a City 
which abounded in wealth, and was full of 
Rhetoricians, and of Philosophers, and that 
herence arose their Disorders, Pride, and Vanity,
as well as from their Gifts; I thought fit 
in the Paraphrase to take notice of both.

Ver. 9. Τοιεοῖτε ὑμεῖς, as men appointed un-
h to death.] Here the Apostle seems to allude 
to the Roman Spectacles Τὸ τῶν ἔθεσθαι, of 
μορφῆς ἄνθρωπος, that of the (c) beasts 
and the Gladiators, where in the Morning 
men were brought upon the Theater to fight 
with wild Beasts, and to them was allowed 
Armour to defend themselves, and finite 
the Beasts that did assail them; But in the 
Meridian Spectacle were brought forth the 
Gladiators naked, and without any thing to 
defend them from the Sword of the Alfo-
lanet, and he that then escap'd, was only re-
served for slaughter to another day; so that 
these Men might be well called Φαβιανοί, 
Men appointed for death, and this being the 
al laat appearance on the Theater tor that day, 
they are said here be to se forth the laf. 
Of these two Spectacles (c) Seneca 
speaks thus, In the morning Men are exposed 
to Lions and to Beors; at mid day to their

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(a) Κατάφερεν. "I have in a figure transferred.

(b) 1 Tim. 1. 1. p. 26.

(c) Μορφῆς ἄνθρωπος, "of the form of a man.

Speakers:
Spemlabat, those that kill are exposed to one another, the Vidor is detained for another slaughter; the conclusion of this fight is death. The former fighting compared to this was Mercy; here is only Butchery; they have nothing to cover them, their whole Body is exposed to every stroke, etc. Hence (d) Terrell cites the words thus, Puto nos Deus Apollonis nonitimos eigit velar Belialos; I think God hath chosen us Apostles left, as Men to be exposed to wild Beasts.

Ver. 13. οἵ τε λέγοντες, καθώς εἰσὶν. These words which we render faith and off-sounding, do probably relate to the Sacrifices which the Heathens used for the purification of a City. The Athenians, faith (e) Phavorius, nourished some very base and refuse People, and when any Calamity or Plague befell them, they sacrificed them for the Purification of the City, and these they called ζακύνθιοι. And (f) Suidas faith, they said of such a Man, Be thou our θεὸς, our Redemption, our Propitiation, and then flung him into the Sea as a Sacrifice to Neptune. Hence (g) Origcn faith, that our Lord giving up himself for the Propitiation of our Sin, was made much more than his Apostles ζακύνθιοι, εἰσίν, καθώς εἰσίν, the Lustration of the World, and peculiar Sacrifice of all Men.

Ver. 15. Οὐς ἂν πατέρες, not many Fathers. The (h) Masters of Traditions among the Jews called them Children whom they instructed in their Traditions, and the Targum upon Numb. 3. 1, observes, that Nadab and Abihu are called the Sons of Moses, because he had instructed them, for he who teacheth another, is, as it were, his Father. Thus the Disciples of the Prophets are called the Sons of the Prophets. So Jonathan, These are the names of the Sons of Aaron, the Disciples of Moses, and the Sons of Israel, who were called by his name. And for both (i) Irenaus and (k) Clemens Alexander prove, that they were called Fathers, who taught and catechised others; and they, Sons, were taught by them.

Ver. 20. Οὐς ἐν ἀρνητ. not in word, but in power. It is propagated, faith Theophylact, διὰ σωμάτων τινών μας παραγόμενον, by Miracles done by the power of the Spirit, so to convince Men of the truth of it, faith Chrysostom, 'tis not enough to use fine words, but the Dead must be rafled, the Devils call out, and other mighty Wonders must be wrought, for by these things the Gospel is established.

Ver. 21. οὐ ἔσχατον μετὰ τοῦ Ραδίκου. That the in Apostles had power of inflicting Corporal Punishments on some who did oppose the progres of, or who notoriously offended against the Rules of the Gospel, is the Opinion of all the Ancient Commentators, who instance in the Death inflicted by St. Peter on Ananias and Saphira, Acts 5. 5, 10. the blindkinds inflicted by St. Paul on Elimas, 13. 11. the delivery of Hymenaeus and Alexander, and the inceuitious Perchon unto Satan, 1 Tim. 1. 20. 1 Cor. 5. 5. διὰ σωμάτων τοῦ Ραδίκου, fo as to chastise the body of them, faith Theodoret, the Body weak, that he might macerate him with some Difficult, say Chrysostom, Occum- nius and Theophylact; and so they interpret these words, Shall I come unto you with a Rod? that is, in neglect, in punishment, with Punishments and Chastisements. And this sense will appear highly probable, if we consider these words of the Apostle, I write unto you being absent, lest being present I should use sharpness, according to the power God hath given me for Edification, and not for destruction, 2 Cor. 13. 10. For that these words cannot be understood only of the Power of Excommunication common to him with others, we may learn from the same words, 2 Cor. 10. 8. where the mighty weapons of his warfare able to remove every height exalting it self against, and to captivate every mind to the obedience of Christ, and to avenge all disobedience, being premised, it follows, For should I boast exceedingly of the power God hath given me for Edification, and not for Destruction, I should not be ashamed.

(f) Theophylactus, οὗτος, οὐχ ὅπερ, οὐκ ἀπομονωμένα. Suid. Vide Outram de Sacrific. i. 1. c. 22.
(g) Com. in fid. Tom. 13. p. 303. D. E.
(h) Galat. i. 1. c. 2. p. 5.
CHAPTER V.

Verse 1. T is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, (viz.) that one should have his father's wife; [i.e. his step-mother.]

2. And ye are puffed up, and have not rather mourned, [for the Scandal of this great Offence, nor taken care,] that he that hath done this deed, [so reproachful to the Society of Christians,] may be taken away [and cast out] from among you, [as he ought to be.]

3. For I verily, as [being] absent in body, but present [with you, Col. 2. 5. in, [and by the] Spirit, [exciting me so to do,] have judged already, as though I were present, concerning him that hath so done this deed; [that he ought to be removed from your Body, and delivered up to Satan.]

4. [And therefore do command you] in the name of our Lord Jesus Christ, when ye are gathered together [in your Christian Assemblies,] and my spirit, [supplying my absence,] with the power of our Lord Jesus Christ, [to present with you.]

5. To deliver such a one to [the buffeterings of] Satan, for the destruction of the flesh, [so lascivious in him,] that the spirit may be saved in the day of the Lord Jesus.

6. Your glorying [in such a Doctor or such Wisdom] is not good: Know ye not that [as] a little leaven g leaveneth, [and for ever] the whole lump; [so such a Member continued among you, will defile the whole Body or Society?]

7. If the old leaven, that ye may be a new lump; [so as ye are in your Christianity obliged to be unleavened: for even Christ our Passover is sacrificed for us [Christians, and that fast until leaven was to be put away out of their houses, Exod. 12. 15.]

8. Therefore let us keep the feast, not with [the] old leaven [of our former uncleanness,] nor with the [Pharisaical] leaven of malice, and [deceitful] wickedness, but with the unleavened bread of sincerity and truth.

9. I wrote unto you in an Epistle, [for, I had writ to you in this Epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanus, Fortunatus and Achaicus, 1 Cor. 16. 17.] not to company with fornicators.

10. Yet not [intending] altogether [to forbid you, any Conversation] with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. But now, [since I heard of this great miscarriage, and have been more exactly informed of the state of your Church,] I have [changed my file, and] written to you not to keep company, [if any man that is called a Brother, be a fornicator, or covetous, or an idolater, or a reveller, or a drunkard, or an extortioner, and that so straitly as to charge you with such a one, no not to eat.]

12. For what have I to do to judge, or censure them also that are without [the Church,] as heathen Fornicators, and the Step-mother of this Incessuous Fornicator are? do not ye, [and all other Churches, and Societies,] judge them that are within [their Body?]

13. But them that are without God judging, therefore, [leaving them to the Judgment of God,] censure them that thus offend within your Body, and you will, by so doing, put away from among your selves that wicked perfume.

Annotations on Chap. V.

Verily (O sirius, not named) i.e. Not countenanced among civilized Heathens, but forbidden by their Laws; by the Laws of the Greeks, (bar a) Ocellus Lucanus, and (b) Jamblicus; and by the Romans, it being, Faith Cicer, Secula inaudita, an unheard of wickedness, of which the Persians only are accused by (c) Philo, (d) Tertullian, (e) Minutius Felix, and therefore this was one of the three great Infamies with which the (f) Heathens loaded the Primitive Christians, that they had incepsa convivia among them, and profanated the very Crime here censured by St. Paul, and the

(a) Qui inter omnes aetatis horum in voce hellenica non nominatur, vel non minus sui geni.
(b) Cali sive de asteriis pinnis. Cap. 4. Plato de Repub. 1.5. p. 657. E.F.
(c) Le Leg. Spec. p. 606. E.
(d) Tertull. Apol. 9p. (e) Minut. 35p.

words
words from deacons, it is every where heard of do make it not improbable that this very thing might give the rise to that vile Objection against Christianity, especially if the Corinthians had the Foundation of this Practice from the Jews, from whom the Corinthians for some time were not differing at all.

b Ibid. "Ως γαμὴν οὖν τοῦ γενέθλιον, ἢ that one should have his father's wife." Either as his Wife, or so as to commit Fornication with her. Now this, as Dr. Lightfoot, was done by them agreeable to the Jewish Doctrine concerning Professors, viz. that they were as Persons new born, and had left all their Kindred they had before: So that by the Law, as (g) the Rabbins expounded it, they might marry their Mother and Sister. And to this (h) Tacitus seems to refer in his account of the Jews, when he faith, "All things are by them deemed profane, which so we are furred;" rursum conceffâ apud illos quox nobis incella, and what we account insignificant is with them lawful, and that they are first of all taught to contend the Gods, Parents, liberos, fratres vitia habere, and to have no regard to Parents, Children and Brethren. But considering that Corinth abounded with Philosopher, and that (i) Chrysippus the Stoic reckons the enjoyment of a Mother, Sister, or Daughter, as things blamed without reason. And that hence the (k) Nicoliathan and Carpointians had their Doctrine of the Community of Women, not excepting Mothers and Daughters and Sisters; I think it probable that this Corruption might have had its rise from them; and that upon one or other of these accounts they so tamely indulged him who had done this infamous thing; yea, they were puffed up, say the Greek Interpreters, on the account of the Eloquence and Witdom of this very Man.

Ver. 2. [πολλακιστα δὲ, ye are puffed up.] Either in your Conceit, that you have got such a profound and Eloquent Teacher; or on the account of some high Witdom; which makes you look on these things as indifferent.

Ibid. Kαὶ ἐγὼ μᾶλλον ἵνα ἐμφανισθῇ, and have not rather mourned?] It was the Custom, both of the Jews and Christians; when any one was to be cut off from the Church, as a dead Member, to do it with Faiting and Humiliation, to shew their Sympathy with him, and to demonstrate their Sorrow for the Scandal brought upon the Society. The School of Pythagoras, faith (l) Origen, put Coffins in the room of them who deceased the Society, looking upon them as dead Men, and the Christians lamented them who have been guilty of lasciviousness, or any other absurd Action, as persons left and dead to God. And among the (m) Apostolical Constitutions this is one, with sorrow and mourning cut off from the Church the incorruptible Person; for, faith the Apostle, you shall put away from among you the evil Person; and to this custom the Apostle thêmeth to allude, 2 Cor. 13. 13. & 12. 11.

Ver. 3. πρήστος ἡ ἡμέρα, present in spirit.] That is, say the Fathers, not only with Mind and Content, but (n) δὲ ἐν ἑαυτῷ, by the Gift of the Spirit, by which I am enabled to discern what is fit to be done in this Case, even by the Spirit by which I am enabled, εὼν μὴν ἐνδοξάσθη, to discern things done at a distance, as Elisha did the Actions of Gehazi by his Prophecities. 2 Kings 5. 26. So Chrysostom and Theophilus. And so the Phraits seems to be used in these words; for though I am absent in the flesh, yet am I with you in the spirit, rejoicing, and blessing your order, and the steadfastness of your faith, Col. 2. 5. since in his absence he could not behold their Order, and the steadfastness of their Faith by his own Spirit, but only by the Assistance of the Holy Spirit. So also do they interpret εὼν ἑαυτῷ my spirit, νῦν δὲ, my spiritual Gift; so that the sense of these words seems to run thus, I by the Spirit of Discerning, and the Authority God hath given me, have already judged that this Person ought to be delivered over to Satan, and therefore when you are gathered together in the name of Christ, and have my Spirit, who also presides in your Assemblies, and there afflicts you in the performance of your Christian Offices, and have the Power of Christ ready to confirm, and execute your Sentence, do you in his Name deliver such a one to Satan.

(b) Hilp. L 5. ab initio.
(m) Μετὰ θελήματος τοῦ τοῦ οἴκου ἡ καταλόγους ἡ ἐκατοννύμων ἄλλο τοῦ ἐκατοννυμίου, Philo. Eth. 1. 2. 41. p. 190.
Presbyter might exercise, but as that which required his extraordinary Presence in the Spirit, and the Power of Christ afflicting them, and therefore seems to speak of it as an Act which was to be attended with some miraculous Effect.

Ver. 6. 

Psalm, leavens.] i.e. Soweth and corrupteth. So Jerom, tam tamen magnum corruptit, it corrupts the whole Lump. Thus (q) Plutarch Faith the Priest of Jupiter might not touch Leaven, because ζύμι οὐκ εἰς αὐτόν ἐστιν ἀληθεία, and εἰς τὸ μέλημα. Leaven both ariseth from Corruption, and corrupts the Mafs it is mixed with.

Ver. 7. 

Here the Apostle speaks of cutting off the incestuous Pericon, according to the Metaphor of the Jews, whole laying is, that as a little leaven leavens the whole lump, so Conceivincence corrupts the whole man; and that by the Command to abstain from leaven, Adultery is forbidden. This Impruity he calls the old leaven to be purged out, because the Corinthians were famous for it to a Pope, as (r) Phaenro, Helychel, and Erasian theor. He alludes also to the Command to put away leaven out of their house, in commanding to put away the evil Pericon; and to the Pashal Feast, in giving this reason why the old Leaven should be put away, because Christ our Passover is sacrificed for us; which being done once for all, we Christians must ever keep the Feast, by being always a new Lump, pure from Hypocrisy, which is the Leaven of the Pharisees, Luke 12. 1. from the Leaven of false Doctorine, and corrupting of the Word of God, which is the Leaven of the Pharisees and Sadducees, Mat. 16. 6. 12. and from the Leaven of Wickedness, and wicked Men, according to those words of the Psalmist, Deliver me out of the hands of the wicked, and from the bands of the cruel ewart and the leavened, Psal. 71. 4. i.e. the fowre, and the angry man who corrupts and depraves others.

Ver. 8. 

Mai r ζύμι ναυδά, not with the leaven of that nature. Which is usually carried on with infiltration of Affection and Concern for Piety, and so is Pharisaical, nor with that wickedness which prompts us to deceive another to his hurt. Thus Throphylact here faith, he is xasis an evil man, who doth evil things, but he is xanwos who doth them with profound subtlety, and deceitful, or hurtful, counsel. Thus τροπίς οἵτινς, evil men and deceitful are joined together as deceiving and being deceived, 2 Tim. 3. 13.
But with the unleavened bread of sincerity, which expression seems to allude to the import of the Hebrew (םְפִּסָּרָה) or asynam, which, faith (s) Bochart, signifies panes pure & sincere, pure and sincere Loaves, free from all mixture of Leaven. And so this is an Exhortation to reject such false Apostles and deceitful Workers as this Doctor was, and others in the Church of Corinth, who transformed themselves into the Apostles of Christ, 2 Cor. 11.13, and yet were not εἰς ἰρανα, men of sincerity, 2 Cor. 1.17, but corrupters of the Truth, who walked in craftiness, handling the Word of God deceitfully, 2 Cor. 4.2, and by their falsity induced them from the simplicity which was in Christ, 2 Cor. 11.3.

Ver. 9. ἔσγημα ὑπὸ ἡτ ἐκ ἔνωσις, I had written to you in this Epistle. All the Greek Commentators upon this place conclude he wrote this, ἐν ἀληθείᾳ καὶ τρUTH, not in another, but in this Epistle; So Chrysostom, Theodoret, Occomniamus, Photius and Theophylact on this place. And who ever heard among the Ancients of more than fourteen Epistles of St. Paul? or of one word cited from an Epistle of his to the Corinthians supposed to be lost? It cannot therefore be concluded hence, that any Epistle of St. Paul writ and sent to the Church of Corinth, is lost, but only that some things in this Epistle were changed by him, before he sent it to them. But faith Mr. Cl. there is a contrariety in this Interpretation to all the Rules of Grammar, which it seems none of the Greek Schoolmasters understood so well as he. Moreover, it is the common Observation of Grammarians, that the Aorist is so called, because it is of an indefinite signification, and is sometimes used for the Perfect, sometimes for the Pluperfect PerfecT. So Herod saying hold of John when where had bound him, Matt. 14.3. He commanded his Soldiers so to be called καθὼς ἐποίησαν τὸν Ἰωάννην, whom he had given the officer, Luke 9.19.25. ἐμνάσατο ἐποίησεν had testified, John 4.44. and when he had withdrawn himself, John 5.13. Απολύεται ἦλθεν had sent him bound to Caiphas, Joh. 18.24. (2.) That ἐν, as Phavorinus faith, is put ἐν ἐν ἐν, τις ἐπίθετο τοῦ ἐπιθέτου, of this, he both confesses and proves from Coloss. 4.16. I Theoph. 5.27, and where then is the Contrariety of this Interpretation to the Rules of Grammar?

Ver. 11. Nor is ἐσγήμα ὑπὸ ἡτ, but now I have written to you.

Obj. 2. But, faith he, he had no where, in the former part of this, admonished his Corinthians not to associate with Fornicators.

Anfw. Nor is it to be wondered that he should no where say that which he had changed into these words, v. 11. And secondly, according to my Exposition, what he before had written is contained in the immediate preceding words, v. 10.

Ibid. ὁμαδήρασεν οὖν, called a brother. Some think the word ὁμαδήρασεν refers to the words following, and imports, that if any man be defamed, and noted for the Vices following, he is by the Apostle's Direction to be avoided: But the word plainly refers to the Brother, and imports, that if any one who hath professed himself a Christian, be found guilty of these Crimes, he is to be avoided. Now of all these Sins, some among the Corinthians were still guilty of, of Fornication, 2 Cor. 12.21. of Covetousness and Extortion, 1 Cor. 6.8.2 Cor. 11.20. they were Idolaters, 1 Cor. 10.7.14.20. Rivalry or contentious Perfections, 2 Cor. 10.2.12.19. Drunkards, 1 Cor. 11.22.

Ibid. Μὴ ἀπειθήσατε, no not to eat. According to the Jewish Canons, it was not lawful to eat or drink with one that was under their Ceremonies. Tertullian and Theodotus carry this further, and say, Cum talesbus non vult nos cibum suam, nēdum eucharistiam, with such we must not eat at our own, much less at the Lord's Table. But this being a matter of Discipline, can concern only those who are entrusted with the Government of the Church, not private Communicants; though doubtless, he who was by Excommunication separated from the place where this and other Sacred Functions were performed, was also separated from the Table of the Lord.

Ver. 12. Τί πέρ εἰς τὸν ἑαυτὸν ἔνωσεν, for what have I done, that they are without? Here our Critic, Mr. Le Cl. is too bold, 3. When he quarrels with St. Paul's Greek, asking what Contribution this is, ὃς ἐποίησεν; I answer not one at all, but ὃς ἐσγήμα ἔνωσεν, he that composed it, what concerns it to me to judge them that are without? is both good Sense and good Greek. As in Latin, Quid mea referre? in English, What is it to me? So πᾶς εἰς ἑαυτόν, what profit (is it) to me? 1 Cor. 15.25. ποίος, what is it, to the Truth of God? Rom. 3.31.2.31. Quod eminere referre? Philip. 1.18. (2.) Tis horribly bold to add, without any, yet against all Copies, μὴ ἐποίησεν instead of ἐποίησεν, which have no affinity either in Letters or in Sense; the words need none of these Criticisms; they are taken from Deut. 13.5. & 23.21. and there they run thus, γενέσται τὸν ἑαυτὸν ἀπὸ τοῦ ἑαυτοῦ
A Paraphrase with Annotations on Chap. VI.

Verse 1. Are any of you, having a matter [of Complaint, Suit, or A: a] against another, go to Law before the unjust, [b] the Saints [of the most High shall receive the Kingdom, Dan. 7:27, and so] shall judge the world? And if the world shall be judged by you, [c] are ye unworthy [of the smallest judicatures, or] to judge the smallest matters?

Verse 2. Know ye not [d] that we [endowed with the Holy Spirit] d] shall judge, [condemn, and call out the Prince of this World, and his evil Angels] how much more worthy are ye, by the assistance of the same Spirit, to judge of the things pertaining to this life?

Verse 3. If then ye have judgments, [Controversies, or Judicial Cases,] of things pertaining to this life, [do ye] learn them to judge who are least esteemed, [and by] the Church? [i.e. the Hebræan Magistrates.]

Verse 4. I speak [this] to your shame, is it so that, [by this action you should even confess, before the Hebræan, that] there is not a wife among you, no, not one that shall be able to judge between her brethren?

Verse 5. But brother goeth to law with [his Christian] brother, and that before the unbelievers; [as if there were not among them one Believer sufficient, to decide their Controversies.]

Verse 6. Now therefore there is utterly a fault, [or a defect, among you, because ye go to law, about these matters,] one with another: why do ye not rather take warning? why do you not rather suffer your selves to be defrauded?

Verse 7. Nay, [so far are you from this Christian temper, of bearing Injuries with Patience, that] you do wrong, and defraud, and that your brethren.

Verse 8. [And what will be the Issue of these evil Practices?] 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, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.

Verse 9. And fuch were some of you, but ye are washed, [by Baptism:] but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.

Verse 10. [And whereas your false Teachers encourage you to eat things offered to Idols, in the Idol Temples, Chap. 10. 23. and to indulge unto excess, because all meats are lawful; I grant that.] All [these] things are lawful to me, but all things [lawful] are not expedient [to be done, especially when tending to my Brother's ruin, or my own.] all things [of this nature] are lawful for me, but I will not be brought under the power of any, [so as that I cannot refrain from them in such cases.]

Verse 11. Meats [indeed] are for the belly, and the belly for meats; [nor have either of them any other use; but this is only for this present life, the time will come, when] God shall destroy both it and them. Now [but whereas some extend these words, All things are lawful for me; to fornication also, know ye that] the body is not [at all for] fornication, but for [the service of] the Lord, the Head of the Body, and the Lord for the resurrection, and justification, of the body.

Verse 12. And [accordingly] God hath both raised up the Lord, and will also raise us by his own power.

Verse 13. Know ye not that your bodies are the members of Christ [your head?] 1 Cor. 12. 27. shall I then take the members of Christ, and make them the members of an harlot? [As I by fornication shall most surely do.] God forbid.

Verse 14. What? know ye not, that he who is joined to an harlot, is one body [with her? for two, faith he, shall [by that action] be one flesh; as doing that, by which, according to God's institution, two are made one flesh.]

Verse 15. But
17. But he that is joined to the Lord, is one spirit [with him, as being partaker of his Spirit; for by one Spirit are Christians are all united to this Head; Rom. 8.11. 1 Cor. 12, 13.]

18. Flee [therefore] fornication; 

every such man doth, is without [the pollution of] the body; but he that committeth fornication, sinneth against [and polluteth] his own body.

19. What, know ye not that your body is the temple of the Holy Ghost, which is in you, [and] which you have of God, and you are not your own? [he having by his Spirit taken possession of you, and sealed you up as his own proper goods.]

20. [You, i. e., are not your own:] for you are bought with a price. [Even the precious blood of Christ,] therefore glorified God in your body, and in your Spirit, which are God's, [by right of purchase and the possession of his Spirit.]

Annotations on Chap. VI.

a Ver. 2. Kφυρες ἐστιν τὸς δικαιοῦ, go to law before the unjust.] The saying of the few is this, that (a) he who goes to Law before the Tribunal of the Gentiles, prophanes the Name of God, and gives honour to an idol, that he so to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the Law of Moses. Accordingly the Apostle here represents this Action in the Christian, as a reproach to the Society, and to the Spirit of Wieldum which was poured upon our Church, v. 5, 6, and as that which gave occasion to the Heathens to observe in the Christians a Contentious Spirit.

b Ver. 2. τῷ Παῦλῳ τῷ ἄγιῳ καρπῷ, the saints shall judge the world.] We often read that even the best of Saints shall stand before the judgment seat of Christ, that they shall be Aϊesfrōs with Christ then, we read not, the words of Christ, Matth. 19.28. in what sense were they, prove not, they being spoken not of all Saints, of whom the Apostle here speaks, but of the twelve Apostles only; these words must therefore admit of one of these two Senes, viz. that there shall be Christian Magistrates who shall be Governors, and so Judges of the World, according to the Prophecy of Isaiah, That Kings shall be their nursing Fathers, and Queens their nursing Mothers, Isa. 49.23, and that of Daniel, Chap. 7.18. The Saints of the most High shall take the Kingdom; or that they shall judge.

Ver. 4. Τίς ἐκ οὐκορείας, them who are least esteemed.] That the Christians, hath been sheved, Note on 1 Cor. 1. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the Paraphrase; or by way of Charge against them, thus, if you will retain your Secular Judicatures, or Tribunals, you set them to be Judges over you, who are desirous in the Church. For the Apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, I speak this to thy shame: and this he doth, by shewing that this in effect signified, that there was not a wife man among them.

Ver. 7. ὅσα ἐπιφάνεια, there is utterly a defect.] Among you, that you go to Law at all, it being either on the one side, want of Patience and Christian Contentment, or that you do not rather bear some Injuries, than thus seek to redress them, or, on the other, Covetousness and Injustice, which moves you to do wrong to, and defraud your Brethren.

Ver. 11. Αἷς ἀνθρώπων ἐστίν ἡμῖν τύχη, but ye are justified in the name of our Lord.] Here is the figure called Hyperbaton, for we
are justified in the Name of our Lord Jesus Christ, and sanctified by the Spirit of our God. So Philem. 5. Hearing of thy love and faith which thou haft towards the Lord Jesus Christ, and towards all Saints, i.e. which faith thou haft towards Christ, and love to his Saints. Moreover, whereas Mr. Cl. here faith, That to be justified is the same thing with being washed, and sanctified, and that to be so by the Name of the Lord, is to be so by taking upon them the Profession of the Christian Religion in Baptism, he is utterly out in both. For sure I am, he cannot produce one passage in all St. Paul's Epistles, where surnounh to be justified, bears any such sense, but it still signifies to be abounded from the Guilt of Sin, and approved as Righteous, either at present, or before God's Tribunal. And so the Name of Christ, when we are faid to be justified by it, must signify, not the Profession of Christiinity, but Faith in Christ dying for us, and to be the same with to sunn in him, for in him shall all that believe be justified, &c. Acts 13. 32. Moreover, Justification here is ascribed to the Name of Christ, i.e. to Faith in him; Sanclification, to the Spirit of God; which these they cannot signify the same thing; for where the Caufe is different, the Effect must so also.

Ver. 13. 'O otna adiaphor, God shall destroy both it and them.] From these words that Opinion, not of Origin only, but of (b) Athanasius, (c) St. Basil, (d) Hilary, (e) Theodoret, and others seems to be confirmed, that at the Resurrection, when we shall neither eat nor drink, marry, nor be given in marriage, Mat. 22. 30. there will be, as no Meats, the World being then burnt up, so no Belly, nec quis situb ventre, nor any difference of Sexes.

Ibid. 72. Eπανώπηθεν τοις πολιτείασιν, the body is not for fornication.] The Herefey of the Nicolaitanes held that it was lawful to eat things offered to Idols, and to commit fornication, Rev. 2. 14, 15 as brenees, Clemens Alexandr. Theodoret and St. Austin teffifie. See the Notes on 1 Pet. 2, and the Epistle of St. Jude. And therefore Theodoret introduces the words thus, τοις πολιτείασιν, this thou sayest in defence of thy eating them, and of thy fornication, All things are lawful for me.

Ver. 15. 'Agis. 5.] Taking them then from Christ, shall I make them the Members of an Harlot? for, faith Hilary here, Membræ adherentia meretrici deficient eje Membrac Chrifi, the Members which cleave to an Harlot, cease to belong to Christ. 1

Ver. 18. Or seviono σώμα, against his own body.] Other Sin pollute the Heart, and the Soul, but those of Fornication and Un- cleanness only do properly pollute the Body. Hence are those Actions filled always in the Scripture, Pollution, for though all sins, faith Hilary, render a man Carnal, yet is this more essentially. Deferderum carnis quod fordbus maculatam animam cum corpore tradit Ghenenes, Carnal Concipiscence which exposeth to Hell the Soul, together with the Body, defiled by its filthiness.

Ver. 19. To σώμα του κεφαλής, &c. your body is the Temple of the Holy Ghost.] Two things concur to make up the Notion of a Temple. 14. That the Divinity should either dwell in, or give some signal tokens of his Presence there. Hence was the Temple of Jerusalem called the House of God's Habitation, and the Tabernacle, the House where the Divinity or Schechinab dwelt in the midst of them. Accordingly, I am with you, Hag. 2. 4. is there interpreted, v. 5. My Spirit is in the midst of you, or among you. Hence is the Tabernacle filled, the place of the Habitation of God's Glory, Plat. 26. 8. and from thence he is said to shine forth, when he gave them a testimony of his gracious Presence. Now the Holy Spirit being that in the New Testament which answers to the Schechinab in the old, he dwelling in the Bodies, and being present in the Assemblies of the Saints, doth make them a Spiritual Temple, or Habitation of the Lord, Eph. 2. 22. 23. That it be a place dedicated, and appropriated to his use: Hence were the Tabernacle and Temple so often filled the House and Temple of the Lord, and by him my House, according to those words of Christ, Wilt you not that I must be in τοις πόλεις in my father's house? for as to be (f) is τος υμων δαυ is to be in the Temple of Jupiter, so to be in τοις πόλεις must signify to be in my father's Temple, and therefore faith the Apostle, you are not your own, as being dedicated, and appropriated to God's use and service.

He also faith, If any man corrupt, or defecrate, the Temple of God, him will God destroy, for the Temple of God is Holy, 1 Cor. 3. 17. i.e. appropriated and consecrated to his use. And he exhorts all Christians to abstain from all Idolatrous and Prophan Receptions by this Enquiry, What Communion hath the Temple of God with Idols? proving all Christians to be the Temple of God, and so appropriated to him by these words, You are the Temple of God, as God hath said, I will dwell, and walk in them; I will be their God, and they shall be to me a People, 2 Cor. 6. 16.
CHAPTER VII.

Verse 1. N O W [to speak] concerning the things whereof you wrote unto me; (a) it is good for a man not to touch a woman, [i.e. to live unmarried, or without the use of a woman, or it is not good to marry, March 19. 10. This I grant, as Christ did to him, who having the gift of Continence, can receive the saying.] 2. Nevertheless, to avoid [that] fornication, [which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent,] let every man have [i.e. retain] his own wife, and let every woman have her own husband.

3. Let [as] the husband render to the wife due benevolence; [i.e. the Conjugal duty;] and likewise the wife to the husband.

4. [For] the wife hath not power over her own body, but the husband; and likewise the husband hath not power of his own body, but the wife.

5. Defraud ye not [therefore] one another [of this benevolence, except it be with mutual consent for a time, that ye may give your selves to fasting and prayer, and then come together again, that Satan tempt you not for your incontinency.

6. But I speak this [of marriage, v. 2.] by permission, and not by commandment [of the Lord, joyning them in marriage, v. 12.]

7. For I would that all men were [unmarried,] even as I myself am, 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 to [the] widows, it is good for them if they abide even as I do;

9. But if they cannot contain, let them marry, for it is better to marry than to burn, [or be inquieted with filthy lustings.]

10. And to the married I command, yet not I only, but the Lord [afo,Marth.19.9.] let not the wife depart, [or separate her self] from her husband.

11. But if the depart, [Gr. ςρεωθ, but if she be separated,] let her remain unmarried, or be reconciled to her husband; and let not the husband put away [or divorce,] his wife.

12. But to the rest [you mention to me, who are coupled with unbelievers,] I speak, I not the Lord, [by any decision he hath made, or any precedent he hath given in this case, v. 25, as in the former instance,] if any brother hath a wife that believeth not, and the be pleased to dwell with him, let him not put her away.

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

14. For the unbelieving husband is, [Gr. hath been,] sanctified by the [believing] wife, and the unbelieving wife is, [hath been,] sanctified by the believing husband; in either were your children [seemingly] unclean, [and so not to be admitted to the Christian Covenant,] but now are they holy.

15. But if the unbelieving [person with] depart, [and so break off the matrimonial duty,] let him depart, a brother or a sister is not under bondage. [Gr. is not enflated,] in such cases, but God hath called us to peace, [and therefore we must give no occasion of quarrel with, or separation from, far near a Relative, or of disturbance of the Family.]

16. For what knowest thou, O wife, whether [by dwelling with him] thou shalt [not be a means to] have thy husband? or how knowest thou, O man, whether thou shalt [not, by thus dwelling with her, be a means to] have thy wife?

17. But whether this be so, or not, as God hath distributed [the gift of Continence] to every man, [or not,] is the Lord hath called every one [to the Faith, married to an unbeliever, or Servant to them, or not] to let him walk; [doing nothing on his part contrary to those Relations:] and so ordain in all Churches [which I have converted.]

18. Is any man called, being circumcised? let him not [endeavour to] become as one uncircumcised: is any [man] called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, [that renders us more,]
or left acceptable in the sight of God;) but the keeping of the Commandments of God [is all in all.]

20. Let every man [still] abide in the same name, in which he was called [to the Faith, not thinking himself obliged by it to quit his calling.]

21. Art thou called, being a Servant? care not for it; but if thou canst [lawfully] be made free, use it rather: [care not I say.] for he that is called in the Lord, being a Servant, is the Lord's freeman, [being delivered by him from his bondage to sin, Joh. 8:36.] likewise he that is called, being free, [nevertheles[s] is Christ's servant.

23. Ye are bought with a price, [Gr. have you been bought with a price from your slavery?] be not ye [again] the servants of men, [who are unbelievers, 1 Tim. 6:2.]

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

25. Now concerning virgins, I have no particular Commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be found faithful, [in my Apostolical Function, by advising still what is best and most expedient in those cases to be done.]

26. I suppose therefore, that this is good for the present diftrefs [of Christians daily subject to Persecution.] I say, that it is good for a man so to be, [i.e. a Virgin still.]

27. Art thou [then] bound to a wife? seek not to be loosed: art thou loosed from a wife? seek not a wife.

28. But if thou marry, thou haft not sinned; and if a Virgin marry, the hath not sinned; nevertheless, such in these times of Persecution, shall have [more] trouble in the flesh: but I spare you, [not thinking it therefore fit to lay the yoke of celibacy upon you.]

29. But this I say, brethren, [that] the time [of this life] is short; it remains [then] that both they that have wives, be as though they had none;

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

31. And they that use this world, as not abusing it; [or as those that use it not:] for the fashion of this world passeth away.

32. But [this advice I give, because] I would have you without carefulness [for the things of the world; now so it is that] he that is unmarried careth [only] for the things that belong to the Lord, how he may please the Lord.

33. But he that is married, careth [also] for the things that are of the world, and is solicitous how he may please his wife.

34. w There is [the same] difference also w between a wife and a virgin: [for] the unmarried woman careth [only] for the things of the Lord, that she may be holy both in body and spirit; but the that is married, careth [also] for the things of the world, how she may please her husband.

35. And [of this] difference I speak, for your own profit, not that I may cast a snare upon you, [by restraining you wholly from marriage.] but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely towards his virgin [if the pas the flower of her age; [Gr. if it be over aged,] and need so require, [or be thinks this ought to be done,] let him do what he will, he sinneth not; let them, [who so think.] marry.

37. y Nevertheless, he that stands fastfast in his heart, having no necessity, but hath power over his own will, and hath so decreed, [or determined] in his heart that he will keep his Virgin, [i.e. virginity.] doth well.

38. So then, he that giveth [her] in marriage doth well, but he that giveth [her] not in marriage doth better. [Or thus, So that he that marrieth doth well, and he that marrieth doth not better.]

39. The wife is bound by the law, fo long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only [she ought to do it] in the Lord.

40. But she is happier if she [can, and therefore doth] so abide, after my judgment, and I think also I have the Spirit of God, [to direct me even in this judgment. And] I think that I also have the Spirit of God.
Annotations on Chap VII.

**Verse 1.** It is good for a man not to touch a woman. This was an old, philosophical question, whether a man should marry. In which many of them held the negative, as (a) Bion and Antilias, who said, an handsome wife would be common, one deformed a punishment, therefore we should have none. Hence that of (b) Menander that, if thou art wise, thou wilt not marry. This was held out of different Sentiments, as v. g. by some good likelihood to that celebrated doctrine of Plato, nor do they, nor do they, that Women and Children should be common: and this doctrine was improved by the Nicoliants into all manner of impurity, who therefore did commit fornication without shame. But others of the School of Pythagoras refused to touch a Woman, as being an impiety to Philosophy, and that which defiled that Puri ty they aimed at. Hence (c) Apollonius the Magician is represented as a Man of so great Chastity, that he lived ever free from converse with Women. And (d) Porphyry saith that a Philosopher must not marry, that to live the intellectual life, we must abstain from Women, all use of defilement. The word σάρα which in this Chapter signifies a Wife, seems to refer this Question to the first Opinion, but the Phratioan notion inclines us to refer it to the latter, the first opinion being too gross to be propounded by the Corinthians to the Apostle, the second being a question then in vogue, on the account of which Apollonius, and the Pythagoreans obtained great repute.

**Verse 4.** But nor power. Here is a plain Argument against Polygamy; for if the Man hath not power over his own Body, he cannot give the power of it to another, and so he cannot marry another; nor could the Wife, exclusively to him, have the power of his Body, if he could give his Body to another.

**Verse 5.** To pray, and to fasting and prayer. The Apostle speaks not here of ordinary Prayer, which is the daily work of Christians, but of extraordinary Devotions on some special Occasions, for daily Prayers, publick or private, needed no such confent of Parties, nor by them could either of them be defrauded of their due Benevolence: Vain therefore are the questions of St. Jerome, quae illud bonum est quod orare prohiberet, quare non ingerendum Eucharistias as if the Bed undefiled could hinder Mens prayers, or their going to Church. Vain is his inference, Si Sacerdoti femper omandum est, ergo spermer corendam Matrimonium, if the Priest must always pray, he must never marry, for to pray always, and without ceasing, is also the Duty of the Lay, Luke 18.1. Eph. 6.18. 1 Thef. 5.17.

Ibid. For in the end of the whole, we come together again. This Chapter affords many Arguments against the Vow of Continence, and those perpetual Divorces from the Bed, which are so commonly practised by the Papists, on the presence of Religion: For (1) the Apostle here admits of no Separation of the Wife and Husband, but only with condition that they come together again to perform Conjugal Duties, as the word οὐπόσι doth import, nor allowing a perpetual Separation, no not that they may give themselves to prayer, and fasting, and that for a perpetual Rest from, at least whilst an Age capable of Temptation, and which may be subject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to some only, as being the proper Gift of God, and therefore not to be gotten by our Industry: I would, faith he, that all men were unmarried, even as I my self am, but every man hath his proper gift of God, one after this manner, and another after that; He then that can receive it, Matthew 20.16. faith our Saviour, let him receive it. Whence it is natural to conclude, that all Men cannot. (3.) Not withstanding the present necessity which rendered it so desirable, that they might serve the Lord without distraction, and which made their Condition better and more happy who had the Gift of Continence, he abstains from laying any Obligation to Celibacy upon them, lest he should lay a Snare on their Consciences, v. 35. and bring them under a necessity of burning, v. 9. much less would he have urged young Men and Women to that Vow, which lays a greater Snare, and an absolute necessity upon them, rather to burn than marry. And lastly, he supposes that some cannot contain, v. 9. some have a necessity to

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(a) Lart. in Bion. p. 108. in Antifil. l. 6. p. 138.
(b) Athen. l. 3. p. 550.
(c) Epist. contr. Her. p. 320.
(d) Stob. l. 3. p. 52. p. 2.
(e) In Ptolemy, l. 4. § 41. p. 34.
(f) Περί νόμων και κατανόησεν de abit. l. 1. § 41. p. 34. Οί γάρ διὰ γνώσεως κληρονομίας ἐκλεκτοί, l. 4. § 52. p. 2.
(g) In Ephe. l. 4. § 20. p. 173. καταλείποντος αὐτοῦς μισήσω, p. 174.

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merry, and need so requires them to do, v. 36, 37.

Ver. 6. *Kan upwphw, by permission,* &c.

i. e. I intend not by this to lay a commandment upon all marry, but only do permit it to all, as being a pure Remedy against Fornication.

Ver. 8. *Ampius, the unmarried,* The Apostle begins his Discourse concerning the Virgin Man and Woman, v. 25. here therefore he must speak of the unmarried, as comporting, the Widow, or the Man looked from a Wife, as v. 11. *Ampus* is the Woman who must not embrace a second Marriage. And perhaps this only was St. Paul's cafe, as may, faith Grotius, be probably collected from this place, and may be argued from the Testament of (c) Clements of ALEXANDRI, and the interpolated Ignatius, who both reckon St. Paul among the Apostles that were married; and from the strictness of the Jewish Canons, which obliged all Jews to marry at twenty.

Ver. 9. El 3 po vepGvoupoAepos, if they contain were let them marry.] Had the Apostle then known of any Vow of Conti- nence, or any Ecclesiastical Law rendring it a damnable Sin, and a renouncing their faith to marry, though they burned, he could not so generally have propounded, and prescribed Marriage as the Remedy of that Dilemma, but would have restrained his words as Ephesians here doth. In quisquis conjus- sigui contraerendi potestas est, id est, qui a lege & voto continentiae, sunt liberi, to those who were free from the Law, and Vow of Celibacy. But I believe he knew of none whom God's Law had placed under a necessity of burning, that is, that the Greek Commentators, of being subject to the infu rms of Lust.

Ver. 10. *Tota ac satsuma, let not the wife depart from her husband,* Note that the Apostle speaks here of the married Persons who had mutually embraced the Christian Faith, forbidding them to divorce themselves, except for cause of Fornication, as it was customary for Women as well as Men to do, both among the Jews, and Romans. Dr. Lightfoot on this place cites this Canon from St. Iuflashan, the Wife hath power to put away her Husband, and he gives fulness of it in Herodias divorcing her self from Philip, and Druilla from A-Ziuses; and our Lord supposes this was pra-


(c) Ecclesium jam nulla repudio erubescit, siquomque illius quodam ut nobili feminae, non-Conclam numero, sed marritianos annos (as computate, et ex toto matrimonii controversa, nullus repudii. Tandem illud timebatur, quodam variis e-rat. Quam vero nulla fine divinorum ab una, quid seque anterent, facie licentiam. De Benefic. s.c. 16.


with
Chap. VI.  the First Epistle to the CORINTHIANS. 141

with him. Hence Justin Martyr faith of one of these Christian Women, not without seeming approbation of the Fact, that (h) τι  ἢ  ἤ  ἢ  ἢ ἢς  διδάσκοντοι  διδασκαλίαν τὸ  καθαριστήριον  λαμπρόνα  ἵππος, giving him a Bill of Divorce, she was separated from him.

1 Ver. 14. 'En 7ε  γυναικώ,  by the Wife.] Ursula gratit, because of the Wife, i.e. he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἡ προφητία ἤρθη  ἐπὶ  γυναικώ,  ἐπὶ  γυναικώ,  ἐπὶ  γυναικώ  τῶν  Ἰσραήλ  σώζετο  ἡ  οἰκογένεια,  Israel served for a Wife, and for a Wife he kept sheep, Hos. 12. 12. I define that you faint not in such a thing by reason of my tribulations, Eph. 3. 13, and that no Man be shaken in such a thing without by reason of these Tribulations, 1 Thes. 3. See Naldrn in the 32d. signification of the Particles Beth. Or we may take these words in the sense of the Greek Interpreters, viz. the unbelieving Husband hath been sanctified to the believing Wife by his Consent to cohabit with her, and to have Seed by her.

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Ibid. 'Εν ου ταύτα παρὰ ἐμοί καθαρίσατε ταύτα, ἕλθεν ὑμεῖς γεροντίζων, εἰς νεανίσκας γεροντίζων. τό ἅλο, ἄλο ἂλο, εἰς νεανίσκας, εἰς νεανίσκας ἄλο, ἄλο ἃλο, εἰς νεανίσκας, εἰς νεανίσκας. The Heb' words will be apparent from the Scriptures, in which the Hebrews are filled the unclean, in opposition to the Jews in Covenant with God, and therefore filled an holy People. So Isa. 35. 8. καὶ αὐτοὶ ἀπεκλήθησαν, καὶ δέχθηκαν ἀπολύσεως, an high-way shall be there, and it shall be called the way of holiness, αὐτοὶ ἀπεκλήθησαν, ἀπολύσεως, the unclean shall not pass over it, but the redeemed of the Lord shall walk therein, v. 9.

And Chap. 52, 1. God faith of Jerusalem the holy City. There shall no more come into thee despisitias, the unclean, the circumcised and uncircumcised. So A.V. 10. 28. You know that it is unlawful for a Jew to keep company with a man of another Nation; but God hath showed me that I should call no man common, or unclean. Whence it is evident that the Jews look'd upon themselves as ἐν ου ταύτα παρὰ ἐμοί καθαρίσατε ταύτα, the clean Servants of God, Neh. 2. 20. and upon all Hebrews, and their Offspring, as unclean, by reason of their want of Circumcision, the Sign of the Covenant. Hence, whereas it is laid that fο-

bua circumcised the People, Chap. 5. 4. the Septuagint say, οὐκ ἦν ἁπατοῖ οὐκ ἦν ἁπατοῖ. Moreover, of Heathen Children, and such as are not circumcised, they say, they are not born in Holiness; but they on the contrary are filled ὑπὸ τοῦ οἴστηριν καθαρίσατε, an holy Seed, Isa. 6. 13. Ezra 9. 2, and the Offspring from them, and from those Professors which had embraced their Religion, are said to be born ἁπατοῖ in holiness, and so thought fit to be admitted to Circumcision, or Baptism, or whatsoever might initiate them into the Jewish Church; and therefore to this sense of the words holy and unclean, the Apostle may be here more rationaly supposed to allude, declaring that the Seed of holy Perfons, the Offspring born in the house of Saints, as (k) Christians are still called in the New Testament, are also holy. And though one of the Parents be still Heathens, yet is the denomination to be taken from the Better, and so their Offspring are to be esteemed not as Heathens, i.e. unclean, but holy, as all Christians by denomination are. So (l) Clemens Alexandria iners, saying, I suppose the Seed of those that are holy is holy, according to that saying of the Apostle Paul, the unbelieving Wife is sanctified by the Husband, Sec. Hence then the Argument for Infant Baptism runs thus. If the holy Seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, because they were born in Sanctity, or were feminally holy; for the Root being holy, so are the Branches also; then by like reason the holy Seed of Christians ought to be admitted to Baptism, and receive the Sign of the Christian Covenant, the Letter of Generation, and so be entailed into the Society of the Christian Church. The Substance of this Argument is in Terminiis de Anima, cap. 39. and in the Author of the Questions ad Antiroum, qu. 114.

Ver. 15. ἡ αἱματοβιαία σπέρματα is not under bondage.] That is, faith (1) Hilary, The Christian in this case is free to marry to another Christian. He is free, faith (m) Photius, to depart, because the other hath dissolv'd the Marriage. If he depart, say (n) Chrysostom,Occumenius, and Theophylact, because thou wilt not communicate with him in his Infidelity, be thou divorced, or quit the yoke, for it is better that thy Marriage should be dissolved, than thy Piety. These Fathers therefore plainly
A Paraphrase with Annotations on Chap. VII.

supposed, that the Laws which say, He that marries her which is put away committed adultery, Math. 5. 22. and that the Wife is bound to the Husband as long as he lives, v. 39. Rom. 7. 1, 2. concerned only equal Marriages, partly because the Apostle faith, He had no commandament of the Lord to produce for the decision of this case; and partly because he doth not here say, as in the case of equal Marriages, v. 11. 12. p. 2. 3. if she be separated, let her remain unmarried. It is the Opinion of (p) Mr. Thirsk, that the Apostle look'd upon Marriage, made by Persons before they were Christians, to lay no stricter Obligations on them, then the Laws which they were under when the Marriage was contracted, design'd to lay upon them. But this seems not consistent with our Lord's decision touching Divorce and Polygamy; for though they were allowed both by Jews and Gentiles, our Saviour pronounces them disagreeable to the first Institution of Matrimony by God; and the Laws binding all that were Christians, no Christian Convert could after his or her Conversion, do any thing on their parts opposite to them; and whatsoever liberty of Divorce the Laws of Jews or Gentiles might allow of, the Apostle will not permit the believing Wife or Husband to make use of them, by beginning the Separation, v. 12, 13. 15. If then these words, a Brother or Sister is not in bondage in these cases, do import they are not obliged to live unmarried, such a total and perpetual Defection must dissolve the Matrimony, and render the defecting Person as dead unto the other. But though all the Romansists, and many of the Reformed allow of this Interpretation of the Fathers, it must be dangerous to admit of it without this Restriction. A Brother or Sister is not enslaved, after all means of Peace and Reconciliation have been in vain attempted, and the Unbeliever hath entered into another Marriage, or rather hath dissolved the former by Adultery, as may well be supposed of those Heathens, who thus separated from their Christian Mates. And this Interpretation seems to be confirmed from the former words relating to the case of the believing Wives and Husbands, if they depart, let them remain unmarried; it being not to be supposed that Believers would dissolve the Bond of Matrimony by Adultery. Therefore the Apostle seems to grant this in the case of Unbelievers, departing from Christians on the account of their Faith.

Ver. 17. ei μὴ, but.] Or rather, if not, o So in Gen. 18. 21. ei μὴ, and if it be not so. See Chap. 23. 8. &c. 42. Job 9. 24. ei μὴ, and if it be not so, who will make me a liar? & Chap. 24. 25. John 14. 2. ei μὴ, if it were not so I would have told you. See Nalduis de parte. Hebr. p. 92. To others, ei μὴ seems to be misplaced, as being added to the beginning of this Verse, when indeed it belongs to the close of the former, thus; how knowest thou, O man, ei μὴ γνωσίς, ei μὴ, whether thou shalt live thy wife, or not? And so the seventeenth Verse will begin ὅταν, as the twentieth and the fourtieth and twentieth Verses, which answer to it, do.


Ver. 23. ὅταν ἄναψας, have ye been bought with a price? That the Charity of Christians was employed to buy their Brethren out of Slavery, we learn from the Apologies of (p) Tertullian Martyr, and (q) Tertullian, who tell us, That the Offerings of Christians at the Sacrarnent, were, amongst others, employed for that use: And that these words ought to be rendered by way of Interrogation, is evident from the preceding Discourse, which is still by way of Question. Every man called, being uncorrected v. 18. Art thou called being a Servant v. 21. And that they are to be thus interpreted, the design of the Apostle himself, which is to inform them that their Christianity did not exempt them from their Secular Relations to Heathens, the Believer still continuing in his Conjugal Relation, and in the same Relation of a Servant to his Heathen Master. Now to tell them they were bought with a price by Christ, and therefore ought not to be the Servants of Men, is plainly to contradict this design; but it is well confident with the foregoing advice, If thou canst not be made free, use it rather, to add, Art ye then bought out of Servitude by the Charity of Christians? return not again to the Service of Unbelievers.

Ver. 25. Πες αὐτῶν τῶν Πατρισιῶν ὧδε γε τι ἡ ἑκάστη concerning Virgins I have no commandment of the Lord.] To produce touching their continuance in, or change of that State. Here Ephesus takes care to add, that the Apostle must be understood only de Virginibus quae nundum Deo voverint continentiam, of such Virgins which were not under the Vow of Conti-nence. And when the Apostle faith

(p) Laws of the Church, p. 117.

(q) Tertullian, Historiae, lib. v. cap. xii. doctoutrinae, eis δοκεί, ἐκδικεῖς, ἐκγαίει, ἀφικνεῖ, ἀποκράτεῖ, ἀποδίδει με τον ἡγομένον. Apol. 2. p. 299.

(5) See quattuor pietatis fontes, nam inde non Epistolas potest animo defendere, sed aegrotas, aequum, humedique, & purum, & salutis, seq. primis decretis. Et si quis in Metalis, & si qui in Iusticiis vel in Dominica Nov. Apol. c. 39. without
without exception, *if a Virgin marry,* she hath not sinned, v. 28. he adds, *Nisi sit Virgo Christo dicata,* i.e. unless she be a Virgin consecrated to Christ by such a Vow, both which Exceptions seeing St. Paul, afield by the Holy Spirit, thought not fit to add; we may presume that he knew nothing of that matter.

Ibid. Titulus 3. 3. 8. 8. but I give my judgment as one that hath obtained mercy of the Lord to be found faithful.] This, faith the Apostile, is all that is required of a Minister of God, and a Steward of his Mysteries, that he be found faithful in administering the Grace of his Apostleship. 1 Cor. 4. 1, 2. And this Fidelity was still attended with the Power of Christ affixing them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry,* 1 Tim. 1. 12. So that this Phrase doth not imply, as some imagine, that the Apostile had only an ordinary allowance in this Advice, such as any pious skilful Pastor may still expect, much less that this is a Counsel which might be disregarded without sin.

Ver. 26. And 8 ἄνεμον ἀυτοῦ, ἀνευόμενον, for the present disreft.] This Phrase plainly shows this cannot relate to public Ecclesiastic Temporal, to the peaceable Times of the Church, for they are not Times of Tribulation, as the word ἀνευόμενον often signifies. So Luke 2. 13. there shall be ἀνευόμενον great tribulation, ἄνεμον ἐν ἡμέραις, in afflictions, necessary, disasters, 2 Cor. 6. 4. ἀυτοῦ ἄνεμον, in afflictions, in necessities, in perfections, 2 Cor. 12. 10. Nor can it signify the Troubles common to this Life, for they are not always instant, or present. See v. 28. where the Phrase is ἀνευόμενον, trouble in the flesh.

Ver. 31. *De mā ἁθυματαίοις, as not abusing it.] So this Expression is used in (r) Philo. This is another, do not covet it; this is thy own, use it so as not abusing it; half thou abundance, give to others, for the excellency of wealth consists not in thy purse, but in helping those that want.

Note also, That they who interpret these words, the time is short, with relation to the troubles shortly to come at the destruction of Jerusalem; and the fashion of the world passing away, of a new Scene of things beginning to appear, seem not to give the true import of the Apostile words: For (1.) It is not easy to conceive what concernment the Corinthians then had in the Destruction of Jerusalem; what peculiar Troubles hapned, what lots of Wives, or of Possessions, they did then sustain, or indeed, what Perfection they then lay under, from which the Destruction of Jerusalem might free them.

29. *The fashion of the world's passing away, seems plainly to refer to the Dissolution of it, or at least to our Passing out of it in a short time, according to those words of St. John, *Love not the world, nor the things of the world, for the fashion of the world passcth away, and the lusts thereof,* 1 John 2. 15, 17. Again, To have, and use these things, as if we had them not, or did not use them, is to be moderate in the Enjoyment of them, not to be much affected with them when we have, or much afflicted when we want, or lose them.

Ver. 34. *Mataesceu ἡ γυνὴ ἄνευομεν, there is difference between a wife, and a virgin.] The Reading of the King's Manuscript is this ἄνευομεν, and is disfigured. And then begins the 34th Verse thus, ἄνευομεν, ἄνευομεν, ἄνευομεν, and the unmarried woman, i.e. the Widow, and the Virgin careth for the things of the Lord. But though this Reading makes a good sense, it is not found in any of the Greek or Latin Interpreters.

(2.) It makes too great a Variation from the Ordinary Reading, by adding ἄνευομεν, and by joining ἄνευομεν, which in all printed Copies, and ancient Interpreters, are separated. And (3.) it makes ἄνευομεν here to signify the Sex only, and to be indeed a Virgin, or unmarried Woman; whereas in this Chapter it above twenty times signifies a Wife, and always stands opposed to the Virgin, or unmarried Perfon. So v. 1, 2, v. 3, twice; v. 4, 10, 11, 12, 13, 14, twice; v. 16, twice; v. 27, thrice; v. 29, 39, which observation is sufficient to destroy this Reading; especially seeing the Common Reading gives a good sense, and may be rendered thus, The Virgin, and the Wife are divided, or drawn several ways, the first looking only after Fertility, the second after the Pleasure of her Husband also.

Ver. 36. * unregister, if it be over-aged.] The(s) Jesus from the Precept to increase and multiply, thought themselves obliged to marry at Twenty, and that they offended against the Law if they did not so, declaring that whosoever neglected this Precept was guilty of Homicide. The Philosphers say with (r) *Heisf, that χρόνος ἧμερος marriage was reasonable to the Woman about*
Thirty, to the Male from Thirty to Thirty five. By the Law of (u) Lycurgus, they who continued unmarried were prohibited to see the Games; By the Laws of the Spartans they were punished; and by Plato they are declared unworthy of any honour: To either of thes Opinions the Difcourse of the Apolline may relate.

Ver. 37. Note, It is generally supposed that these three Verses relate to Virgins under the power of Parents and Guardians; and hence the usual Inference is this, Children are to be disposed of in marriage by their Parents. Now this may be true, but it hath no foundation in this Text; for (w) Phavorinus informs us, He is called a Virgin, who freely gives up himself to the Lord, renouncing Matrimony, and preferring a Life spent in Continity.

And that this must be the true import of these words, appears from this Confination, that this depends upon the purpose of his own heart, and the power he hath over his own will, and the necessity arising from himself to change this purpose, whereas the keeping a Daughter unmarried, depends not on these Conditions on her Father's part, but on her own; for let her have a necessity, surely the Apolline would not advise the Father to keep her a Virgin, because he hath determined so to do, nor could there be any doubt, whether the Father had power over his own will or not, when no necessity lay upon him to betroth his Virgin. The Greek runs to the sense, If he had stood already firm in his heart, finding no necessity, to wit, to change his purpose, and hath power over his own will not to marry, finding himself able to perfet in the Resolution he hath made to keep his Virginity, he doth well to continue a Virgin, and then the Pharse, If any man think he behaves himself unfeemly towards his Virgin, if it be over-aged, and thinks he ought rather to join in Marriage, refers to the aforesaid Opinions of Jew and Gentile, that all ought to marry at such an Age; if any think thus, the Faith of the Apolline, let them do what they will, let them marry, for in doing, they do not sin: And then he concludes with these words applied to both Cases, So then both be that marries, doth well, and he that marries not, doth better.

Ver. 39. (x) Euthus, in the Lord. That is, soiny to one of the same Faith; for Theodoret, Tertullian, St. Cyprian, and St. Jerome, declaring that all Marriage with Heathens is forbid to Christians. Hence also it is evident that Second Marriages are allowable. See Rom. 7. 3. 1 Tim. 5. 14.

Ver. 40. This, fay some, is not spoken with the Authority of an Apolline, or a Teacher sent from God, but in such a style as implies an ordinary Affinity, such as any skillful Pastor may still expect.

But these Men did not well consider that the Apolline was writing to them, who were apt to question his Apollinehip, and required a Proof of Christ speaking in him; 2 Cor. 13. 3. to whom it was proper to say, Whatever you may conceive of me, I suppose I have the Spirit of God. Or (2) that sain is frequently an Expletive, and to be where may be here rendered, I have the Spirit of God. So (3) I say that which he seems to have, Luke 8. 18. is, I say that which he hath, Mark 10. 42. is I say, they which are accounted to Rule, Mark 10. 42. is I say, they which Rule, Mark 20. 25. So in this Epistle, I say, is, he that stands, Chap. 10. 12. I say, I prophesy, he that is Contemnuis, Chap. 11. 16. and I am an apostle, if any Man be a Prophet or Spiritual, let them know that the things I write unto you are the Commandments of the Lord, Chap. 14. 37.

(u) Alexander in Alex. Hier. Dist. 1.4.8.
(2) I say that which he seems to have, Luke 8. 18. I say that which he hath, Mark 10. 42. I say, they which are accounted to Rule, Mark 10. 42. I say, they which Rule, Mark 20. 25. I say, is, he that stands, Chap. 10. 12. I say, I prophesy, he that is Contemnuis, Chap. 11. 16. and I am an apostle, if any Man be a Prophet or Spiritual, let them know that the things I write unto you are the Commandments of the Lord, Chap. 14. 37.

CHAPTER VIII.

Verse 1. NOW as [for the Plea, mentioned in your Letter], touching [the unlawfulness of eating] things offered to Idols, we, [who abstain from eating these things, to the scandal of others] know [as well as others,] that [an Idol is nothing, for] we all have [this] knowledge, [yet] knowledge [when it is not join'd with Charity,] puffeth up [against,] but charity edifieth [our brother.

2. And [therefore] if any man think he knoweth any thing, [and by reason of that knowledge despiseth others, not regarding their welfare,] he knoweth nothing yet b as he ought to know.

3. But if any man love God, [and, for his sake, his brother,] John 4. 17. using his knowledge to the glory of God, and the benefit of his Brother, the fame is known [and accepted] of him.

4. As concerning therefore the eating of these things that are offered in Sacrifice to Idols,
Chap. VIII. the First Epistle to the Corinthians. 145

c. Idols, we [also generally] know that c an Idol is nothing in the world, [of that it is esteemed by them that worship it, i.e. no Deity,] and that there is no other God but one.

d. For though there be that are called Gods, whether in Heaven or in Earth, as [the Heathens,] there are Gods many and Lords many, [they having their Celestial and Terrestrial Gods, and Lords.]

5. But, [or, yet] to us [Christians,] there is but c one God the Father, of whom are all things, and we in [or for] him, and one Lord Jesus Christ, by whom are all things, and we by him.

6. For howbeit there is not in every man this knowledge, for some with confidence of the Idols [being something,] unto this hour eat [what is offered to it,] as a thing offered to an Idol; [i.e. not as common meat, but as a sacred Banquet in honour of the Idol,] and their confidence being weak, [i.e. erroneous, subject to stumble and fall,] is defiled.

7. But [it is to be considered by me, that] meat commending us not to God; for neither if we eat are we the better, [for so doing in the sight of God,] neither if we eat are we the worse: [you therefore ought not so to eat, as to give occasion to the fall of your weak Brother.]

8. But [rather to] take heed; lest by any means this liberty of yours become a stumbling block to them that are weak; [so as to provoke them to fall from Christianitv, or to defile themselves with Idolatry.]

9. For if any man, [who with this erroneous Conscience goes to these Feasts,] see thee who hast knowledge sit at meat in the Idol Temple, shall not the Conscience of him that is weak be [the more] emboldened [by thy Example] to eat those things which are offered to Idols [in honour of the Idol, or as thinking it no hurt to worship Idols?]

10. And [so] through thy knowledge, shall the weak brother perish, for whom Christ died.

11. But [surely it is defers well to be considered, that] when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ; [wounding, and martering the Members of his Body, defeating the great end of his Death, and destroying them whom he designed to save.]

12. Wherefore, if meat make my brother to offend, [and so to perish,] I will eat no flesh whilst the world stands, lest I make my brother to offend, [and perish.]

Annotations on Chap. VIII.

a. Ver. 1. Concerning things offered to Idols, this is that other Doctrine of the Nicolaists, Nuliam differendam esse, docentes Idololothycon edem, that things offered to Idols might be eaten without discrimination, which the Apostle here fends himself to confute, freeing those things both in the general, Chap. 10:23, to which he is in particular, as they were eaten with relation to the Idols in the Idol Temple.

Ver. 2. Rabbi ic in sem, as he ought to know, to know thus, faith (a) St. Bernard, is to know in what order, with what study andendeavour, and to what end we ought to know all things. In what order, as defining to know that first which is most necessary to Salvation. With what study, as defining most ardently to know that which is most vehemently to be loved, and most tends to produce love in us. To what end, viz. not out of Curiosity, Vanity, or filthy Lucre; but for the Edification of thy self, or of thy Brother.

Ver. 4. Or in sem, an Idol is nothing. This Aphorism, that an Idol was nothing, was usual among the Jews, who were taught by the old Testament, that the Heathen Deities were and ; and Vanities and Nothings. Thus in (b) Ezech. Rabba, or the old Comment on the Lamentations, Rachel speaks thus to God, Why envious art thou an Idol which is nothing? And in the (c) Elle Shemoth Rabba, we have this Aphorism, There is nothing solid in an Idol. And hence their Rabbin concluded, faith Dr. Lightfoot, that it could have no power to pollute, and that whatsoever Worship was paid to it, if it were not worshipped under the Nation of a God, it was nothing; but whatever they meant of an Idol's being nothing, 'tis certain the Apostle only means, that it is nothing of a God; for he proves that it is nothing, because there is no God but one; and so all the Criticisms about the word inhabit, Idol, are impertinent.

Ver. 5. None of these nodes, as there are d Gods many, and Lords many. Here (d) Mr. Cl. translates the words thus, as really there are gods many, Stc. and Magisterially, The Apostle hath no reference to the Gods or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels, in the Earth Magistrates, who are also called the Lords of

(c) De Con. Legis. cap. 3: p. 152. (b) F. J. Col. 2: (c) De c. 30. (d) Vid. Art. Crit. cap. 20. p. 77.
the World. But he proves not a word of all this; yea, the contrary is not only said by all the (e) Ancient Fathers and Commentators upon the place, who both affirm and prove the contrary, but also is evident from the words themselves. For if, when the Apostle had said expressly, We Christians know there is no God but one, he would be immediately add, There are really Gods many, what would this have been, but as Chrysostom and Theophylact say, nisi quos etiam uestris, to speak things repugnant, which to avoid, the Apostle adds, though there be uestris, those that are called Gods, by whose words separating them from him that truly is so; and shewing that they are only so in name, but not in reality, nor in truth, but in word only. And this is evident from the words following, though (to them) there be Gods many, and Lords many, yet we know uestris, yet to us (Christians) there is God and one Lord. Lastly, Whereas he be faith, By Gods in Heaven are meant God and the Angels, let him shew any instance in the New Testament where God is put for God and the Angels, of which both are thus mentioned under that one Name: Here to be sure it cannot be so, for the Apostle had not only said before, We Christians know there is no other God but one, but faith after, This is he of whom are all things, i.e. whose Creatures the Angels are, could he then say, in the intermediate words, there really are many Gods in Heaven, God, and the Angels?

e. Ver. 6. Et Deus est Pater, one God the Father. Hence the Ariants and Socinians argue thus against the Deity of Christ, viz. As he who faith there is one Emperor, to wit, Caesar, faith in effect there is no other Emperor but Caesar, so he who faith there is one God the Father, faith in effect, there is no other God besides the Father. Again, He who having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by this distinct Title sufficiently shew Jesus Christ is not that God.

Answ. To the second Argument the Reply is obvious, by retorting the Argument as do the Ancient Commentators, against this Arian Objection thus: That as the Apostle, by laying, there is one Lord, to wit, Jesus Christ cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as he is often styled in the New Testament; so neither by laying there is one God the Father, ought he to be supposed to exclude Jesus Christ from being also the Lord of Christians. So (f) Origen and (g) Novation. Especially if we consider, (1.) that he is here styled that one Lord by whom are all things, i.e. by whom all things are created, Eph. 3. 9. All things which are in Heaven, or in Earth, Coloss. 1. 16. for he that made all things is God, Heb. 3. 4. and by the work of the Creation is the Godhead known, Rom. 1. 20. And this is elsewhere made the very description of God the Father, that it is he who is by whom all things are all things, Rom. 1. 13. Heb. 2. 6. (2.) That all things were created, not only by this Lord, but as wise for him also, Col. 1. 16. Now this is the very thing which the Apostle here ascribes to God the Father.

26. To the other Argument I answer, That we and all the Ancients assert, as truly as they can do the Unity of the Godhead; and that Christ Jesus is not another God, but only another Person from the Father; and that the Application of the word God here to the Father, doth nor necessarily exclude the Son from being God also, but only from being the Fountain of the Deity as the Father is. Thus when these words, I am Alpha and Omega, the first and last, Rev. 1. 17. & 2. 8. & 22. 13. are by St. John applied to Christ, it cannot be concluded hence, that the Father is not also Alpha and Omega, the first and the last, as he is often called in the Old Testament: And though our Saviour be the proper Title of our Lord Jesus, as his very Name informs us, yet is the Father in Scripture styled our Saviour, 1 Tim. 1. 1. & 2. 3. and the Saviour of all Men, Chap. 4. 10. The Primitive Fathers, etc.

(e) οὐδὲ καθότι. A Paganis, Ambrosius. (f) Καὶ οἰκοδόμους, Theodoret. οἱ νεαροὶ, Chrysost. Phorius, Oecumenius, Theoph.

(c) οὐδὲ πατριώτητος. (g) οὐδὲ σωματίωσεν, Theodoret.

Phorius. Oecumenius, Theoph.

Διδότε μέν εἰς περιστάτη διά, quid discareris quidem, non sunt autem Dii, ab uno Deo Patre. Iren. lib. 6. cap. 6.


Καλέσας τὸ καθάρισμα, ἐν ἑαυτῷ γὰρ Φωτ.

(f) Μητρὸς, quando quidem legisertum non Deus Patrer est quo omnino, εἰ quod Dominum Isiın Chri$tin per quem omnino, nescit. igitur Deum sit Deus, sed protiere, we do the Deus dicere videntur: sed non advertunt qui hic sunt omnia, quod sanctum Dominum Isiın in sanctum effe Dominum sicut, ut ex hoc Deus Patrer non Dominum dicat, sed deum Patrem non dicit in esse unam Deum, ut Deum semper esse creator. Origen in Rom. c. 9. s.

(g) Si non patrunt aliquis ratione effecit esse, quod non Dominum effici, quod illud esse Dominum & Christum, sed illud esse esse et esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse ess...
therefore considering God the Father as the Fountain of the Deity, and Jesus Christ as God of God, do frequently affer two things, which may serve to illustrate this Passage; viz.

1st, That (b) Christians acknowledg'd one God only, even the Father, and yet that Jesus Christ was truly God of the Substance of the Father.

2d, That God the Father was the Creator of all things, and yet that all things were created by the Word.

f Ver. 7. *And* *as* in *nomen* *et* *arbathec,* *there* *is* *not* *in* *all* *this* *knowledge.* This contradicts not what is said in Col. We all have knowledge, that being spoken of them who abainted from things other to Idols, out of scandal to others only; this or them who through weakness did eat of them; the first, being well informed Christians, knew there was but one God the Father, and one Lord Jesus Christ to be worthipp'd; the weak thought there might de some Dei, or Inferior Lords, to whom some Reversion was due.

g Ver. 10. *Et* *est* *vindicat* *sæculorum,* *sitting* *at* *meat* *in* *the* *Idol* *Temple.* The Gentiles, faith (c) Judas, other Heatombs to their Gods, (d) *πρὸ* *τῶν* *θεοί* *τῶν* *ἰδολοκατορον* *τῶν* *ἡπέρ* *τῶν* *οἴκων* *καὶ* *τῆς* *θεώς* *κατηγοροῦσαν*; and use their Temples for their Banquetting houses; fo we read Jude p. 9. 27. *Δε δὲ Ἰησοῦς* (d) 2. 7. and in a prophane Author very frequently; then therefore, faith the Apostle, the weak few who abhorret Idols, or the Gentiles newly converted from the worship of them, shall fee thee doing the same thing which Heathens do in honour of their Idols, and that in places appropriated to their Worship, will they not be tempred, by the Example of such a strong and knowing Christian, to conclude, that either Idolatry is by Christians accounted no sin, or that the Idol deferves some honour, and so comply with them from their erroneous Principles in eating things offered to Idols.

h Ver. 11. *Sed* *nun* *deorum* *ex* *Idolis* *mortuus,* (e) *for whom Christ died.* From this, and the like place, Rom. 14. 15. it is strongly argued, that Christ intentionally died for those that may for ever perish; or here the Apostle difffuses the Corinthians from scandalizing their weak Brethren, by an Argument taken from the irreparable Milchfev they do to them, the eternal Ruine they may bring upon them by this Scandal; whereas, if it be as some affer, That all things, even the fins of the Eid, shall work together for their good, and that they can never perish; if the Apostle knew and taught this Doctrine to them, why doth he go about to fright them from this Scandal, by telling them, it might have that Effect which he before had told them was impossible? If you interpret his words thus, So shall be perish for whom in Charity you ought to judge Christ died, 'tis certain from this Doctrine, that they must be afful'd this Judgment of Charity must be false, or that their Brother could not perish. In the first case, they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving Scandal on that impossible Supposition. If you interpret him thus, So shall they do that which in its nature tends to make thy Brother perish, and might have that Effect, had not God determined to preserve all for whom Christ died from perishing. Since this Determination renders it sure to us, who know it, that they cannot actually perish, it must judge on there can be no cause of abstaining from this Scandal, lest they should perish by it. Moreover, by thus offending, faith the Apostle, you sin against Christ, vis. by finning against them whom he hath purchased with his Blood, and destroying them for whose Salvation he hath suffered; deny now this intent of Christ's Death, and them, if you can, in what Christ hath demonstrated his great Love to them that perish, how they can ever fin against Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Mystical, we are injurious to Christ.

Ver. 12. *Quod* *eis* (f) *nec* *aliquid* *ad* *quaerat,* (g) *I will eat no flesh.* It being customary for the Heathens to conccrate all the Eid they used to eat to some (h) Demon or Idol, and the weak Jesus

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being so nice in matters of that nature, this necessity might sometimes lie upon the Christian to abstain from all flesh, to avoid the offence of the weak Brother; and the Apostle here engages rather to submit to it, then to be an occasion of his Ruine. See Theodor. H. Ecc. 1. 3. c. 15. and Note on Rom. 14. 2. 21.

Note also, That there is nothing in this Chapter which intimates that the Apostle discourseth of a Conscience doubting about things indifferent, but rather that he all along discourseth of an Erroneous Conscience, which from a false Perfidia__fallen into Sin, for, faith he, some with a Conscience of the Idol to this hour, eat it as a thing offered to the Idol, v. 7. Now so to do, is to act plainly, not from a doubting Conscience about a thing indifferent, but from an erroneous Conscience about a thing unlawful, and yet this is the Man whose Conscience being weak, is defiled. And in this sense are the words abominable, abominable, abominable, to be weak, and weakling, commonly used in the Septuagint answering to the Hebrew זָר, which signifies to fall and stumble. See Note on Rom. 14. 6.

3. Hebrews פְּרֶד לֹא תַעֲשֶׂה תְּאוֹרֶה, to be a stumbling block to the weak.] V. 9. Is not barely to offend them, or to induce them to do any thing with a doubting Conscience, but to make them stumble at the Christian Faith, or fall off from it, or perish by Idolatry. For thus it follows, and so shall the weak brother perish: So Rom. 9. 32, 33. Israel stumbled at the stone of stumbling, as it is written, Behold I lay in Zion a stone of stumbling, and a stone of broken inness, 1 Pet. 2. 8. to them that are disobedient. The stone which the builders disallowed, is made the headstone of a stone of stumbling. 3. To scandalize, or offend this weak brother, V. 13.] Is not only to do a thing ungrateful to him, or to cause him to fin by acting with a doubting Conscience, but to divert him from the Faith, or cause him to dislike it, because he fears that Christians so freely do communicate with Idols, or to encourage him to join Idolatry with the Profission of it. That this is the constant sense of the word זָר, see Note on Rom. 14. 13, 21.

Hence evident it is, that what Differency say from hence against our Ceremonies, that they offend, or grieve them, that they cannot comply with them by reason of those Doubts which they yire under, touching the Lawfulness of the use of them, is impertinent to the Apostle's Argument; if they would have the Apostle here to patronize them, they must confess that they are aed herein by a false Judgment, and erroneous Conscience, as the weak Perfon mentioned by him was.

Nevertheless, this seemeth to press hard on them who believe the Schism of such weak Persons, will finally tend to their Ruine, and render them Exiles from the Flock of Christ, and yet for things indifferent, will in this dreadful sense cause their weak Brother to offend, or to be scandalized, since this they do for that which commends them not to God, which doing they are not the better, or omitting, they are not the worse, v. 8. For if Schism, and Idolatry, be equally damming sins, and equally cause my brother to offend, and him to perish, for whom Christ died, we are equally to take heed in both cases, left such sins, our power to do the thing indifferent, become a stumbling block to the weak, or the erroneous in their Judgment of these things. For let Men imagine what other Differences they please in the cafe, whilist the sad like or event is in general the same, to wit, the perishing of my Brother, and my power to have abstained from that which through his erroneous Confidence gave occasion to it, is the same, I fear the Guilt will be the same.

**Chapter IX.**

a Verse 1. a A M I not [who thus abstain from what is offensive to the weak] an Apostle, [as well as others?] am I not free, to do what they may? b have I not seen Jesus Christ our Lord, [as well as they?] and are not you my work in the Lord? [as if others have a power to do upon your Temporal things, have not I rather?] v. 11, 12.

2. If I be not [so visibly and demonstratively] an Apostle to others, yet doubtless I am [so] to you, for the seal [and testimonial] of my Apostleship are you in the Lord; [as being converted by me, exercising the signs of an Apostle among you in all Patience, in signs and wonders, and in mighty deeds, 2 Cor. 12. 12.]

3. My answer [or Apology] to them that do examine me, [why I, and my Companions use not the same freedom as other Apostles and Evangelists.] is this; 3. Have we not power to eat, and to drink, [without using so much abstinence, or at the charge of the Church as well as they?]

4. Have we not power to lead [or carry] about a pillar, a wife, as well as other Apostles,
Page 149

Chap. IX. the First Epistle to the Corinthians.

Apolites, and as the Brethren of the Lord, and Cephas?

6. Or I only, and Barnabas, have we not power to forbear working? [and to receive Maintenance of the Church as others do.]

7. Who goeth a warfare at any time at his own charge? 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? [And shall we the Soldiers of Jesus Christ, 2 Tim. 2. 3. the Planters of his Spiritual Vineyard, the Potters of his stock, Acts 20. 28. be debarred of this Privilege?]

8. Say I these things as a Man [only from Principles of Natural Reason and Equity? or faith 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 treading out the Corn, doth God [say this only to shew, be taken] care for Oxen?

10. Or faith he it altogether for our sakes? [For our sakes, no doubt, this is written, that [in this spiritual Husbandry, 1 Cor. 3. 9.] he that plougheth should plough in hope [of reaping some advantage by it;] and [that] he that soweth in [this] hope, should be partaker of his hope.

11. If [then] we have [rest] town upon you spiritual things, is it a great thing if we shall reap [some of your carnal things? Rom. 15. 17.]

12. If others be partakers of this power over you, are not we rather [as, who laid the foundation of a Christian Church among you, 1 Cor. 3. 10. and have begotten you through the Gospel? 1 Cor. 4. 15.] nevertheles, we have not used this power among you, 2 Cor. 11. 7, 8, 9.] but [chuse rather to suffer the want of all things, left we should hinder the advancement of the Gospel of Christ.

13. [And not to insist only on mystical Interpretations of the Law. Do you not know that they who minister about holy things, [excercising, making and preparing a Sacrifice for the Altar, as do the Levites, live of the holy things of the Temple, and [that] they which wait at the Altar are according to the institution of the Law partakers with the Altar? [for that consumes not always the whole Sacrifice, but leaves some Portion to be eaten by the Priests.]


15. But [yet] I have used none of these things, neither have I written these things, that it should be so done unto me; for it were better for me to dye [for want of food;] than that any man should make my glorying [in thus advancing the Gospel] void.

16. [I say my glorying.] For though I preach the Gospel, I have nothing to glory of [upon that account:] for necessity is laid upon me [by the command, and special call of our Lord Jesus Christ, so to do.] yea, woe is me, if I preach not the Gospel [because then I shall be guilty of Disobedience to the heavenly Vison, Acts 26. 9.]

17. But for if I do this thing willingly, [if I chuse to take nothing for preaching the Gospel, when I am under no obligation so to do.] I have a [special] reward, [and may glory in it.] but if against my will [I preach the Gospel; yet am I under a necessity of doing this, and therefore cannot glory in it, or expect any special reward above others for it;] since a dispensation of the Gospel is committed to me, [and so in that I only can discharge my trust.]

18. What is my reward then? [for what is matter of special reward and glory to me?]

19. Verily [this:] that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not [for use not, see Cor. 7. 31.] my power, [which is given me] in the Gospel: [and this matter of rejoicing I have.]

20. For though—be free from all men, [as being a servant to none; yet have I made myself as a servant to all, that I might gain the more.

21. And to the unconverted Jews, I became as a Jew; [circuitizing Timothy for their sakes, Acts 16. 3.] that I might gain the Jews, to them that [in their opinion] are [yet] under the obligation of the Law, as under the Law; [purifying my self in the Temple, because they were zealous of the Law; Acts 20. 21—26.] that I might gain them that are under the Law.

22. To them that are without Law, [the unbelieving Gentiles, I became] as without Law, [disobeying to them from those natural Principles which they owned, Acts 17, rather than from the Law and the Prophet.] being made without Law to God, but under the Law to Christ, [or obedient to the Law of Christ, and taking care notwithstanding that I did nothing contrary to the Moral Law of God, and to the Rules of Christianity; that I might gain them that are without Law.

23. To the weak [Converts among the Gentiles, I became as weak, [by condescending to abstain from what might hurt their Consciences.] that I might gain the weak; I am made all things to all men [by my compliance with them in all lawful matters, that I might by all means save some.]

24. And this I do for the Gospel's sake, that I might be partaker of [the Promises, and Rewards of] it, with you.

25. Which neither you, nor I, shall obtain by the bare profession or knowledge of it with-
out Christ, and a life suitable to the Precepts of it; for, know ye not, (among whom the {l} seven [Games are allotted], that they who run in a race, run all, but one of them receive the prize? (Therefore run, your Christian race;) that ye may obtain the Reward of it.

25 And, then you will be moved to attain, as I do, from what may save your weak brother to fall and perish, for every man that flriveth for the mastery, {k} or is a wrestler in these Games, is temperate in all things; i.e. observeth a strict abstinence. Now they who attained, to obtain a corruptible Crown, of Boys, or Olive; but we, [Christians, by using this Temperance, shall obtain] an incorruptible Crown.

26 Therefore to run [this race], not as uncertainly, (or not regarding whether I am within the Line, or come first to the Goal, or not;) to fight I, not as one that beareth the Altr. (i.e. not vainly, as you seem to do, for what advantage have you by going to the Idol Temples, or eating things offered to Idols, to the Defilement of your Brother?)

27 But I keep under my body, and bring it into subjection, by denying my self these liberties in things indifferent; lest that by any means, when I have preached to others, I my self should be a Castaway, as being not partaker of the Blessings of the Gospel, v. 23.

Annotations on Chap. IX.

a Ver. 1. O The apostle speaks, am not I an Apostle? For the Apostle here, from his own Example in abstaining from the Power which the Lord had given him to receive the Necessaries and Conveniences of Life from them to whom he preached the Gospel, thews how much it concerned them in a matter unessential, to abstain from the exercise of their rightfull Power granted by Christ, to avoid the Scandal of the Weak, and to promote Man's spiritual welfare. So Ephes. This Condescension indeed was not in the exercise of his Apostolical Authority, but it was in that which he might have challenged as an Apostle of Christ, 1 Thess. 2. 8. Hence he speaks thus, Am not I an Apostle? and therefore have I not power to eat and to drink? yes, it was in that he might have challenged by the nature of his Office, v. 7. by the Precepts of the Law, v. 8. and by the Ordinance of Christ, v. 14. And this Abstinence he used not only in Achaia, but in Thebaisacon, 1 Thess. 2. 9. 2 Thess. 3. 8. that he might be an Example for their Imitation, v. 9. It was not therefore any private or personal Right which he here waved, but a Right of Office belonging to all who did officiate in things Sacred, See Note on 2 Cor. 9. 2.

b Ibid. Only that which, have I not seen Christ? The Apostle being chosen to be Witneses of the Reforrection, it was requisite that St. Paul, being called to that Office, should also see him risen. Hence Ananias speaks thus to him, The God of our Fathers hath chosen thee, that thou shouldest see the just one, and shouldest hear the words of his mouth, for thou shalt be his witness to all men of what thou hast seen and heard, Acts 22. 14, 15. 26. accordingly we find that Christ was seen of him, 1 Cor. 15. 8. yes, oft appeared to him after his Reforrection, Acts 18. 9. 22. 18. and that he was taught the Gospel by the immediate Revelation of Jesus Christ, Gal. 1. 12. The Syriac, Arabick, and some MSS. read thus, Am I not free? Am I not an Apostle? Have I not seen Jesus Christ our Lord?

v. 5. 'Apaav γνωστόν ἐσμέναι, to lead a about a jester, a wife. It is the Observation of Hilary (Quaestiones and Theophylact, that as some Women attended on the Lord, when he was on Earth, to minister Necessaries to him and his Disciples, some rich Women converted by them followed the Apostles to provide Diet and other Necessaries for them, and they who so interpret these words, translate them a Sifer woman. This Explication of the Lord's own, but seems not to approve; and indeed it seems to have had it's rise from (a) Terrullian when he was a Montanist.

For (b) Clemens of Alexandria not only faith, that he thist married, (c) NTAHVAE bath the Apostles for examples, and that St. Peter carried his Wife with him till her Martyrdom; but confutes the Enemies of Matrimony from these very words, Have we not power to lead about a Sifer, a Wife, as well as other Apostles; adding that (d) (e) (f) (g) (h) they carried their Wives about, not as Wives, but as Sisters, to minister to those that were Nephews of the Families; that the Doctrine of the Lord might, without any Reprehension, or evil Supposition, enter into the Apartments of the Women. This Explication seems

(a) Non Duxit demonstrat ab Apostolis circumductos, sed simpliciter Maternae. De Hierog. cap. 8.
(b) Strom. p. 7. 766, 741.
(c) Strom. p. 448.
Chap. IX. the First Epistle to the Corinthians.

(signifiye to speak, a&c, and live after the manner of a mere Natural Man, not yet acquainted with the Mind of God, not acting by the guidance of Divine Wisdom, or not afflicted by the Holy Spirit. So Rom. 3. 5. I speak not as a slave, but as a man by mere strength of Reafon would be apt to argue. 1 Cor. 3. 3. Are ye not carnal, and walk as men? I. e. as Natural, and not Spiritual Men, ver. 1. Cor. 15. 32. If God doth work after the manner of men, i. e. the beaten manner, I have fought with beasts at Ephesus, Gal. 1. 11. The Gospel which was preached by me, was not sent by any other man, i. e. it was not the Product of Human Wisdom, but received from the Revelation of Jesus Christ, Gal. 1. 15. Brethren, 1 speak after the manner of men, i. e. what is acknowledged in all Civilized Nations, See Note on 1 Pet. 4. 6.

Ver. 10. As was 38 lamps, for our Sakes this was written.] A like Expreflion occurs in (e) Maimonisdes, who having cited these words, Thou shalt not take the Dam with the young, faith, if God took such care for Beasts and Birds, how much more for Men? and R. Menachem on the fame words faith, The Intention of the Command was not to fhew mercy to Birds, fed propeter bonitatis hoc dicti, but he faith this to teach men mildnefs and commiferation, and (f) Philo in the beginning of his Difcourfe on Wisdom, of thofe who offer Sacrifice, says, the Laws took not care of Brutes, but of Reasonable Creatures, a tranquillum sed omnino et omnino, by its Preclusions that the Sacrifice fhould be performed and without blemih, having regard not to the things offered, but to him that offered them, that he fhould be free from vile Passions, or evil Dispositions. So that these words do not import, that God takes no care for Beasts for he fent with man and Beasts: Psal. 36. 6. and giveth to the Beasts their food, Psal. 147. 9. but only that the Commands he gives us to fhew mercy and kindness to our Beasts, are especially designed to teach us greater kindness to our Brother Man. Thus the High Priest (g) Elzevar faith to Arifetas, That all the Precepts of this Nature delivered by Moles, had now passed a profound fenfe; and that God did not make them, as being concerned about Mice, or Weafeifs, or fuch like Beasts, but that all thofe Laws were made for Righteousnefs fake, and the Infcription of our Manners.

Ver. 12. Kerv. 12, power over you.] So 38αναρχον is power over unclean Spirits, Matth. 10. 1. και μετα εις ριπον, power over all Beasts, John 17. 2.)
Ver. 17. *If* he be ours willingly, I do this willingly.] This is the interpretation of Oecumenius, and it seems best to suit with the scope of the Apostle: The other sense mentioned by the Ancients, and followed by most Interpreters, is this, If I preached the Gospel as a Volunteer, having no command from Christ to do it, I might expect a peculiar Reward; but having this Command from Christ, I execute it only in obedience to the Trust committed to me, and so I cannot glory in, or expect a Reward for that above others.

Ver. 18. Note, first from v. 13, 15, 18, that our power in things indifferent and uncommanded, is not to be used to the hindrance of the Gospel of Christ, and the Scandal of the Weak.

20. That there is *self glorying*, or Matter of glorying in things done by the assistance of the Grace of God, and it is for the Glory of a Man to do them, v. 15, 16. 2 Cor. 11. 10. *A quaeque genus, our rejoicing, or our glorying in this, even the testimony of our Conscience,* 2 Cor. 1. 12. And again, *Let every man approve himself to his own Conscience,* and then shall be have as *our selves, rejoicing in himself,* and not in another, Gal. 6. 4. The glorying therefore, or the *self glorying* which the Apostle elsewhere doth reprove and exclude, is only that of the Merit of our Works, and their sufficiency to procure the justification of a Sinner, Rom. 3. 27. & 4. 2. or that which doth exclude the help, or the assistance of the Grace of God in Christ, 1 Cor. 1. 30, 31.

Note, 30. That there may be some Actions eminently good which fall under no particular Command, I say, particular Command, for I believe this very Action of St. Paul, in which he glories, was done according to that Charity which seeketh not her own, but the things of Jesus Christ, Phil. 2. 5. and that it was in the general his Duty to take care not to hinder the Gospel of Christ, v. 12. and to cut off occasion from others to glory, to the impairing of the Truth, 2 Cor. 11. 12. to perform that which rendered him instrumen tally to gain the more, v. 19. and therefore he faith, v. 27. *All this I do for the Gospel's sake, that I may be partaker of it with you.* I think every Good Work, which respects our Duty towards God, falls under the General Command of loving God with all our Heart, our Mind, and Soul, and all the kindnels we fl ew to our Brother under the Command of having him as our own selves, and think no Action eminently good can be done by any Christian, which is not comprehended under the general Precept of doing whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any virtue, any praiseworthy, Phil. 4. 8. But yet this Action, as to the Substance of it, being under no Precept, but being a Refusal to use the Power God had granted to him as much as others, and this Refusal being done out of respect unto God's glory, and the good of Souls, was that of which he justly gloried, and for which, though he did not merit any thing, yet he might reasonably expect from God, whose glory he promoted by it, an especial Recompence, according to the Rule of his own Nation, (b) To him a Reward is given, who doth any thing uncommanded.

Ver. 17. *A quaeque genus, left my self should be cost away.] i.e. One disapproved of by God at the last. Excellent here is the Note of the Ancient Commentators, *A quaeque genus, as we have said, it is not proper, if, If Paul, so great a Man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should happen to us?* Note 10. That the *Apolicall Preface* mentioned in these four last Verses, are fully and excellently explained by the Reverend Dr. Hammond, who informs us;

19. That the (i) *Istian Games* were celebrated among the Corinthians, and therefore the Apostle speaks thus to them, *Know ye not?* 24. That of the five Games ther there used, the Apostle alludes only to two or three, Running, v. 24, 26. Wrestling, v. 25. Cuffing, v. 26, 27.

39. That he who won the Race by Running, was to observe the Laws of Racing, keeping within the white Line, which mark'd out the Path, or Compas in which they were to run, and was allo to ourrun the rest, and come left to the Goal, otherwise he ran uncertain, v. 24, 26. and was *A quaeque,* one to whom the Prize would not be adjudged by the *Greek,* or Judges of the Games.

49. That the *Athlet Comborant, or Wrestlers,* observed (k) a *Set Diet,* both for the Quantity and Quality of their Meat, and carefully abstained from all things that might render them less able for the Combat, whence they are here said to be temperate in all things, v. 25.

(b) *Hadum, Deut. Novell. l. 5. c. 17. p. 281.

(i) In illis ludi quinquenales Isthmici. Solini c. 13.

(k) *Hic oderi etiam in alioribus ut in operibus, semblaxis, aliquid principlum, quod debet illud esse aliquid, in quia tempore, in loco, in qua inter in eum, qui ille agere, se cum illic, i.e. nequearque. Epist. c. 35.

39. That
57. That he who cast his body was for the Stock of a (1) participant, or thrusting out his arms into the Air. And this is filled, so fighting as to beat the air, v. 26. But when he came to the Combat, then his fist stroke to hit the Face and Eyes of his Adversaries: And this is v. 27. So to strike under the Eye, or give is Adversary a blue Eye, and applied to the Body, is so to keep it under, by beating it black and blue, as these Combatants did one another.

65. That the Rewards of all these Exertions was only a Crown made of the Leaves of some Plant, or Boughs of some Tree, the (m) Olive, Bays, or Lawrel, which therefore the Apostle here calls a Corruptible Crown, v. 25.

(1) ἀρχηγός, of the commanders, Eutychus. Τάρα ἄρα ἄμα τὸν ἐπισκόπον καὶ τοὺς λαοὺς προσώπων ὁμοίως ἱερόν. Ἰδε δὲ ποιεῖ ταύτα ἤτοι ὁ Ἀπόστολος. II. p. 1215 Ed. Rom.

(m) Τὸς ἔξθρον δὲ καὶ τῆς ἡμέρας ἡμῶν ἡμῖν ἄνθρωπος. Porphyri de antro Nymph. p. 270.

CHAPTER X.

Verse 1. Moreover, Brethren, (to make you more the diligent in running the Christian Race, and to avoid these sins which will cause you to fail of the Prize you run for,) I shall lay before you the Case of the Israelites, your Fore-runners, showing what Privileges, and what Advantages they had, and by what Means most of them so unhappily miscarried: For to begin with their Privileges; I would not that ye should be ignorant, how that all our Fathers, [the Church of Israel,] were under [the protection of the Cloud], and all passed through the Sea:

2. And [so] were all baptized into (the Covenants made with God, and the Doctrine taught by) Moses in the Cloud, and in the Sea.

3. And did all eat [the same spiritual meat, that Manna was a Type of Christ, the true Bread which came down from Heaven, John 6.]

4. And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that rock was Christ; [as typifying him, and the spiritual waters to be received from him, John 7. 37, 39.]

5. But [now exhibiting these Privileges and Favours, common to them with us,] with many of them God was not well pleased, for they were overthrown [by him] in the wilderness, [Heb. 3. 17.]

6. Now these things were our Examples, [who succeded them in like Privileges and Favours,] to the intent we should not lust after evil things, as they also lusted [after] flesh, when they had Manna, food sufficient for them, Num. 11. 4.]

7. Neither by ye Idolaters, [by eating things offered to Idols, and partaking of the Table of Devils,] as were some of them;

d as it is written, 4 The people sat down to eat and drink [of the Sacrifices offered to the Golden Calf,] and rose up to play.

e 8. f Neither let us commit fornication as of some of them committed [fornication, at the Sacrifices of Baal Peor, Num. 25. 14, 17, 18.]

And [upon that account there] fell in one day 49 three and twenty thousand of them.

9. Neither let us tempt [Christ our Lord,] as some of them also tempted [him,] and were destroyed of Serpents, [Num. 21. 5, 6.]

10. Neither murmur ye, as some of them also murmured, [Num. 14. 2. and were destroyed of the Destroyer, [v. 37.]

11. Now all these things happened to them for examples to us [to Perversity,] and they are written for our admonition, [upon whom the ends of the world,] the last of Ages, or the Christian Age, are come.

12. Wherefore let him that thinketh he standeth, [and is in high favour with God, as they once were, and still think they are,] take heed lest he fall.

13. [And whereas the great inducement to symbolize with Jew or Gentile in their Rites is this that you may avoid Perversions, you have no cause to doubt of Christ's Protection under them, for he hath so preferred you hither,] that there hath no temptation taken you, but such as is common to man [supportable by the strength and resolution of a man,] but [moreover] God is faithful, [who will not suffer you to be tempted at any time,] above that you are able, but will with the temptation also make a way [so far] to escape [it,] that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from [the] Idolatry, [committed by the Participation of things offered to Idols in the Idol Temple,] I speak as to wife men, [in what I am now offering to shew the idolatry of this practice,] judge ye [the reasonableness of what I say,]

15. m The cup of blessing which we m blest, [for receive with thanksgiving to God for it,] is it not the n communion of the n blood of Christ? [or that Rite by which we X Christians}
Christians do profess to hold Communion with, and own him as our Lord and Saviour, who shed his Blood for us? the bread which we break, is it not also the communion of the body of Christ? [i.e. do we not by eating at his Table declare our fellowship with, and own him as our Lord, whose Body was thus broken for us?] 0

17. o For we being many are one bread, and one body; [or because the bread is one, one Leaf being broken for us all, we partake of it being many, are one Body, owning our selves thereby all Members of that Body of which Christ Jesus is the Head, s] for we are all partakers of that one bread; [and thus you see, by partaking of this Christian Sacrifice, we own our selves to have Communion with the Lord Jesus, and with the whole Society of Christians.]

18. Behold Israel after the flesh, [and see if it be not so there also, for i] are not they who eat of the Sacrifices, [the Peace offerings, for of these only did the People eat.] p partakers of the Altar, [and so bold communion with him whose Altar it is?]

19. What say I then? [i.e. what need I then to say?] that the Idol is any thing, or that which is offered in sacrifice to Idols is any thing, [which can of its own nature pollute?]

20. But [this] I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have fellowship with Devils, [or do service to them, by partaking of things offered to them in the Idol Temples, for ]

21. You cannot drink the Cup of the Lord, [and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others, and yet drink] the Cup of Devils, [and so make the like acknowledgement concerning them.] ye cannot be partakers of the Lord's Table, and the Table of Devils.

22. Do we provoke the Lord to jealousy? [by bringing Devils into competition with him.] are we stronger then he? [so that we need not fear the Punishments he may inflict on them who give his honour to another.]

23. [And whereas you plead thus for your selves.] All things are lawful for me, [i.e. all Meats may lawfully be eaten, be it so,] but [yet] all [lawful] things are not expedient [to be done], all things are lawful for me, but all things edifie not, [as Charity doth, Chap.8:1.]

24. [For the Rule of Charity is this:] Let no man seek his own [only], but every man another's wealth, [preferring the publick to his private good, and the good of Souls to that of his own Body.]

25. [Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which to eat them is Idolatry, I thus determine:] Whatsoever is sold in the Shambles that eat [yes], asking no question for conscience sake, [as if you thought it matter of Conscience, whether you might eat it, if offered to Idols, or not.]

26. For the Earth is the Lord's, and the fulness thereof, [and therefore you may eat of any Creature the Earth provideth for your food, without scruple of Conscience, when others are not scandalized at it.]

27. [And again I say.] If any of them that believe not, bid [or invite] you to a feast, and you be disposed to go, s whatsoever is eat before you, eat, asking no question for conscience sake.

28. But if any man say unto you, This is offered in Sacrifice to Idols, [thinking that by thus partaking in such Meat, you own the Idol, or concurs in the Worship of it,] eat not for his sake that beseath it, and for conscience sake; for the Earth is the Lord's, and the fulness thereof, [who therefore can replenish thee out of other Meats provided for thy food.]

29. Conscience I say, [meaning] not thy own, but [rather] of the other's, [who beseath thee this was offered to Idols;] for why is my liberty [so used by me as that I be] judged of, [and condemned by] another man's conscience?

30. For if I by grace be a partaker [of God's good Creatures,] t why [do I use them so as that I am evil spoken of by others] for that for which I give thanks [because of benefits received by it?]

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

32. Give x no offence, neither to the [unbelieving] Jews, nor to the Gentiles, nor to the [weak Members of the] Church of God.

33. [But walk] even as I [do, etc] please all men in all [lawful] things, not seeking my own profit, but the profit of many, that they may be saved.
Annotations on Chap. X.

aa Verse 1. "Ye were under the Cloud." To understand the Allusion here, note, That to be under the Cloud, is to be under the Protection or Cover of the Cloud. For the Cloud of Glory, faith the (a) Tradition of the Jews, signifies the Care and Providence of God, and his Presence with them day and night; and that accordingly it compassed their Camp, as a Wall did a City. And therefore of the Feast of Tabernacles, which in the Hebrew is נִחֲוֹת נַחֲוִיתָה, the Feast of Coverings, the (b) Jews say it was especially appointed to admonish them of the Divine Protection exhibited to them by the Cloud. And the Chaldee Paraphrast faith this Feast was instituted, that their Poffersy might know that I made the Children of Israel to dwell under the Shadow of the Cloud. And therefore (c) Philo styles it ἀντσωσία, a Covering. And to the Psalmist represents it, when he says, He spread out the Cloud for a covering to them, and a Fire to enlighten them by Night, Psal. 105. 39. And the Prophet, when he says, The Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies a Cloud, and SMOKE by day, and the TINING of flaming Fire by night, for upon all their Glory shall be a Covering, Isa. 4. 5, 6. That in the Hebrew טבוח על מצרים ינושארים, which signifies, the Cloud shall overshadow all her Circuits, faith the Septuagint. He was to them as a covering by day, and a light of Stars in the night-time, faith the Book of Wisdom, Chap. 10. 17. By these things Mr. C. may see we have good warrant for saying, The Cloud was a covering to them, and that they were under the Cloud, because it was over them; not only because it went before them, which indeed is a greater impropriety, than that which he charges upon others, that being indeed none at all; for what hinders the same Cloud from being at one time contrived into the figure of a Pillar, and at another expanded as a Covering? for do we not read that the Cloud covered the Mount, Exod. 24. 16, that it covered the Seat of the Congregation, Exod. 40. 34. That it covered the Tabernacle, Num. 9. 15. 16. The Learned Bishop of Ely notes, that there were three several uses of the Cloud, (1) To guide them in their Journeys, and this it did as a Pillar going before them. (2) To preserve them from the beat of the Sun in the Wilderness, and then it was spread out as a Covering, Psal. 105. 39. and was a Cloud overshadowing the Camp, Wild. 19. 7. (3) To defend them from the Enemies, that they might not assault them; and so it stood before the whole Host of Israel and the Egyptians, and was a Cloud of Darkness to the latter, so that they came not near the Israelites, Exod. 14. 20, it therefore must be large enough to darken their whole Camp.

21. That they all passed through the Sea, so as to come to the opposite Shore, faith (d) Josephus, they went through it, faith (e) St. Paul elsewhere, through the middle of it, say the (f) Septuagint. I confute the Rabbinis and many Commentators say, they only fetched a Compass like to an Half Circle in the Sea, and came out again on the same side, because before they entered into the Sea, they were in the Edge of the Wilderness of Aboth, Num. 33. 6. And after they had paddled the Sea, they go three days journey in the Wilderness of Aboth, Exod. 15. 22. But to this it is answered, that the Wilderness on each part of that Arm of the Sea, was called the Wilderness of Aboth, and beyond the Red Sea was the same with Shur, Exod. 15. 22. For the Hebrew word עָנָב which we render edge, is by the Septuagint forty times rendered πόρος, a part. And here, say they, they came to Shubah, פָּשַּׁב, which is some part of the Wilderness, Num. 33. 6. intimating that beyond the Sea there was another part of the same Wilderness.

31. They were baptised into Moses in the Cloud. J. C. into the Doctrine taught by Moses; for the Cloud was not only for Direction, but for a Covering over them; according to the words of the Psalmist, He spread out the Cloud for a covering, Psal. 135. 39. —And in the Sea. For they were covered with the Sea on both sides, Exod. 14. 22. So that both the Cloud and the Sea had some resemblance to our being covered with Water in Baptism; their going into the Sea resembled the ancient Rite of going into the Water, and their coming out of it, their Rising up out of the Water. And this the (g) Jews do so far own, that they say they were

baptised in the Desert, and admitted into Covenant with God before the Law was given.

Note. Fourthly, that the Cloud had a bright shining side, as well as a dark side; so that their Baptism in the Sea, answered to that of Water; and their Baptism in the Cloud, to Baptism by Fire, or by the Holy Ghost, which, say the (h) Jews, was represented by the Schechinah, or the Cloud of Glory.

Ver. 3. ἦν αὐτὸς ἡμῖν, ἦν αὐτὸς μας, the same meat and the same drink.] For though some Manuscripts omit ἦν αὐτὸς, the same, in both these Verses, yet is that word to be retained in both places; for so read (1) Ἰερουσαλήμ and all the Greek Expositors. And whereas Elijah interprets the words thus, They are the same among themselves, not the same with us; this Exposition is contrary, not only to what (k) St. Austin and all the Greek Fathers teach, but also to the Scope of the Apostle, which is to shew that they had the like Spiritual Advantages and Privileges with us, which yet he doth not do, unless their Spiritual Meat and Drink signified, or typified to them Christ, as ours doth to us; that all of them were not believers in Christ by faith, but some of them were Unbelievers, is no objection against this sense; for so it is with Christians now; the Wicked not partaking of the Benefit of Christ by faith, as the Fathers speak, tho' they receive the Sacrament of his Body and Blood with their Mouths.

Note also, That St. Paul represents Manna as Spiritual Food; and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the Defects of the Jews: For Manna, faith (1) Philo, is the Food of the Soul; it signifies the Law of God, and the Divine Logos, so that all permanent Instruction and Knowledge flows. And this is the Heavenly Food, of which Moses in the Person of God speakseth, saying, Behold, I rain down for you Bread from Heaven. The Food of the Soul, faith the same Philo, is heavenly, not earthly, as the Holy Scripture testifieth, saying, I rain down for you Bread from Heaven. He calls the (m) Manna put into the Ark, ἦν αὐτὸς τὸ τοῦ ἡμῶν, the Memorial of the Divine and Heavenly Food; and faith that (n) Manna is the Divine Logos, the Celestial and Incurruptible Nourishment of a Soul desirous of Knowledge. The Jews also declare that (o) Manna was a Type of the Eternal Happiness of Man; that it had its Rite from Heaven, and thence descended on the Earth, by opening the Gates of Heaven; that it is the Divine Light incorporated, the Splendor of the Glory of the Majesty of God; the Bread of which Angels feed, and by which the Sons of the World to come are to be justified.

And with these Representations of it agree the words of the Apostle, saying, the Jews by eating of it did eat to ἦν αὐτὸς ἡμῖν ἡμῖν, the same Spiritual Food with us. But here Mr. C. faith, 'The word ἡμῖν, Spiritual, is here opposed to κατά, Natural, not to ἡμῖν, Corporeal; for Manna was a Corporeal Food, which could not be Spiritual in any other respect, than as it was prepared, not by Senseful Causes, but by Spirits, viz. Angels, whose Bread therefore is said to be, Phil. 73. 2. I answer, here is nothing true, or at least nothing certain: For (1) the Chaldee Paraphrase faith, it is called the Bread of Angels in the Psl. 81, because it came from Heaven, the Habitation of the Angels, as the Psl. himself interprets it, saying, He opened the Gates of Heaven, he rained upon them Manna for to eat, and gave them Bread from Heaven; Bread of the Mighty did Man eat. (2) Why doth he say, It could not be called Spiritual Food in any other sense, then as it was prepared by Spirits? Is it because it was Corporeal Food? And might it not be also the Food of the Soul? Are not Bread and Wine Corporeal Food? And yet may they not be also Spiritual Food? Yet, doth not the Apostle's Argument plainly require that the Manna should be Spiritual? For how else did they eat the same Spiritual Food with us? And (3) how abrids is it to say, it is called Spiritual Food because prepared by Spirits? Can he give any Instance of any Corporeal thing called Spiritual upon that account? was it not spiritual meat, as the water issuing from the Rock was spiritual drink, and was that fo because prepared by Spirits?

(b) Vide Mutation in Joh. 6.

(1) L. c. 45.


(m) De Congr. cert. ord. grata, p. 544. n.

(n) De Congr. cert. ord. grata, p. 544. n.


(c) Intro. Hist. Manna. p. 326, 239, 322.

And
And this Rock was Christ. It typified Christ, for as the Rock, being smitten, gave forth Waters, so our Lord being smitten, Water came forth out of His side, and the Holy Ghost, signified by this Effusion of Waters from the Rock, was poured forth as a River. By the solid Rock, faith (p) Philo, Moses understands the Wisdom of God, which is the Naunyé, and the Instructress of all that define the Incomprehensible Life. He by a synonomous word calls the Rock Manna, that is, the most Ancient of Beings, the Divine Logos. And again, the Rock clefs in the Top, is the Wisdom of which he makes the Souls that love him to drink, and being thus made to drink, they are also filled with the Universal Manna, for Manna is called μνη, which is the Prophecy of All Things. Now the most General Cause of all Things is God, and the Second the Word of God. By these things Mr. Cl. may be convinced, that the Jews might understand these Types by Tradition, and feasting them thus accomplished, might be induced to believe. And as for Christians, the Apostle here shews the influence they ought to have on them, viz. to preserve them from the like Offences, lest they become subject to the like Judgments to which the Jews were obnoxious, v. 5, 6. But Mr. Cl. denies that the words bear this sense, The Rock signified Christ, or represented him, and faith the import of these words, that Rock was Christ, is only this, That which may be said of Christ that Rock in a carnal sense, may in a spiritual be affirmed of Christ: which is to expound the Apostle as speaking thus, They all drank the same spiritual drink, for they drank of the Rock that followed them: Now what may be said of that Rock in a carnal sense, may be said of Christ in a spiritual, i.e. they all drank the same spiritual drink, because they drank what was carnal. Moreover, we find many Phrases of the like nature, both in the Old and the New Testament; as when tis saith, The three branches are three days, the seven, as Ezra 5. 5. Dan 7. 17. &c. 2. 3. Matt. 13. 38. 39. & 26. 26. 27. Luke 8. 11. years, the four great beasts are four kingdoms, thou art the Golden Head; the Seed is the Word, the Field is the World, the Reapers are the Angels, the Harvest is the End of the World, the Heir is Jerusalem; this Bread is my Body, this Cup is my Blood. Now, in all these Inferences, doth not so, import figures, signifies, represents? why therefore should it not do so in the like Proposition, this Rock is Christ? Or what one Instance can Mr. Cl. produce, that any thing was ever said to be another thing, because what might be said of it in a carnal sense, might in a spiritual sense be said of the other? And is it not sufficient Prejudice against this Interpretation, or uncouth Interpretation, that it hath no parallel Example? whereas our Exposition is confirmed from numerous Examples of like nature.

Ver. 6. Tòvém ànumtov, our Examples. The Examples he here puts, faith Theodoret, expressly answer to the Sins of the Corinthians, for as the Jews lusted to eat flesh, so the Corinthians lusted to eat things offered to Idols, when they had other Meat provided plentifully for God by them, for the earth is the Lord's, and the fulness thereof, v. 28.

Ver. 7. 'Εσταυρώματα καὶ βοτήματα, &c. the people do sit down to eat and drink, and rose up to play.] When the Heathens had offered up on the Altar, and confirmed that part which belonged to the God they worshipped, they banquetted in the Idol Temple upon the Remains, and so did Epulis accumbere durn, as (q) Virgil speaks, at long Tables prepared for that purpose, whence this is by the Apostle called partaking of the Table of Devils; and used very appositely, say the Fathers, to convince the Corinthians, that by eating Things offered to the Idols in the Idol Temple, they must be guilty of Heavens and Idolatry.

Ibid. Rose up to play.] Here almost all the Critics observe, That τοῦτο, to play, bears an impure sense, importing their Formation with one another, as when we say, such a one hath played the scoundrel, but this Criticism seems here to be without foundation: For (1) the Scripture often mentions their Idolatry, but never charges them with Whoredom then committed when they made the Golden Calf; all that God himself charges upon them is, that they had made them a molten Calf, and bad worshipped and sacrificed to it, and said, these be thy Gods, Exod. 32. 3. 35. Neh. 9. 18. Psl. 106. 19. 20. Acts 7. 41. (2) The Apostle speaks of Whoredom in the Verfe following, as a distinct Sin, and therefore cannot reasonably be supposed to charge them with it here.

(p) Πίεσα· ταῦτα δὴ καὶ πάντα άνέδωκαν δύναμιν θεόν, καὶ ἤρθεν τώρα τώρα νουμένως ὑπομονήν καθὼς καταφέρω ἡμεῖς ἀλήθειαν εἰς τὸν λόγον τοῦ ἅγιου Λουκα. Quod deter. pot. p. 137. A. C. 'H γάρ ἀνέδωκεν τά αὐτάς ἐν τῷ πάντα καταπέφευρον, ἐς τὴν ἡμῖν εἰς τὴν ἁγιασμούντων, μοι ἢν ἐν τῇ θρόνῳ τῆς ἁγίας ἡμῶν προσδοκεῖναι καὶ ἐπώλου, εἰς τὸν μόλον ἐμπεπεισάμεθα ἐν τῷ Θεῷ, ὡς αὐτῷ τις θείος λέγει. Leg's Alleg. l. 3. p. 853. A. B.

(q) Ερε. 1. 9. 83. Vide Text. l. 30. c. 5.
The Exposition of the Ancients, that they rose up to Dance before the Calf, is confirmed by these words, and when Moses saw the Calf, and the dancing, he was wrath, Exod. 22: 19. And because this was done after the manner of the (r) Heathens, and was one of the Rites by which they honoured their Gods, the Apostle uteth it as a Confirmation of their Idolatry. And this is all the Fathers seem to mean by saying, That to play, is used ἐν οἴκοις ἔτων for committing Idolatry; and the Jerusalem Targum when it faith, they did laudere cultu Peregrino, play after the Heathen manner.

Ver. 8. Neither let us commit fornication as some of them committed. How prone the Christians of the Church of Corinth were to this sin, which made the Heathen Corinth infamous to a Proverb, we learn from these words of the Apostle, I fear when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication, and lasciviousness which they have committed, 2 Cor. 12: 23. See 1 Cor. 3: 16, 17. & 5: 11. & 6: 9, 13, 15, 16.

Ver. 9. This Reading ought not to be questioned, for we find it not only in Hilary the Deacon, St. Chrysostom, Occumenius, Theophylact, but in (s) Irenæus. Hence Primasius of old proved the Divinity of Christ, as being God whom they tempted, Eph. 106, 14. and others his Pre-existence before the Birth of the Blended Virgin against the Socinians.

Ver. 10. By a Plague sent by the hand of Samuel, the Angel of Death, called ἀνάλυσις, the Destroyer, Heb. 11: 25. With 18, 25. and him that had the Power of Death, Heb. 2: 14. Now the Corinthians murmured, faith Theodoret, because some of them had received only infirmity Gifts; say others, by reason of the Persecutions they suffered for the Christian Faith.

This Paraphrase with Annotations on the Book of Hebrews.

Ver. 13. Of sin I say, who will not suffer you. i.e. Any of you, who do what in you lies to arm your fellows against them, to be tempted above what you are able, this therefore ought not to be restrained to the Elders; for the preceding words, no temptation but hapned to you, are spoken to all the Members of the Church of Corinth, and God hath doubtless engaged all to that enter into Covenant with him, to enable them to perform the Condition of that Covenant, since a Covenant upon an impossible Condition, he knows, cannot be performed; and all are bound to pray in Faith, that God would not suffer them to be tempted above what they are able, by his strength, to bear.

Ver. 16. The Patral Cup being filled by the Few the Cup of Blessing, because they sanctified it, i.e. they gave thanks for it in these words, Bless ye the Lord, our God, the King of the World, who hath created the Fruit of the Vine; and being also filled the Cup of Blessing of the Table, it cannot reasonably be doubted that the Euchariast Cup was so called, for the same reason, and that it was Sanctified, or consecrated by Thankgiving, to God for it.

Ver. 33. This word Communion hath two significations; 1. When the Subject spoken of may be distributed into parts, so that each Man may have a share of it, it denotes a Distribut and Communication of those Parts to the Community, or Body mentioned. Thus in the Catech of Alms, seeing there is a distribution of our Subsistence to that want which is, in Scripture filled œconomia, and is sometimes rendered Contribution, Rom. 15: 26. sometimes Distribution, 2 Cor. 9: 13. and since there were Òconomia Distributions and Diversities of Gifts, Ministrations and Operations vouchsafed to the Church; all which the Holy Spirit wrought, dividing to every

(1) Deus Antiqu. L. c. 33. Virgil, Òecat. v. 73. Òub Servius, sive ut in Religionibus latitaretur haec of Ratio, quid nullam majorem

(2) L. 4: 45.
Member of it severally as he would, 2 Cor. 12. 11. The giving these Gifts and several Operations to them, is called the Communion of the Spirit, 2 Cor. 3. 17. Phil. 1. 21. Thus because one consecrated Loaf was anciently distributed among all the Communicants, and they all drank their share of the same Cup of Blessing, therefore the Bread thus broken, and shared out, may be said to be the Communion, or Communication of the Body of Christ, as being the Communication of the Bread which represented his broken Body; and the Cup they severally drank of, may be said to be the Communication of the Blood of Christ, as being the Communication of that Wine which represented his Blood shed; and to this import lead the following words, because the Bread or Loaf is one, of which we all partake, we being many are one Body, for we are all partakers of one Loaf, according to the old Proverbial Expression et cetera. And where the Subject mentioned is not capable of such Division, or Distinction, but every one is to have the whole, or the fame with another, it imports a Fellowship and Communion in the same thing; in which sense we are said to be called by God κοινωνία to the Fellowship of his Son, 1 Cor. 1. 9. to have κοινωνία a Fellowship in his Sufferings, to have κοινωνία Communion with God the Father, and the Son, 1 John 1. 5. and in the Apostle’s Symbol, to believe the Communion of Saints, and in this import of the word the sense runs thus. Do we not by partaking of this Bread and Wine, consecrated in Memorial of Christ, giving his Body broken, and his Blood shed for us, hold Communion, or are we in blood and spirit with Christ? Both these senses seem to agreeable to the Scope of the Apostle, and the first infers the second.

Ver. 17. “On οὐ τίνι τις ἄγιος ἢ ἁπλὸς ἤσθι τοῦ ψωμοῦ, because the Bread is one, we being many are one Body.] These words, the Bread which we break, the Loaf or Bread is one, and we all partake of one Loaf, and therefore are one Body, show how greatly the Church of Rome hath varied from Christ’s Institution, in distributing to the Communicants severally an unbroken Wafer, so that they neither are Parrakers of one Bread, or Loaf, or of Bread broken, as the Cuthim both of Jews and Christians was to do. It also deserves to be noted from the Testimonies of (1) Jambicetus and (2) Lactantius, that anciently this was a Token of Friendship; and that Pythagoras forbid his Scholars ἀπελευθερίαν to break their Bread, because that was not to be broken which made Friendship.

Ver. 18. κοινωνία, τοῦ σπνώμος, partakers of the Altar.] i. e. Do they not by Partaking of the Gift consecrated by the Altar, and of which one Part is consumed upon it, partake with the Altar, and own that they Communicate with, and Worship that God, at whose Altar or Table the Meat was offered in honour of him? Mal. 1. 7. For as feasting by the Altar, is feasting also by him whose Altar it is, Math. 23. 20. so having communion with the Altar, is having communion with him whose Altar it is. To illustrate this let it be noted, (1) That in the Εucharist or Peace-offerings, there was a three-fold Participation; 1. God had his part offered him upon his Altar, viz. the Blood, and the Entrails; part was given to the Priest, viz. the Breast and the Shoulder; and part to the Offerer himself, viz. the Skinned and the rest of the Flesh; and this in token, far before the Jews, of Friendship and Communion of the Party offering them, with God, and the Priest. And he by eating the Remainder, and feasting on it in the Temple, or the Holy City, became partner with the Altar, or with God, who had received the share upon the Altar. Note (2.) That these Peace-offerings were offered either by way of Thanksgiving for Mercies obtained, or by way of Vow, or of Free Devotion; for this Division of Peace-offerings we find Lev. 7. Moreover, thefe being offered to the God of Israel, signified the owning him as that God from whom they received and expected all their Mercies.

Ver. 20. Διανομή, to Devils.] Here Mr. a C. faith, the word διανομή doth not necessarily signify Devils or Evil Spirits, for the Heathens did not always sacrifice to evil Spirits, if we consider what were their true thoughts. But the Wisdome of God did not think fit to confer the Speculations of some of their Philosophers; but what was indeed their Pracrice, and what the Objects, and Directors of their Worship, were, and who was gratified by it, they pretended to own a Supreme Deity; but the Spirits which spake in the Oracles they consulted, which moved their Idols, and reigned in them, and set up, and promoted their whole Idolatrous Worship, were doubtless evil Spirits, and so the Primitive Christians engaged to force them to (w) confess themselves to be, even before them who paid homage to them. The pul-

(1) T. 13 ἄγιος τοῦ σπνώμος μίας ἀκολούθησαν οἱ γιοί, De Vita Pythag. p. 89.
(3) Οὖν δὲ οὖν οὐ καταλαμβάνει τὸ ψωμὸν ἀπελευθερίαν ἢ, γίνομαι οἱ ἄγιοι. Sehler in Vita Pythag. p. 222.
A Paraphrase with Annotations:

Chap. X.

Killing down of this Idolatrous Worship is in our Saviour's Language, the casting out of the Prince of the World, John 12. 31. & 16. 11. The converting the Gentiles from this Idolatry to the Worship of the True God, is the turning them from the power of Satan unto God, Acts 16. 18. the delivering them from the power of darkness, Coloss. 1. 13, who before walked according to the Prince of the Power of Darkness, Eph. 2. 2. and were led captive by Satan at his Will, 2 Tim. 2. 26. The Psalmist, according to the Septuagint, faith, οὐ μὴν εἰς τοῦ οὐρανοῦ τινὰ ἀπετέλεσθαι, that all the Gods of the Heathens are Devils, Psal. 96. 5. And of the Jews who sacrificed to them, it is said they sacrificed to Devils, and not to God, Lepidus, to evil, warfare, and destroying Spirits; the Jews laid the fame of the Gentiles, that they were seducing the nations sacrificing to Devils, and not to God, Barabbas 4. 7. And so they are also filled with Christ 11. 15. In No. 10. And all the Christians ever did expound this place, and with good reason, it being absurd to think St. Paul is here diffusing Christians from having fellowship with good Angels.

Ver. 21. καὶ αὐτοὶ ἐν αἷμα τεκμαίροντο, and of the Table of Devils. This being the design of the Apostle, so they say that the Corinthians could not partake of the Idol Sacrifices in the Idol Temples, without being reared αἰμα τεκμαίροντο, Men who held communion with Devils, and the proof of this being taken from the Practice of Christians in partaking of the Eucharist, and of the Jews in partaking of Sacrifices offered at the Altar, it is evident that the sixteenth Verse must be interpreted suitably to this design, and so as to be a fit Hindrance to prove this Conclusion. This therefore evident.

Ifst. That Communion, cannot here signify the Real and Substantial Communication of the Body and Blood of Christ, since that sense renders the Apostle's Argument inform, for how doth it hence follow, that because Christians eat substantially the Body, and drink the Blood of Christ, therefore they who eat of the Idol Sacrifices are guilty of Idolatry, and hold communion with Devils? Moreover, the eating of things offered to Idols, could not in this sense make them that did it, Communicators of Devils, for sure they did not eat of the Substance of the Devils. This therefore cannot be the import of the words.

aly. Can the sense of them be to this effect; the Cup and Bread communicate to us the Spiritual Effects of Christ's broken Body, or his Blood shed for us, though this be it felt a certain Truth. For 1. These Spiritual Effects cannot be shared among Believers, so that every one shall have a part of them only; but the same Benefits are wholly communicated to every due Receiver. See Note on v. 16.

2. The Apostle here attempts to prove, not that the Corinthians, by eating things offered to Idols in the Idol Temple, received any Spiritual Influence from Devils, but only that, by that Action, they did partake of what was offered to them, and was a solemn part of their Religious Worship; as the eating these Sacrifices was still required, so that by it they must own themselves to be Worshippers of Idols, and then, by parity of Reason, he must by the Example of the Eucharist, intend to prove, not that the Christians were partakers of the Spiritual Effects of our Lord's Death, but of the partake of what was consecrated in honour of him, and received as a Solemn Act of Religious Worship, and Communion with him. And this appears yet farther from the words which the Apostle useth, as the close of this Argument, and as the thing which answers to the two preceding Instances; for they do not run thus; By the things which the Gentiles offer they receive spiritual Influences from evil Spirits; but thus, this I say, to complete this Argument, and to render the Sacrifice offered to Idols parallel to that of Christians, and of Jews, that as these are offered to the honour of Christ, and of the God of Israel, so the things which the Gentiles sacrifice, they sacrifice to Devils, and I would not that you should be partakers with Devils, v. i.e. by feasting of the Sacrifices thus offered to them, and of which the Devils had a part, and that it was by the Act of Eating and Drinking of these Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry, as the (x) Fathers declare; so it is evident from these words, ye cannot drink the Cup of the Lord, and the Cup of Devils, ye cannot be partakers of the Lord's Table, and the Table of Devils; it was therefore by these Actions that they held communion with them, and committed Idolatry.

Ver. 27. πάντα γὰρ τὰ ἔργα ποιῶν ἰδιότητα, whatsoever ye do before you eat. The Apostle had before discourse of eating things offered to Idols in the Idol Temple, and he would (1.) The Scandal it might give to the weak


Gentile Christian: And (a) that it was indeed an Idolatrous Action; here he begins his Discours of eating at all, things offered to idols with mind, chiefly to the weak Jewish Converts. And (b) whereas their Canons (y) an idol, and all things appertain- ing to it, and whatsoever was offered to it, was wholly forbidden, the Rabbits pronouncing the eating, or posing any thing of it for- bidden, in these words, Thou shalt not bring an Abomination into thine House, Deut. 7. 26. the Apostle relieves the Conscience of the Christian in this case, letting him know that he might eat these things, when fold in the Shambles, without irkappel or Conscience, v. 25. (a) Whereas their Canons teach, that (b) if an Heathen make a Banquet for his Son or Daughter, a few is forbidden, to eat of his Meat, because he is forbidden, if called to eat of his Sacrifice, Exod. 34. 13, the Apostle considers the Conscience of the Christian from this Obligation also, v. 27.

Ver. 30. Ti διερευναμαι; why am I evil spoken of? This is the Exposition of all the Greek Scholiasts, and it is confirmed by the parallel place, Let not your good be evil spoken of; Rom. 14. 16. 1. i. Let not your Faith, or the Liberty you take by reason of it, be used so as to minfrac occasion to others to speak evil of that Faith, as the Jews did of Christianity upon occasion of this Liberty; for they held the eating of things offered to idols to be (a) Idolatry, and pronounced all Idolaters to be Apostates from the Law, and the Prophets; and this was one of their great Objections against Christians, (b) that they did eat things offered to idols, and thought not themselves defiled by doing so, though in truth this was done chiefly by the

Heretics of those times, the (c) Nicolai- tans, the (d) Gnosticks, the Followers of Basilides, but the True Christians, faith ful & Justin Martyr, will rather suffer death, than be guilty of Idolatry, or eating things offered to idols.

Ver. 31. Πολλας δὲ τις ων αυτοι, do all u to the glory of God.] In things capable of honouring God positively, or proper to give glory to him, have always a general Inten- tion of glorifying God in the doing of them, that in the virtue of that Intention you may proceed to particular Actions.

In things not capable of honouring God positively, be careful that you act so, that the Name of God be not blasphemed, or his Doctrine evil thought, or evil spoken of by reason of your Actions. Yea do, and abstain from all things so, as to faze your own Conscience, and dispose to others, that the honour of God, and the advancement of the Interests of his Kingdom, are much dearer to you than any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. No Offence.] As by thus eating x things offered to idols in the Idol Temple, or elsewhere, being thus admonished of it, you are like to do, for the Jews will be apt hence to conclude, that Christianity renders you Enemies to the Law and the Prophets; the Gentiles, that your professed abhorrence of idols, is not real, and that the Practice in which you comply with them, is not sinful, and the weak Christian will be tempted, by your Example, to eat these things with Con- science of the idol, Chap. 8. 7. or to fly off from the Christian Faith.


CHAPTER XI.

Verse 1. B E ye [therefore] followers of me, [in this Condescension for the good of others], as I also am of Christ [in it, Rom. 15. 15, 25; Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.] 2. Now I praise you Brethren, that you remember me in all things [I have taught you,] a and keep the Ordinances, [Gr. Traditions,] as I delivered them to you. 3. But [I must further addresst ye of some things which I had no occasion, when pro-

sent, to take notice of; and therefore] I would have you know, that the head of every man is Christ, and the head of the woman is the Man, b and the head of Christ is God, c and so as Christ, as Mediator, all in subordina- tion to the Father, so must the Woman all in subordination to the Man. 4. Every man [therefore] praying, or pro- phesying [in the Church,] having his head c conformed, dishonoured a his head [Christ, as a b
A Paraphrase with Annotations on Chap. XI.

5. But every woman that prayeth or pro-

fesseth faith with her head uncovered, dif-

honoureth the man, her head; whose glory
she is, as being put in subjection to him, for

that is even all one as if the man were shaven, and so

had removed the Token of Subjection to the Man,

which Nature gave her.

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 cov-

ered. [See Note on v. 5.]

7. For a man indeed ought not to cover

his head, as a sign of subjection, but for

much as he is the image and glory of God, as
having the government of the world com-

mitted by God to him; the woman, however, oth-

erwise covered, is the glory of the man, as being

taken from, made for, and put into subjection to him.

8. For the man is not of the woman, but

the woman of the man.

9. Neither was the man created for the

woman, but the woman for the man.

10. [Moreover.] For this cause ought the

woman to have a veil upon her head, because of the
Angels' [the] [Veil] upon her head, because of the [Veil] of
Angels, [the] being tempted by the Prince of them to do that
which is perpetual cause of shame to her, and

which increased her subjection to the man. Gen. 3. 16.

11. Nevertheless, neither is the man with-

out the woman, nor the woman without the

man in the wisdom of the Lord, [ordaining that] one should come out of the other.

12. For as the woman is [taken out] of

the man, even so is the man also [propa-
gated] by the woman; but all [these] things [are] of
God, who made woman out of the man, and by his Benediction increaseth men by the woman.

13. Judge in your selves, is it comely that

a woman pray [publicly] to God uncovered,
[when God himself] hath given her a cov-

ering, to intimate to her, that she

should be veil'd?

14. h Doth not even Nature itself, [which

hath made man the image and glory of God,
created him before the woman, and given him

dominion over her], teach you, that if a man
have long hair, [the covering, and token of
subjection of the other Sex], it is a shame to him?
[See Note on v. 5.]

15. But if a woman have long hair, it is

a glory to her, [she being fitted by it to re-

represent the condition of her Sex], for her

hair is given her for a covering, i.e. in to-

ken of subjection to her husband.

16. But if, [after what hath been thus

said], any man feem [still] to be contentious, [I shall add only this, that] we have no

such custom, neither the Churches of God,
it being only customary in the Assemblies of Heathers for women to pay their Devotions to the
Gods thus. [See Note on v. 5.]

17. Now in this [other thing] that I [am

about to] declare unto you, I pray you not
[ viz. that you come together, [so as it]
not for the better, but for the worse,

for the first of all, when you come together in the Church, I hear that there be divisions [Gr. Schism]. among you, and I partly believe it, [or I believe it true, v. 17. 18. For in this [other thing] that I

hear that there be divisions among you, you, and I partly believe it, I believe it true, of some part of you.]

19. [For according to our Lord's saying,
Matth. 18. 7.] there must be alfo Herefies,
or Selves, among you, [the Pfeft, the World, and the Devil tempting to it, and the Wifdom of God permitting it] that they who are approved of him may be made manifest among you.

20. When you come together therefore
[thus] to one place, this is not [sitting as if
you came] to eat the Lord's Supper, [the Pfeft of
Christian Charity and Communion].

21. For in [your] own [way] of eating, e very

one taketh before [the] other his own Supp er, [not tarrying for, or regarding others], v. 33. and [so it falls out] that one [ who bad nothing to bring] is [still] hungry, and

another [with his plenty] is drunken.

22. What, have ye not houses to eat and
to drink in [if need be before you come? v. 34.]
or despife ye [those poor Christians who are
Members] of the Church of God [as well as
you?] and [put to] flame them that have not [what to eat, or drink?] what fhall I say to you? shall I prai fe you in [doing] this? I prai fe you not.

23. [To come together thus, I say, is not
to come as they ought to do, who [of] femble to
eat the Lord's Supper. For I have receiv ed
of the Lord that which also I, [as I receiv ed,]
delivered to you, that the Lord Jesus the fame night in which he was betrayed took bread;

24. And when he had given thanks, he
brake it, and said [to them all. ] Take, eat, this is my body which is broken for you, this do in remembrance of me, [giving my body to be broken for you all].

25. After the fame manner also he took
the Cup when he had fapped, faying, this Cup [i.e. the Wine contained in it] is the [memorial of the New Testament, or Covenant ratified] in my blood, this do ye as often as you drink it in remembrance of me, [confirming this Covenant with my blood].

26. For as often as ye eat this Bread, and drink this Cup, ye do [this memorial of it], the Lord's death till he come to judgment.

27. Wherefore, whomever shall eat this Bread, and [ or] drink this Cup of the Lord unworthily, [as they must do who by this
Annotions on Chap. XI.

Ver. 2. O ti kapha mevκhav evk, to μεγαλόπωρον τής Μονής τῆς Ορθοδοξίας, that you keep the Traditions as I delivered them to you. This Commendation must be restrained to the Generality, or founder Part of the Church of Corinth, or must be underfoot, as such general Exprefions use to be, διὸ ητὶ πρό τιν, as for the most part, or excepting thoſe few things in which afterwards I find reason to complain of your neglect, Chap. 15. 3. and here v. 23.

Vain is the Note of Esthias on this Text, That it makes plainly for unwritten Traditions. For (1) the word Tradition is common to things written and unwritten, to things delivered by word, and by Epistle, 2 Thes. 2. 15. The whole Christian Faith is a Tradition, Jude 3. the Doctrine of Chrifi's Death, Burial, and Resurrection is a Tradition, evκhav 38, for I delivered to you these Doctrines, faith St. Paul, 1 Cor. 15. 3. and will the Romanists say that these things are not written in the New Testament? (2) To prove Traditions extra Scripturam, 'tis not sufficient to cite a paffage out of Scripture speaking of Traditions not then writ by one Apostle, but it must be proved that these Traditions were neither then, when mentoned, in writing, nor afterwards committed to writing by himself, or any other inspired Perfon. (3) The Traditions mentioned here, and 2 Thes. 2. 15. were Traditions immediately delivered to thoſe Churches from the Mouth of an Apostle; and when the Romanists can make good this from like Authentick Testimony of any of their Fur- dle of Traditions, we shall be ready to receive them.

Ver. 5. καὶ εἰς τὸ ἄδειαν, and the Head of Christ is God. We are hence taught, faith Schleiermacher, that the Head of Christ is God, whereas the most High God can have no Head above him, so that Christ who hath this Head above him, cannot be most High. Anfu. To this fome of the Fathers answer, That God is here faid to be the Head of Christ, as being the (a) Father of the Son, and the Cauf of him; but yet as the Woman is of the fame Nature with the Man who is her Head, so is Chrift of the fame Nature with God the Father: They also add that the word Head is here ufed as a note of (b) Principality or Caufality in the Father, but not of Subjection in the Son, which wholly enravets the Argument of Cyrilis from this place. And tho' the Schools feem not to allow of this Language, yet it is ufed by Irenæus in these words, (c) The

(a) διὰ τοῦ ἀνθρώπου φύσεως ζωήν εἰς τὸν οὐρανόν, Theod. Theophr. καὶ ἀπὸ τῆς Παρθένου θεομορφώτου, καὶ αὐτοῦ καὶ τῆς θεομορφώτου, καὶ τῆς ἑαυτοῦ θεομορφής, καὶ τῆς ἑαυτοῦ θεομορφής, ὡς ὑμητὸς ὑμῆρμος. (b) Αἱ ἄρμον ἁγία, καὶ ἀπὸ τοῦ ὅρου τῆς ἀγαθοτρείας, Schleiermacher. (c) Super omniam quidem Patris, καὶ εἰς όντι ἀπὸ Caput Christi, per omnia autem Verbum, καὶ εἰς όντι Caput Ecclesiae. Lib. 3. cap. 18.
Father is above all things, and he is the Head of Christ; the Word is through all things, and he is the Head of the Church.

Others answer, That the Father is here filled the Head of Christ, considered as Mediator, in which Relation he received his Kingdom and Dominion from him, John 17. 2. 1 Cor. 15. 27. Heb. 2. 8. and exercises it wholly to his glory, Phil. 2. 9, 10, 11. in which fenre the Father may be filled his Head, because he doth all things according to his Father's will, to his Glory, and by Authority derived from him: And this Interpretation is confirmed from those words, the Head of every Man is Christ, he being Man's Head by virtue of the Power and Dominion given over him by all Fleth, Chap. 15. 27. John 17. 2. Eph. 1. 19. — 22. and that Power being given to the Man Christ Jesus.

Ver. 4. In the Church.] For that the Apostle speaks not of Prophefying at home, as Mr. C. imagines, but in the Church, is evident from the Apostle's Argument, v. 16. against this Practice, in these words, We have no such Custom, neither the Churches of God: His Argument to the contrary is answered in the Note in v. 6.

Ibid. The καραλα του, his Head.] That is (d) Christ; for (1) he is the Head of the Man, v. 3. (2.) This feemeth most agreeable to the Reafon assigned, why he should be uncovered when he doth Service in the Church, viz. because he is the Image, and the Glory of God. And (3.) did he dis honour his own Head by coveting it, he ought never to be covered, whereas if this only respects his Head Christ, whom he Represents in praying and prophesying in the Church, it is sufficient that he is uncovered, when he thus acts as his Minister. Likewise, the Head the Woman disfavour'd, is the Man, filled her Head; and so the Head the Man disfavour'd, is Christ, filled her Head, v. 3.

Ver. 5. και τακαλος δυνατος, with his head covered, ουδεκαϊσχυνω τη καραλι, with her head uncovered.] For Explanation of these words, let it be noted from (e) Theodoret, that the Men of Corinth, according to the Custom of the Greeks, both wore long hair, and praved to God with their heads covered in the Public Affairs. So faith (f) Plutarch, did the Romans; so faith (g) Lightfoot did the Jews; so faith (h) Serres, all that sacrificed to any God, excepting Saturn. But the Hebrer Woman paid her Devotion to the Gods, resoluta comas seu capillos, with her hair loose and hanging down; or in the language of the Poets, Crine jacente aut de niss. Note

3y. That the Jews judged it to ενηνοιγος, a shameful and indecent thing for a Woman to be shaved, and permitted this only in the Cafe of (1) Whoredom, as a Token of their Shame. And among the Hebrer it was indicium ultini latal, a token of the highest Grief. It is customary, faith (k) Plutarch, for Men to be shorn, and for Women to wear long hair, and therefore in times of mourning the Men let their hair grow, and the Women are shaved; this being contrary to custom among the Greeks and Romans. It was also customary for the (l) Jewess Woman to go veild. Note

3y. That the Apostle doth not here approve of the Woman's praying or prophesying in the Church, as is evident from 1 Cor. 14. 34. 1 Tim. 2. 11, 12. though here he lays nothing to the contrary, as intending to rectifie that disorder, when he spake of other Disorders in the Cafe of Prophefying, Chap. 14. 34.

Ver. 7. Ειηθη λας ωθς, the image and glory of God.] True here is the Note of Theodoret, that Man is here filled the Image and Glory of God, neither as to his Body, nor as to his Soul, for in respect of the Soul the Woman is equally the Glory of God, as to Spirituality and Immortality, and fo is equally said to be made after his Image, Gen. 1. 27. but sau και καινωνη τα ανθρωποι, only as to Rule and Government, which is the proper glory of a man, according to the Psalms' words, Thou hast crowned him δεσιν ης with glory and honour, and hast set him over the works of thy hands, and hast put all things in subjection under his feet, Phil. 8, 5, 6.

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A B

(1) Apud Judaeos tam plene est faminis etres Velamen Capitis, ut inde recturant. Tertull. de Coron. c. 4. Ver.
Chap. XI.

the First Epistle to the Corinthians.

Ver. 10. That the reading τό άρπαγμάν αντί τό οπέρ, which is in some copies, is a veil upon her head because of the Angels. Here let it be noted, (118.) That all the Ancient Interpreters agree in this, that οπέρ, which we render power, doth signify a veil or covering, which being put over her head, compels her to hang down her Eyelids, and 'tis here, say they, called power, as being τό άρπαγμάν, a covering or veil, the token of the Power, and Dominion of the Man over her. Note 27. That the reading τό άρπαγμάν, by reason of her Revelations, as Mr. Cl. doth, instead of τό άρπαγμάν, without consent of any Copy, or Version, is not to be endured. Moreover τό άρπαγμάν signifies barely by metaphor, not by reason of her Revelations, that being properly in Greek, τό άρπαγμάν, αντί τό οπέρ. Note 32. That our Angels are absolutely filled with the holy Trinitarian words of this Epistle, Know ye not that ye shall judge Angels, 1 Cor. 6. 3. and elsewhere, the Angels that sinned, 2 Pet. 2. 4. or that kept not their first estate, Jude 6. Note 47. That among the nine Malediffusions of the Women which the Jews reckon up, this is one, that (m) she is to have caput velatum inftar Logenits her head covered like one that mourneth, and this, they say, the is to wear, not so much as a token of subjection, as of shame, whence (n) Philo calls the τό άρπαγμάν, cover of the woman's head, τό άρπαγμάν, the symbol of her shame and this shame, say they, is due to her (o) because she brought the first sin into the world. It is with her, say they, as when one transfers guilt and is ashamed, and therefore she comes forth with her head covered. She ought, faith (p) Tertullian, by her habit to resemble Eve, a Mourners, and a Penitent, ob igunominiam primi deliti, for the shame of the first sin: Hence he often interprets this Text of (q) Evil Angels. Moreover, in the Judgment both of Jews and Christians, the Serpent which deceived Eve, acted by the suggestion of the (r) Devil, or of Sammuel, whom the Jews style the Prince of Devils. That therefore these words may be interpreted as in the Paraphrase, is evident not only from these observations, but especially from a place parallel to this, Let the woman learn in silence with all subjection. For I suffer not a woman to usurp Authority, for Adam was first formed, then Eve, (as here v. 8, 9.) and Adam was not deceived, but the Woman was deceived in the TRANSCRIPTION, 1 Tim. 2.11, 12, 13, where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the word thus: The Woman ought to act decently in the Church, and therefore to be covered, because of the Angels who are present in the Assemblies of the Saints, it being the Opinion, both of (s) Jews and Christians, that the ministring Angels are there present.

Ver. 14. "it is not a custom, doth not even the Nature it self?" The Explication given in the Paraphrase is so natural, and so well founded in the Words and Argument of the Apostle, and so agreeable to the Sentiments of all the Ancient Commentators on the place, that we seem not here to need the Indulgy and Learning the Critics have so liberally spent upon this place, the Apostle here by Nature unto mankind, in any Particular Principle implanted in the Heart and Reason of a Man, but the first rite and constitution which Man and Woman have received from the God of Nature. It is against Nature, say the Fathers, for a Man to wear long hair, for by it he assumes the Habit of a Woman, and it comes, as it appears, from the ancient custom of the Greeks, as Mr. Cl. imagines, for then why doth he plead the custom of all the Churches of God against this Practice?

Ver. 16. Of straining the Text of the Churches of God. Hence it is manifest, (158.) That the Apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr. Cl. imagines, for then why doth he plead the custom of all the Churches of God against this Practice?

Ver. 18. The Secta, Schismas. Here the word Schismas is used not of Men separating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper separately, and so as not to join with the whole Assembly in that Ordinance; for the word αὐθορα is used, Chap. 1. 10. not of a Separation from the Unity of the Catholic Church, faith Efficacies, but of Sects and Divisions in the Church.

of the Table of Devils, do plainly shew that the Apostle there supposes, they well knew that in that Supper they were partakers of the Cup and Table of the Lord, and had Communion with his Body and Blood.

Dr. Lightfoot adds, That those words, one is hungry, and another is drunken, refer not to the Poor and the Rich, but to the Gentile who came fasting to the Lord’s Supper, whereas the Judaizing Chriftian, according to his custom, drank freely at his Paschal Supper; and he concludes that the Apostle doth not here reprehend their manner of coming to thefe Suppers, but that he reprehends them for the very use of them. But here again it seems much mistaken. For,

17. Tis evident the Apostle reprehends them not for the Supper itself, i.e. the eating and the drinking, but because they did ungorged take their Meat and their Drink before others, not staying till they came, v. 21, 33. Hence, for a remedy of this Disorder, he faith not, abstain from these Suppers, but only, when ye come together, tarry one for another.

26. That the hungry here were the Gentile Converts, who chose to eat the Eucharist falling, is very improbable, not only because it was then generally received at night, but because the Apostle both here, and v. 34, allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover, the same hungry, the hungry here, are not Men who have no Hopes, but who have nothing to eat, or drink; for they were put to shame by this, that they had nothing to eat, or drink, as others had, nor were thought worthy to partake with them that had, in the Assembly of which they were a part; it being not the place where they assembled, which is called the Church of God, but the Persons who assembled, for the fame Error was the Church defpised, and they that had nothing put to shame: Now tis not easie to conceive how by this separate meeting in a Church, they should defpise a Church, whereas by denying their poor Brethren any share in their Banquet, they visibly defpised them. And

28. These Agape or Feasts of Charity, being mentioned by St. Jude, v. 12, by Ignatius Ep. ad Smyrn. S. 8. by Clemens Alex. Pedag. l. 3. c. 1. p. 41. by Tertullian Apol. c. 39. by the Apostolical Constitutions l. 2. c. 28. and by (u) Julian the Apostate, it is very unreasonable to call this Custom in question, or to imagine that St. Paul here rather re-

(t) Τι θ’ εστιν. (u) In fine Pragm.
the First Epistle to the Corinthians.

ferr'd to a PaRchal Supper, than to this Ap- pendix of the Supper of our Lord. When I call it an Appendix, I do not mean that it was eaten by them after the Lord's Supper, for the word γεύσαται, to take before his own Supper, thaws the contrary, viz. that this Banquet was celebrated before the Lord's Supper, but only that it was joyed to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the PaRchial Supper.

n
Ibid. 'Or $ μεθεν, and another is drunken.] This may either refer to the Gentile Convers among the Corinthians, retaining still their Heathen custom of drinking liberally after their Sacrifices, whence μεθεν, to be drunk, is by Grammarians thought to have it's original from μετ' ευς, because of the free drinking they indulged to alter their Sacrifices or to the Judaising Converts, who thought themselves obliged to drink plentifully at their Peculiar large Cups of Wine, faith (w) Dr. Lightfoot, at the PaRchial Supper, and to be quite drunk, faith (x) Buxtorf, in the Feast of Purim.

o Ver. 23. 'εκατον δέ, took bread, &C.] The Argument lies thus; Christ gave an equal Distribution of the Sacramental Bread to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one Common Table, in remembrance of his love to them all, can you then eat every one separately his own Supper, excluding those to whom he equally distributed the Sacred Bread from any share of yours, leaving them hungry, and in want of Bread, and yet conceive you worthy eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feast of Love? But farther observe

1. That this Bread is called in the Present Text το σώμα κυρίων, το σώμα του θανάτου, Christ's body broken, his body given, Luke 22. 19, even whilst he was alive, and so his Body was not actually broken, or given for us, it therefore could not be literally and naturally his broken Body, but only by way of Representation, as being then instituted to represent that Body which was shortly to be given, and broken on the Cross for us, so also it is said of his Death, Mark 14. 24. that it is το σώμα του λυσσον, his blood shed, and this according to the usual Sacramental Phrase. Thus, before the Parchial Sacrament was celebrated, it was said, this σώμα του κυρίου is the Parcher to the Lord, Exod. 12. 11, 13. i.e. this is that which is

instituted to represent it. for this night I will smite all the first-born of Egypt, and will pass over you: And of Circumcision it is said, This is my Covenant, Gen. 17. 10, before that Abraham was actually Circumci- sed, v. 23, 24.

2. Observe that St. Paul calleth that five times Bread which they did eat of, which was to them the Communion of the Body of Christ, and by eating of which unworthy, they became guilty of the Body of Christ, not discerning the Lord's Body, 1 Cor. 10. 16, 17, &c. 26, 27, 28. He therefore five times calls that Bread which was consecrated, and by our Saviour called his Body: Now is it not a wonder that one single Paffage, mentioned by our Saviour whilst he was alive, should be deemed sufficient to make us all believe that his whole Body, and fo his Hand was in his Hand, and that this living Christ was at the same time dead, and sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more, and yet that what the Holy Ghost, who knew the meaning of our Saviour's words better than any Romanist, hath said so often to inform us that this Element is, after Consecration, Bread, should not be thought sufficient to make us think it Bread, though it appears to all our Senses to be?

Ver. 25. Πότεν, the Cup.] Note here two Reasons for the participating of the Cup by the whole Body of the Church of Corinth. 1. Because it is the Blood of the New Covenant, which belongs as much to the Laity as to the Priests; the Blood shed for the Remission of the Sins, not only of the Priests, but of the Laity. 2. Because by the drinking of this Cup they Remembered Christ's Blood shed for them, and thenceforth gave his Death. Now since these Reasons do equally concern all Christians, the drinking of the Cup, by which this Commemoration, by our Lord's Institutions, is to be made, must equally concern them; for the means which Christ appointed for such an end, ought to be used by all who are obliged to purifie that end: And if the Apostle here reprehends the Corinthians for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they fo varied from it as to neglect the Distribution of that Cup, which he had instituted for those sacred ends.

Ver. 26. Τις σαρκίζεται αυτός, ye break the Lord's death.] If then this be the end and use of this Sacrament, to be a Solemn
Commemoration of the Death of Christ during his absence from us, it was designed to be a standing Memorial of his Sufferings till he came again to Judgment, the Obligation that lies upon all Christians to observe it is perpetual, and ought not to cease till the World ends. Indeed, faith (7) Theodorot, after his Presence there will be no more need of the Symbols of his Body, because the Body itself will then appear. Which words are a full Conutation of the Doctrine of Transubstantiation.

Ver. 27. "It wine or drink." Here Walker's note is this, The Greek εὐς, or, that he might lead you to think there was something in the Pope's Argument taken hence to prove that whole Christ was contained in either Species, because either by eating or drinking unworthily, Men become guilty of Profaning both the Body and Blood of Christ; but for Justification of our Version And, it may be noted that the Syriac, Arabick, and Ethiopic Version read And, and so does Clements Alex. Strom. 1. p. 271.

That according to Phalarinus, γενειακὴ ἀρτίς, that is it is often put for And, So what is in the Hebrew וַיַּעַל, or, is in the Seventy translated and, Lev. 4. 23, 28. Num. 15. 8. Mal. 2. 17. So what is Luke 20. 2. is μαρθαν, Matt. 21. 23. Mark 11. 27. So the Promise made to Abraham, שָׁלוֹם אֶל-עָלְמָיו, Gen. 17. 8. is the Promise made to him שָׁלוֹם אֶל-שָׁלוֹם, or to his Seed, Gal. 3. 16. and eating and drinking going here before v. 25, and following after, v. 28, 29, this intermediate Verse must bear the same sense.

Ver. 28. δισπαραστήσασθαι, let him examine himself; δισπαραστήσασθαι is to discern or approve; let, to approve, thus approvest the things which are most excellent, Rom. 2. 18. Happy is the man that condemneth not himself, as δισπαραστήσασθαι, in that which he approvest, Rom. 14. 22. δισπαραστήσασθαι is to approve himself to himself, or discern how it is with himself. So 2 Cor. 13. 5. δισπαραστήσασθαι prove your own selves: Know ye not Jesus Christ is among you, except ye be reproved? Gal. 6. 4. Let everyone man approve his own work. And so here the sense is, Let a man approve himself to his own heart, as a good Christian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Christ dying for him, and with true Charity, and unfeigned Kindness, to all those for whom he did equally shed his blood, and give his body so to be broken, and so he may repair to it with a true Christian Spirit, and in an acceptable manner.

Ver. 29. ἀρέτης, unworthily. I. E. Not discerning the Lord's Body, which words plainly teach us what it is to eat and drink unworthily, viz. to do it so as in that action not to discern the Lord's Body. Now this, as hath already been observed, cannot signify not to apprehend the Sacrament to represent Christ's Body broken, and his Blood shed for us; for of this Ignorance had the Corinthians been guilty, the Apostle would have argued ex hoc concussis from things not granted by them, Chap. 10. 16, 31. It therefore signifies their beholding themselves as if they had not considered that this Sacrament was instituted in thankful and practical Remembrance of Christ dying for them, and ratifying by his Blood the Covenant in which he promised to be merciful to their Iniquities, and remember their Sins no more; and as a Feast of Love designed equally for the Benefit of all his Members, and to knit them in the closest Bonds of Unity and Friendship to each other, when this was wanting they did not discern aright the Lord's Body, or the Sacrament of it, and so did eat and drink unworthily. In the Talmud, (2) Dr. Pocock, there is a distinction betwixt a Man who eats the Poffover סָלוֹם אֶל-שָׁלוֹם in obedience to the Command (which was that they should do it as a Memorial of God's passing over them when he destroyed the Egyptians, by reason of the Blood of the Passover Lamb, Exod. 12. 13, 14.) and he that thus eat it, was the just man that walked in the ways of the Lord, mentioned Hos. 14. 9, and betwixt another who did eat it only as common Food, i. e. without respect to the Commandment, or the ends of it's Institution; and he is compared to the Transgres- sor, there mentioned, that shall fall there- in. So here, he that eateth this Holy Sacra- ment with a thankful Memorial of the Benefits conferred upon us, the Death from which we are delivered by the Blood of Christ, the true Passover Lamb sacrificed for us, eats it worthilily; but he that partakes of it only as common Bread and Wine, not considering the Ends for which it was designed, and the Benefits of Christ's Death it represented and configned, discerns not the Lord's Body, i. e. he putteth no sufficient difference betwixt that and common Food, as the word ἄρετης doth import. See Note on Rom. 14. 23.

Ibid. κακος, damnation. The word im- ports Temporal Judgments; as when St. Peter saith, the time is come ἐρχεσθαι γάρ κακώς that judgment must begin at the House of God, 1 Pet. 4. 17, not damnation surely, and this is certainly the import of the word here, (1) Because the Corinthians did thus eat unworthily, and yet the Judgments in-

.Verse 1. **NOW concerning spiritual gifts,**

[or *Persons,* v. 3.] Brethren,

which is another thing in, and about the Exer-
cise of which you offend, making them mat-
ter of contention, emulation and vain-glory,

I would not have you ignorant, [of what it
concerns you to know of them, and your selves
that exercise them.]

2. Ye know that [before your conversion
to that Faith, by which ye received these
gifts,] ye were Gentiles, carried away to
[a the servise of] 4 atheud Idols, [which
could not speak themselves, much less enable
you to speak,] even as you were led [by fe-
ducing Guides.]

3. Wherefore I give you to understand,
that no man speaking by the Spirit of God
calleth Jesus accursed, [or *Anathema,*] and

that no man can say that Jesus is the Lord,
(and confirm that Divine with supernatural
Gifts and Miracles,) but by the Holy Ghost.

4. Now there are six diversities of [these
Spiritual] Gifts, but [it is] the same Spirit
[which enables us to exercise any of them.]

5. And there are differences of Admin-
istrations, [or *Offices in the Church,* to which
this diversity of Gifts belongs,* but [it is]*] the same Lord, [who hath appointed all these
Offices, Eph. 4. 12.]

6. And there are diversities of Operations,
[performed by these Offices in the Church by
virtue of these Gifts,* but it is the same God,
who [by giving them this Spirit] worketh
[them] all in all.

7. But the manifestation of the Spirit,
[in the exercise of these Gifts,* is given to
every man [not for his own private use,* but to
profit [others] withal.

8. For to one is given by the Spirit, the
Word of Wisdom, [to reveal that Faith to
others, which is the Wisdom of God,* to an-
other the Word of Knowledge, to reveal My-
steries, 1 Cor. 13. 2. and understand the
mind of God in the Old Testament for con-
firmation of that Faith,* by the same Spirit.]

9. To another, Faith, [to enable him to be-
lieve firmly that he shall be empowered to do
things most difficult,* by the same Spirit,* to
another the Gifts of healing [all manner of
Diseases,* by the same Spirit.

10. To another the working of Miracles,
[or powers, such as the raising the dead to
life;] to another Prophecy, [enabling him to
foretell things future,* and speak by a
Divine unction,* to another discerning of
[the] Spirits [of others,* to another divers
kinds of Tongues,* to another the Inter-
pretation of Tongues.]

11. But all these [Gifts,* worketh that
one, and the same Spirit,* dividing them to
every man severally as he will.

12. For as the [natural] Body is one, and
[yet]* hath many Members, and [Gr. but]
all the Members of that one Body; being
many, are one Body, [the Body is one flesh,*]
so also is [it in the Body of Christ, all
whose Members, though they be many, and
adorned with different Gifts,* make but one
Body mystical, united by the Spirit to their
Head Christ [Jesus.]

13. For by one spirit we are all bap-

tized into [this] one Body,* whether we be
Jews or Gentiles, whether we be bond or
free, and [by receiving of that living water,*
we* have been all made g to drink into [or,
g of] one Spirit.

14. [And 1, talk for [as] the [natural, so
mythical,*] 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 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, [the man endowed with
the Word of Wisdom, or Knowledge,* cannot
say to the Hand, [the Person employed in
lesser Ministries,* I have no need of thee;]
or again, the Head, [the Person placed in
the highest Dignities in the Church,*] to the
Feet, [the Deacon, or Man employed in the
lowest Offices of the Church,*] I have no need
of you.

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22. Nay,
22. Nay, much more thofe Members of the Body which seem to be more feeble are necessary, [Gr. but the Members of the Body which seem more weak are more necessary, viz. the Brain, the Stomach, and the Guts.]
23. And thofe Members of the Body which we think to be less honourable, [Gr. more dishonourable,] upon them we bestow [Gr. pur] more abundant honour, and our uncomely parts have more abundant complines.
24. For our comely parts have no need, but God hath tempered the Body together, [agreeably to the condition of each Member,] giving more abundant honour, [or covering] to that part that lacked; [placing them so, that even Nature may be a covering to them.]
25. [And so hath he dealt also with the Body Mystical, making the meaner Offices of them who attend upon the Poor more necessary, and to them more honoured who need their help.] That there should be no Schism in the Body, but that the Members should have the same care, [and regard to] one another.
26. And whether one Member of the Natural Body suffer, all the Members suffer with it [by sympathy, or sympathy; or one Member be honoured, or adored,] all the Members rejoice with it; [i.e. if being indisposed, it becomes found, being weak, it recovers strength, all the Members are eas’d, and so may be said to rejoice with it.]
27. Now ye are the Body of Christ, and Members in particular, [or severally are Members of that Body, and so ought to all in the Mystical Body, as do the Members in the Natural, rejoicing with them that do rejoice, and mourning with them that weep, Rom. 12. 15.]
28. And God hath set some in the Body of the Church, first Apostles, [to exercise the Gifts of Wisdom,] secondarily Prophets [to exert those of Knowledge and Prophecy,] thirdly Teachers, [to labour in the Word and Doctrine,] after that, [Workers of] Miracles, then [that have the Gifts of] Gifts of Healing, Helps [to take care of the Poor,] Governments, [Rulers of the Church,] 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 [and the most useful] Gifts, and yet shew I to you a more excellent way [the ministering to the welfare of the Church, and of your own souls, even that of Charity.]

Annotations on Chap. XII.

a Verse 2. He that is wise shall be wise, to dumb Idols.
For though the Priests told them, they were only the Receptacles of thofe Deities they worshipped, that they refid in the Image, and gave Answers, it as the Christian Writers own; yet both the Prophets, and Writers of the New Testament, and all the Fathers in their Apologies, still represent them as they were in themselves, saying, They have mouths but speak not, Pial. 115. 5. & 135. 16. are dumb Stones, Hab. 2. 19. & muta simula, and such only as gave Answers, when they gave any, by the means of Evil Spirits.

b Ver. 3. Androgyn, accursed. This the Jews did, as we learn, not only from the words of (b) Justin Martyr, but also from their nineteenth Prayer against (c) Heretics, made by Samuel the younger, in the days of Gamaliel: Their Exorcists and Druiders therefore, though they pretend to it, faith the Apostle, cannot be aced by the Spirit of God. Nor can they who confirm the Do-
tioned here is the same Lord, he must be only so exclusively to the same God, and because the first is called the same Spirit, he must be so exclusively of the same God and Lord, who yet are equally Spirits.

17. Then by the Word of Wisdom I understand the Wisdom given to the Apostles to reveal the Gospel to the World, for that, in this Epistle, it is called the Wisdom of God in a Mystery, the hidden Wisdom, 1 Cor. 2:6-7, and elsewhere the manifold Wisdom of God, Eph. 3:10. Christ, the great Teacher of it is also called the Wisdom of God, 1 Cor. 1:24, and in him are said to be contained all the Treasures of Wisdom, Col. 2:3. The Apostles, to whom this Gospel was committed, are called wise men; Behold, I send unto you Prophets and Apostles, Luke 11:49, and wise men, Matt. 23:34, and they are said to teach this Gospel according to the Wisdom given to them, 2 Pet. 3:15.

24. The Word of Wisdom being distinguished from that of Revelation, and of Prophecy, 1 Cor. 14:6 & 13:8, and being set forth for the purpose of expounding or explaining with the Knowledge of all Mysteries, 1 Cor. 13:2, seems to be the basis of the power of Understanding Mysteries, or Things concealed; such was the Mystery of Calling the Gentiles before it was revealed, Rom. 26:25. Eph. 1:9, & 3:9 the Mystery of Re-calling the Jews, Rom. 11:25. the Mystery of Iniquity, 2 Thess. 2:7. the Mystery of the Beast, Rev. 10:7, but more essentially the Mystery of Understanding the Mystical Sense of the Scriptures of the Old Testament. And in this sense St. James speaks of it, when he faith, Sel. A: Blessed be God, & the Son, & the Holy Ghost, who hath given us the wisdom and knowledge of his secrets; and so it agrees with that which the Fathers call Sophia, as when (d) Irenæus faith, Some have the knowledge of things to come, and visions, and prophetic sayings; and the Man thus gifted seems to be, in St. Clement Romans, the powerful man to utter knowledge.

39. That by Faith we are to understand, and a miraculous ability, enabling them to do things most difficult, seems highly probable from these words, Though I have all Faith, so as to remove Mountains, 1 Cor. 13:2. But clearly I would understand by it a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. See Note on James 5:15. whence it is often mentioned as a preparatory disposition to the working such Miracles, and is sometimes called the Faith of God, Mark 11:22. sometimes Faith without doubting, Matt. 21:21. and so it was a pre-requisite to the calling out stubborn Devils, Matt. 17:20, and to the enlisting Gifts of healing and working Miracles, and hence perhaps it is that in the following Enumeration of them, v. 29, 29, 30, we find no mention of it.

40. The Letters to the Corinthians, the working of Miracles is by the Fathers referred to the power residing in the Apostles to inflict Diseases, and even Death it fell upon Offenders, as in the Case of Ananias and Sapphira, Acts 5:5, 10. and of Elymas the Sorcerer, Acts 13:11. and of the inceputus Perfon, 1 Cor. 5:4, where the Apostle makes mention of Elymas's Test of the Power of Christ. And where he speaks of his Rod, he calls it the Power that God hath given him, 1 Cor. 4:20. v. 2 Cor. 10:8 & 13:10. But yet I doubt not but these words are truly rendered, the working of Miracles, for so to the word ἑανεισεύμα, power, generally relates in the New Testament, as when mention is made of the Miracles done by Christ himself, Matt. 11:20, 23 & 13:54. & 58. & 14:2. Mark 5:30. Luke 4:36. & 5:17. & 6:19. & 19:37. Acts 2:22. & 10:38. and of the Miracles done by others in the Name of Christ, Matt. 7:22. Mark 9:39. Luke 9:1. Acts 1:8. & 4:33. & 6:8. & 8:13. & 19:11. & 1 Cor. 2:4. 2 Cor. 12:12. Gal. 3:3. & 1 Thees. 1:5. Hence it is frequently mentioned in conjunction with Signs and Wonders, Acts 2:22. & 8:13. Rom. 15:19. Heb. 2:4. & 5:14. It is also here plainly distinguished from the Gift of Healing, and it is as plainly distinguished from the Power of calling out Devils, in these words, In thy name have we proseeded, and cast out Devils, and done many mighty works, Mark 7:22. It therefore rightly feemeth in the Paraphrase to be restrained to the doing things beyond the Course of Nature, and wrought by an immediate Divine Hand, such as the supplying a defective Member, or the raising the Dead. Thus to the first order of the Successors of the Apostles, (e) Elymas abounds many strange Powers of the Deity, and (f) Jact. Mart speaks of the powers done in his time done by the name of Christ.

(d) οἱ ἀπεξηγήματα των μεταμόρφων, καὶ ἱστόριαι, ημᾶς ὁμοιοῦμεν. Epit. ad Cor. § 48.
(e) Τῇ Γενικήν ἐνεργίαν ἐναλλάττησεν οὐκ εὐθείᾳ. Eueeb. Hist. Eecelel. 1. 3. c. 17.
(f) ἐις τὸν ἀποκεκληθέντα, ἡμᾶς ὁμοιοῦμεν. Dial. p. 254.
The Gift of Prophecy is not to be restrained, as some do to Teaching, and the Interpretation of the Scripture, which it importeth only as that was done by a particular Inspiration of the Holy Ghost; for otherwise, as here the Prophets, and the Teachers, are two distinct Offices in the Church, so also are they reckoned as such in the Church of Antichrist, Acts 13, and they are reckoned, as distinct as such, in these words, 

Harvesting Gifts different, whether Prophecy, let us prophecy according to the proportion of Faith, or Ministry, let us wait on our Ministry, or be that Teacheth, on teaching, Rom. 12. 6, 7. And so they are reckoned by (g) Justin Martyr, when he faith, one Man receives at Baptism the Spirit of Understanding, another of foresee knowledge, or Prophecy; and another of Teaching; and this discovers to us another sense of Prophecy, viz. that it imports, as Irenaeus faith, another sense of the same word, the fore-knowledge, or Prediction of Things future, and that in order to the Exhortation to some Duty. Thus Agabus foretold by the Spirit the death that was to come on all Judea, Acts 11. 28, 29, 30. That other Christians might be moved, as they were, to lend their Charity thither. Thus Judas and Silas, being Prophets, gave a sign, with many words they comforted the Brethren, and established them, Acts 15. 32. This Gift was exercised also by foretelling who would be fit Perions to do good Service in the Church. Thus St. Paul commits a Charge to Timothy, according to the foregoing Prophecies concerning him, 1 Tim. 1. 18. And faith, Negliet not the Gift that is in thee, that was given thee by Prophecy, Chap. 4. 14. And that in this sense the Faiths understood it, is evident not only from the word agnoscere, fore-knowledge, by which they do express it, but from the Arguments they use against the Jews, to convince them that God had left their Church, and had owned and embraced the Societies of Christians; because he had left them no Prophets, but had transferred that Gift to the Christians. And these Predictions being made by Revelation of the Spirit, and the Holy Spirit, or Revelation, is accounted a part of this Gift; for to the Prophet is ascribed his Revelation, 1 Cor. 14. 26, 30. and the Revelation of St. John is the Book of his Prophecy; and to the Prophet is ascribed the Manifestation of the Secrets of Men's hearts, as in those words, If all prophesie, and there come in an unbeliever, or one unlearned, he is convinced of all, be it judged of all, and thus are the secrets of his heart laid open, 1 Cor. 14. 24. Thus of those Prophets, Irenaeus, 1. 5. 6. faith, that they did not only explain the Mysteries of God, but also οὐ κατὰ σπώραν 

Spouías ου κατά σπώραν εἴχον 

οἱ ἤθελον to mankind the secret things of men, when it was needful, or probable for them, or the Church. See Owing in the Causes, 1. p. 34.

(4) That the Delusion, with the discursive of Spirits, not only imports the Faculty of discerning between the Impulse of False and True Prophets, which he that hath, seems to be filled by St. Clement, 1. epist. of those words, a wise man in discerning 

words, and betwixt the lying Wonders and magical Operations of Evil Spirits, and the Powers of the Holy Ghost, as 1 Cor. 14. 29. 1 Theoph. 5. 20, 21. 1 John 4. 1. but also a Judgment of discerning the Spirits of other Men, whether they were qualified for such an Office in the Church, and accordingly chusing them out for that Work. So the Spirit in the Prophets said, Separate me Barnabas and Paul for the work whereunto I have called them, Acts 13. 2, 3. And thus the Holy Ghost is said to have constituted the Bishops and Presbyters in Acts, Acts 10. 28. because as (h) Clement R. faith, they Constituted Bishops and Deacons, our words, do according to this, making trial of them by the Holy Ghost. And (1) Clement of Alexandria, that St. John ordained to be of the Clergy, εἴτε ἐν τῷ ἄγιῳ 

οὐάσφοβη, such as were signified to him by the Spirit. (k) Ignatius faith of the Bishops of his time, that they were constituted, not by Men, but ἀπὸ τὴν φωνής, by the Counsel of Christ Jesus. (1) St. Cyriac, that they were constituted, not only by the counsel of the People, and the suffrage of their fellow Bishops, but also by Judicio Divino, & Deo Telenmany, by the Judgment and Testament of God. And lastly, this Gift seems also to imply a discerning of what was done inwardly, or in the Spirit of a Man; So Peter discerned the heart of Ananas and Sapphira, Acts 5. 3, 9. and of Simon Magus, Acts 8. 21, 23. St. Paul of Elymas, Acts 13. 10. and of the same Man, seeing he had Faith to be healed, Acts 14. 9. And (m) Ignatius speaks of the Spirit in him that did forested, and ἐν αὐτῷ ἀληθίνον, reprove things secret.

Ver. 11. Καθορισμός, as he will.] Here seems to be a plain Argument for the Peripatetic of the Holy Ghost, because a will is here ascribed to him. (2) Hence it is evident that he is no Creature, because a Creature can enable others to do these Works. (3) That he is God, for all this diver-
f. Ver. 13. All these persons, as is here said, were baptized into one Body. Vain here is the Note of Mr. C. viz. That we are baptized that we might be called by one Name, of one society, the Church of Christ: For 'tis not by partaking of one Spirit that we are called Christians, but by professing Faith in Christ. The Apostle is plainly proving that as the Natural Body is one, so is the Mystical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the Parts of it, so is it, faith he, in the Mystical Body united together by one and the same Spirit received into it, and from our Spiritual Head Christ Jesus, communicated to all the Living Members of his Body, to give them Spiritual Life and Motion. See Eph. 4:16.

g. Ibid. His were, and they were made to drink of one Spirit. So our Lord represents the Participation of the Holy Spirit, saying, If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This make he of the Spirit which they that believed in him should receive, John 7:37, 38, 39. And the Apostles calls the Water, which was a Symbol of the Spirit, Spiritual Drink, 1 Cor. 10:4.

h. Ver. 23. 'Tis abundantly, more abundant honour. The Crosses God made to cover the nakedness of Adam and Eve, are filled by Oecumen, Cloaths of Honour: And the word here rendered Honour, is in the Septuagint put to signify a Cover; so behold, he in so thine a covering of thy Eye, Gen. 20:30. So is in the Septuagint as the word so in every verse, as for an honour of thy Face.

i. Ver. 24. Bowdram, to aubbat, host so tempered the body. Agreeable to this is that of (96). Cicero, Principium Corporis non intus magnificat, natura ipsa videtur babuisse rationem, quae formam as formam, reliquamque figuram in quod aequalis homines, eum posuit in promtu, quam autem partes corporis ad necessitatem data, opera etiam aequi formam habitare, atque tum, eas contextus atque abditus, hanc ut diligentem natura fabricam imitata est hominem conscientia, quae enim natura occultavit, eadem omnes, qua sancte sunt, renovant ab obscuris.

k. Ver. 25. 'Ira pa ι πεπα, that there may be no schism in the body. Of this Schism of the Members against the Body, see Meneius apud Livium, 1. 2. c. 32. M. X. V. D. I. S. 5. p. 50.

Ver. 27. For illustration of this long Comparison between the Body Natural and Mystical, observe (1.) That this Comparison is taken from the Fire, who teach that such order ought to be observ'd between the Priesthood and the People, as in the Humane Body, in which there are Members Superior, and others serving to the Rest, for all of them serve the Heart from whence Life proceeds, and so it is meet that the Levites should serve the Priests, and the People the Levites, Paulus Fugius in Levit. 3:7. The Argument which the Apostle ueth from the Comparison of the Natural with the Mystical Body, seems to conflux in these Particulars:

1. That the most inferior Members of the Natural Body, are as much the Members of that Body as the most noble, so are the most inferior Christians as much the Members of Christ's Body.

2. That there would be no perfect Natural Body without this Divinity of Members, and in like manner no Mystical Body without such diversity of Gifts and Offices as God hath ordered in his Church, v. 17, 19.

3. That the Members are placed in the Body according to the Wildom, and the good Pleasure of God, v. 18, 24. and so it is in the Members of the Mystical Body, which therefore ought to acquiesce in the good Pleasure of his Will, in whatsoever Station and Condition his Wildom doth fit to place them.

4. That the Members which seem the weakest, and the meanest, are as necessary and serviceable to the Body as the other. Humane Life could not continue, nor Humane Kind subsist without them, v. 22. so in the Mystical Body, they that are employed in Works of Charity and Mercy to the Poor, and the Sick, those that serve Tables, are in their kind as necessary and serviceable as other Members of the Church, and had their Salutation, or Spiritual Gifts, as well as others, Rom. 12. 6. 7. 8. 1 Pet. 4. 10. 11.

5. That as Nature had provided a Covering for the left honourable Parts, and taught us to employ our Care in Covering and Adorning them; so was it also with respect to the left honourable Members of the Ecclesiastical Body, there were Helps, and Ministers particularly appointed to take care of them, to cover their Nakedness, and supply their Wants, and Promises were made to those who employed themselves in such Acts of Charity, v. 23, 24.

6. That as there was no Division in the


(o) De Officiis I. 1. n. 177.

Members
Members of the Natural Body, but all the Members took care of, and were employed for the good of the whole, so God had ordered matters thus in the Body. Mythical, that there should be no Divisions, no Separate Interests in it; but they should mutually regard the Interests of one another, sympathizing, and rejoicing together; v. 25, 26.

m Ver. 28. Note, for Explanation of these Offices,

27. That to Prophets I attribute the Gift of Knowledge and of Prophecy, from these words, If I have Prophecy, and know all Mysteries and all Knowledge, 1 Cor. 13. 2. And as the first Gift, the Word of Wisdom, belongs especially to the Apostles, so it seems probable that the second, the Word of Knowledge, should belong to the second Office, that of Prophets. But whereas Mr. C. faith, That the Prophets did not teach by Inspiration, but only had been fitted to teach by Inspiration, that they spake as they saw fit themselves; and those things which they received from Christ, and his Apostles, they interpreted after their own manner. This seems to be confirmed by these words of the Apostle. If any thing be revealed to him that fitteth by, let the first Prophet be silent, for the Spirit of the Prophets are subject to the Prophets.

28. The Teachers seem to be Men, who having received the Doctrine of Faith from the Apostles, preached it to others for their Conversion to the Faith, and so they are the Men who laboured in the Word and Doctrine, 1 Tim. 5. 17. They were, faith (p) Eusebius, Αξιολογηθείτον, the Disciples of the Apostles, who built up the Churches in the Faith which the Apostles had planted, promoting the preaching of the Gospel more and more, and spreading among them the Salutary Seed of the Heavenly Kingdom. And they of them who preached the Gospel to them who had not heard it, were called Evangelists, and sometimes Apostles. So Andronicus and Junia are called ἄνευμα νῦν ἐν τῷ Ἀδριατος, Men of esteem among the Apostles, Rom. 16. 7. and of these St. John faith, For his Name's sake they went forth, taking no-

thing of the Gentiles; we therefore ought to receive such, that we may be fellowhebers to the Truth, Eph. 3. 7, 8. But whereas Theophylact, and Mr. C. say, that the Prophets indeed spake by the Holy Ghost, but these Teachers from themselves; this I cannot attend to, for ἡθοδοσία, teaching, is numbered among the Spiritual Gifts, Rom. 12. 6. and ἀποστολικά, Teachers, among them to whom Christ had given these Gifts. See the Note on Eph. 4. 11.

29. The Helps seem to be the Deacons and other Officers, who ministered not only to the Sick and Poor, but in Holy Things also, in Baptizing and Distributing the Eucharist; for ἐπισκόπως, whence comes the word Helps, signifies to take care of others; and these also, as before I noted, had their Spiritual Gifts. As then the Talmudists, faith Dr. Lightfoot, call the Levites, the Helps of the Priests, so may the Apostle call the Deacons, which answered to them, the Helps of the Apostles, and Bishops of the Church.

30. Governments are almost generally supposed to denote the Rulers of the Churches, planted by the Apostles, and who are sometimes called Bishops, Acts 20. 28. sometimes ἀρχιερεῖς, Guides or Rulers, Heb. 13. 7, 17. and sometimes ἀρχιερεῖς, Presidents or Prelates, Rom. 12. 8. 1 Thess. 5. 12. But Dr. Lightfoot conjectures they were the Men who had the Gift of discerning Spirits, because κωφόρως, which we here render Governments, signifies in the Old Testament, wise Counsels, and skill in giving Judgment of Things. Thus κωφόρον, κωφόρον, κωφόρον, a Man of understanding shall attain to wise counsels, Prov. 1. 5. κωφόρος κωφόρος, where no counsel is, the people fall; but in much counsel there is safety, Prov. 11. 14. and κωφόρος, by wise counsel thou shalt make war, Prov. 14. 6. It is not reasonable, faith he, to suppose no Office should be appointed for this so necessary Gift, and yet no other is here mentioned to which we can apply it. Let the Reader chuse which of these Interpretations he likes best.

(p) Ecc.Hist. lib. 3. cap. 37.
CHAPTER XIII.

a Verse 1. *F O R* though I speak with the Tongues of Men, and of Angels, [the Languages of all Nations, or knew how to converse with Angels, and have not Charity, I become as sounding Brafs, or a tinkling Cymbal, [benefiting no man by my empty, and confused, and pleasing no man with my shrill, and noisy sound.] 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 could remove Mountains, and have no Charity, I am nothing [worth in the sight of God.] 3. And though I beow all my Goods to feed the Poor, and though I give my Body to be burnt [for the Faith,] and have not Charity [to Man, but do the rather out of vain-glory, or to be admired and praised of Men,] it profits me nothing [as to my eternal state.] 4. Charity suffereth long, and is kind: Charity envieth not; Charity vaunteth not as it itself, is not puffed up. 5. Doth not behave it self unfeemly; seeketh not her own; is not easily provoked; thinketh no evil; 6. Rejoyceth not in iniquity, [or fault.] but rejoyceth in the Truth. 7. Bearth all things, believeth all things, hopeth all things, endureth all things. 8. Charity never faileth, [as to the proper and elict Acts of it,] but [as for other Gifts,] whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be [the Gifts of] Knowledge, it shall vanish away.

9. For [with all our Gifts we know [still but] in part, and we prophecy [but] in part, [knowing but few things in comparison to our future knowledge.] 10. But when that [state of knowledge] which is perfect, is come, then that [knowledge] which is in part, shall be done away. 11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things; [and the like difference will there be between us now and then.] 12. For now we see [only as] through a Glass darkly, but then we [shall see] face to face, [with the greatest nearness and perspicuity, which now we cannot; for no Man, faith God, shall see my face and live; Exod. 33. 20, 23. John Ep. 2. v. 12. Ep. 3. v. 14.] Now I know [but] in part, but then shall I know even as also I am known, [more fully and completely, seeing God as he is,] John 3. 2. 13. And now abideth Faith, Hope, Charity, these three; [all great and excellent Virtues, and superiour to the Gifts now mentioned,] but the greatest of these is Charity, [both for duration, as continuing when Faith shall end in Vision, 2 Cor. 5. 7. and Hope in Enjoyment, Rom. 8. 23, 24. and for Perfection, as rendering us more like to God, and beneficial to Men.]

Annotations on Chap. XIII.

a Verse 1, 2, 3. Note. Here is to be noted, That the Apostle in these Verses reckon up the things which were of highest value with the Jews, and which rendred their wife men the most celebrated. Thus of (a) R. Tschaman Ben Zacchay, they say that he understood the Language of the Angels, and of (b) R. Azeai that there was not in his days a Rooter up of Mountains like to him, or one that could do so great things as he did. The Man on whom the Spirit of Prophecy did rest, or who was fit to receive him, must, fay they, be (c) a wise man, a religious man, a temperate man, and one that is induced with all probity of manners. Of Alma, they say, that (d) whoever diminiseth any thing of his Subsistence to befall in Alma, shall be delivered from Hell. And as for Martyrdom for the Law, they thought it sufficient to expiate, not only for their own Sins, but even for the Sins of the whole Nation. Hence (e) Josephus brings in Eleazar praying thus for the Jews, Let my Blood be an Expiation for them, and receive my Life for their Lives. And he faith of the Martyrs

that suffered under Antiochans. That
the Divine Providence saved all Israel
from the Evil!, they suffered, by the Blood,
and the Propitiatory Death of those Pious
Men.

But here is raised a Dispute. Whether
the Gifts here mentioned were at any time,
or could be exercised by them who wanted
Charity; or such profuse Alms, and confran-
cy in suffering to the Death, were ever, or
could be separated, from that Grace? To
which I answer; It is true that the Apostle
here speaks only hypothetically, that were
these things performed without Charity, they
would not profit to Salvation; but
then that Supposition seems fairly to imply
the thing itself was not impossible; or that
there was no necessary connexion between
these Gifts and Alms, and the Grace of
Charity. Moreover, our Saviour seems
plainly to inform us, that Men might Pro-
phesy, and cast out Devils, and do mighty
Works in his Name, Matt. 7. 22, 23; and
yet be workers of iniquity, and Perverts whom
he would not own at the last day. He also
teacheth that some may do their Alms to be
applauded by Men, Matt. 6. 2, and there-
fore do them so as to receive no reward
from God, and so informs us that Alms may
be given without true Love to God, or to
our Neighbour for his sake. And lastly, All
the Fathers teach, that it is not the Suffer-
ing, but the Reason of it, that makes the
Martyr; and that (g) when Men in Schism
or Heresy, give their Bodies to be burnt,
they are not to be deemed true Martyrs, by
reason of the want of Charity. And the same
fame they lay of them who suffer for Vain-glory,
viz. that (h) they shed their Blood in vain.

Ver. 6. [as in iniquity] That as
here signifies falleth, the Truth, to which
it is opposed, falleth; so it signifies in the
Old Testament above an hundred times, and
the word [hebrew] which in the Hebrew signifies
a lyre, is as often by the Septuagint trans-
lated as in iniquity, so a right hand of
Faddle is as in iniquity, Psal. 144. 11, the
way of lying is so in iniquity, Psal. 119. 29, and
be that telleth lies is so in iniquity. See Psal.
101. 7. & 119. 69, 78, 86, 118, 128, 163.
Psal. 61. 6, Exod. 22. 7. Now Faddle, and
a Lyre, in the Old and New Testament, do of-
ten signify a falle Religion; or a Religion
containing a falle Object of Worship. Thus
the molten Image is a Teacher of Lyes, Hagg.
2. 18. and he that maketh it, is said to have
a Lyre in his right hand, Isa. 44. 20. he that
goes after them walketh in lies, Jer. 23. 14.
and inherits lies, or Lyes, as Lyes, lies, or a mariner
spires his lyre; he turns the trump of God into
a lyre, Rom. 1. 25. believes a lyre, 2 Thess. 2.
10, 11. See the Note on Rom. 3. 7. And
the Truth in the New Testament is emphati-
cally put to signify the Gospel, or the Chris-
tian Faith; So 2 Ep. of St. John, v. 3. 4.
I rejoiced greatly to find thy Children walking
in the Truth. And Epift. 3. v. 3. 4. I have
no greater joy than to hear that my Children
walk in the Truth; So that the import of
these words may be this, Charity will not
permit us to rejoice, but rather cause us to
be troubled to find Men still continue in
their falle Worship, as the Gentiles, or in
opposition to the Gospel delivered to them,
as the Jews do; but it rejoiceth to see Men
walking according to the Truth of the Gospel.

Ver. 7. From these four comprehensive
Verles, we learn the Properties and Fruits
of Charity. (1.) What it requires us to do
to all. (2.) What it will not permit us to
do to any. (3.) What it requires us to do,
or will not permit us to do, to our offending
Brother.

First, What Deportment it requires to
wards all Men, viz.
1. It is good, kind, and tender-hearted
wards all; v. 4. The Lord make you your
Charity to abound to one another, and to all men,
1 Thess. 1. 12. For Charity requiring us to
love our Brother as ourselves, it must en-
gage us to consider him as we do ourselves,
and so extend the same kindnes to him,
when he needs it, as we shew to our selves,
Gal. 6. 10.
2. It is alms, and laborious, engaging us
by love to serve one another, Gal. 5. 13, 14.
to do them any service we are able with good
will, and without grudging; for there must
be in us, love, the labour of love,
1 Thess. 1. 3. Heb. 6. 10.
3. It is a Truth in the Truth, v. 6. that is,
in Mens doing righteouslie, and living ac-
cording to the Gospel, which is called by
way of eminence the Truth; it begetts in us
a Complacency, and inward Pleasure to be
hold Truth and Righteousness, Fideity and
Goodness prevailing in the World.
4. It makes us ready to believe all things,
v. 7. that is, all the Good it hears, or can
have any charitable ground to think of others.

5. It hopeth all things, v. 7. i.e. It inclines us to hope still the bent concerning Men's Intentions and Actions liable to doubt; and if our Brother be at present bad, to hope, and not despair of his Amendment, and so still to endeavour his Reformation by all proper means.

Secondly, The Things which Charity will not permit us to do to any, are these, viz.

1. Charity worketh no evil to our Neighbour, in his Perfection, Estate, Good Name, Relations, Rom. 13. 10. much less in Reference to his Soul: And therefore

2. It will not suffer us to scandalize, or to offend our Brother, by doing any thing which either may embolden him to Sin, or displease him to Religion, or discourage him in the Practice of his Duty; for if thy Brother be grieved with thy Meat, now walk not thou not charitably, Rom. 14. 15.

3. Od λογὶς καθός, v. 5. It will not permit us to flounce, or to displease that evil of others which we do not know, it impuaxes not evil to them, nor puts it to any Man's account beyond absolute necessity. It doth not condone their Misapparations as done out of Malice, or with ill Intentions. So Theodoret.

4. It rejoiceth not in iniquity, v. 6. in any Evil done to, much less by others; it permits no Man to be pleased with any deceit, or falsehood spoken of, or done to others, or with any ill Stories, or malicious Infinuations concerning them.

5. It envies not the Happiness, or the Prosperity of others, but is well pleased with it, v. 4.

6. Od γεγονα, it behooveth not it self unseemly towards any, in words or gestures; it refracteth not to do the meanest Offices of Kindness to them, as if it were unseemly, or below us to be employed in them, v. 5.

So Chrysostom, Theodoret, Oscumen. Theoph.

Chap. XIV.

CHAPTER XIV.

Verse 1. Follow [therefore] after Charity [above all things], and desire [also] Spiritual Gifts, but rather that ye may Prophecy, i.e. expound the Scripture, or reveal some Mystery to the Edification of the Church.

a 2. 2. a For he that speaketh in an unknown Tongue, [not understood, not explained,] speaketh not to [the understanding of] Men, for no man understands him, but to [the understanding of] God [only]: howbeit, [or though,] in the Spirit he speaketh Mysteries, [the profound things of God.]

3. But he that prophesieth [in plain intelligible words,] speaketh to [the profit of] men, [viz.] to [their] edification [by the Scripture be expounded,] and [their] exhortation [by what be taught,] and [to their comfort [by his Revelation.]

4. He that speaketh in an unknown Tongue b edifieth himself only, but he that prophesieth edifieth the Church.

5. I would that ye all spake with Tongues, but rather that ye prophesied; for greater, [because more beneficial,] is he that prophesieth, than he that speaketh with Tongues, A a except,
except he interpret [his Tongue, and the Mystery he refers to] it, that the Church may receive edifying [by it].

6. Now [therefore] Brethren, if I come unto you, and preach a holy law [of strange] Tongues, what shall I profit you, except I shall speak to you [otherwise] either by Revelation [of some secret], or by knowledge [of some Mystery],

or by prophesying, [i.e. foretelling of something to come,] or by doctrine, [infringing you ought to believe or practice?]

7. And thus it is [even in] things without life, giving found, whether [it be] pipe, or harp, [for] except they give a distinction in the found [to render it intelligible,] how shall it be known what is piped or harped?

8. For if the trumpet [for example] gives an uncertain sound, who shall prepare himself to the battle, [at the hearing of it?]

9. So likewise you, except you utter by the Tongue words easy to be understood [by your Auditors,] how shall it be known what is spoken [by you? for] by speaking what they know not, ye shall [be as men who] speak [only] to the air; [vain and unprofitable words, left in the speaking, as the voice is in the air.]

10. There are, it may be, so many kinds of voices, [Languages and Idioms, as there be Nations, or as the Jews compute to the number of Seventy,] in the world, and none of them is without signification; [but this signification they have only to them that understand them.]

11. Therefore, If I know not the meaning of the voice, I shall be to him that speaketh [as] a Barbarian, [or one that understandeth not what he saith,] and be that speaketh shall be [as] a Barbarian to me.

12. Even so ye, forasmuch as ye are zealous of spiritual Gifts, [Gr. of Spirits, that you may not be Barbarians, and unprofitable in the use of them,] seek that ye may excel [in them which tend] to the edifying of the Church.

13. Wherefore let him that speaketh in an unknown Tongue [in which he cannot edify,] pray that he may interpret [i.e. pray so, as to interpret what he prays.]

14. For if I pray in an unknown Tongue [my spirit prays, i.e. my spiritual Gifts are exercised, but my understanding is unprofitable to others.]

15. What is it then? [i.e. what then is to be done?] I will pray by the Spirit, [i.e. with my spiritual Gifts,] and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also; [i.e. so using my spiritual Gift in prayer, and psalmody in the publick, as that I may be understood by others.]

16. Else when thou shalt blesse, [i.e. give thanks to God,] with the Spiritual Affixion not understood by others, how shall he that occupieth the room of the unlearned, [i.e. the Laice, or the Man that only knoweth another Tongue,] say Amen, [or give his assent,] at thy giving of Thanks, feeling he understands not what thou sayest?

17. For thou verily givest thanks well [with thy spiritual Gifts, i.e. piously,] but the other is not edified [by it.]

18. I thank my Lord I speak with Tongues more than you all:

19. Yet in the Church [of God I] had rather speak five words with my understanding, [so employed] that by my voice I may teach others also, than ten thousand words in an unknown Tongue.

20. Brethren, be not [like] Children in understanding, [chaffing what pleaseth you,] before what profits over, though in [freedom from] malice be ye [as] Children, but in understanding be [and as] men; [as persons of maturity of judgment to know what is fitting to be spoken.]

21. I in the Law it is written, [by any sign to a disobedient and unbelieving People, thus,] with men of other tongues, and other lips will I speak unto this People; and yet for all that will they not hear me, faith the Lord.

22. Wherefore Tongues are for a sign, not to them that believe, [and so not to be used in their Assemblies,] but to them that believe not, [they being designed for the more speedy and effectual propagation of the Gospel by this Gift, among those Nations whose Languages they understand not, but prophesying, by teaching the Doctrines of the New Testament, expounding the Mysteries of the Old Testament,] ferveth not for them that believe not [That Faith, or those Scriptures,] but for them that believe [them.]

23. If therefore the whole Church be come together into one place, and all speak with Tongues, and there come in those that are unlearned, or unbelievers, will they not [be tempted by hearing thus speaking to one another in unknown Languages, so say that you are mad?

24. But if all prophesie [one after another, v. 31.] and there come in one that believeth not, or one unlearned, he is convinced [or discovered] of all, he is judged [or corrected] of all [that prophesie.]

25. And thus are the secrets of his heart made manifest [by the Prophets Revelation of them,] and to falling down upon his face he will worship God, [the Searcher of the hearts,] and report [from his own experience] that God is in [or among] you a truth.

26. How is it then, [or what is then to be done,] Brethren? [since] when you come together,
Chap. XIV. the First Epistle to the Corinthians.

179
together, every one of you [that is a spiritual, or a gifted Person,] hath a Pälm, [or] hath a Doctrine, [or] hath a Tongue, [or] hath a Revelation, [or] hath an Interpretation [of Tongues], let all [these] things be done to edifying, [or] be managed so as being conducive to the end for which they were designed, Chap. 12. 7.

27. If any speak in an unknown Tongue, let it be said only by two, or at the most by three [at one meeting], and that by course, [i.e. successively,] and let one [who hath the Gift] interpret [what is spoken.

28. But if there be no Interpreter [present,] let him [that only speaks with Tongue] keep silence in the Church; and let him [only] speak [mentally] to himself, and to God [in Prayer, and Thanksgiving, v. 15, 16.]

29. Let the Prophets speak two or three [successively],] and let the other [Prophets] judge or differ.

30. [And] if any one Prophesies, any thing be revealed to another that is by fitteth by, let the frit hold his peace, [or cease, before the other utter his Revelation.]

31. For [if] ye [that have the Gifts] may all prophesy one by one, that [by your mutual discourse] all may learn, and all may be comforted, [or exhort to good works.]

32. And this is not difficult for you to do, since the Spirits of the Prophets are subject to, [and therefore may be restrained by,] the Prophets.

33. And God doth not insist in this case would have the first to be silent,] for God is not the Author of confusion, [which yet would follow upon all the Prophets speaking together, so that one should confound the other,] but of Peace, as [may be seen by the regular exercise of these Gifts] in all the Churches of the Saints.

34. Let your women keep silence in the Churches, for it is not permitted to them to speak [by way of Teaching or Preaching, but only by joying with the Church in Prayer and Psalmody,] but they are commanded to be under Obedience, as also the Law, [Gen. 3. 16.]

35. And if they will learn any thing, let them ask their Husbands at home, for it is a shame, [i.e. a thing indecent,] for women to speak in the Church.

36. [And whereas in this matter you think fit to practice contrary to all the Churches of the Saints, even those in Judea,] ask What? came the Word of God out of you [to all other Churches? or came it to you only, and not to other Churches, that you then differ in your practice from them?]

37. If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I [now] write unto you, are the Commandments of the Lord. [See note on Chap. 2. 15.]

38. But if any man [pretends to be] ignorant [whether they be so or not.] let him be ignorant, [at his peril be it, I shall not consent further with him, or avow let him not be acknowledged as a true Prophet, or spiritual Person.]

39. Wherefore, Brethren, covet to prophesy, and forbid not to speak with Tongues, [provided these directions be observed, but]

40. Let all [these] things be done decently, and in order.

Annotations on Chap. XIV.

a Verse 2. O fér ē do xángò ti în, for he that speaks with an unknown Tongue.] That what is said in this Verse is spoken only by way of Conceition, as Mr. Cl. imagines, cannot be true, because it is expressly said, that in the Spirit he speaks Pólyeries; for Mysteries, when the Apostle speaks of Spiritual Gifts, hath still relation to some profound secret things, as 1 Cor. 12. 7. & 13. 2. And ἀφόρητον αὐτοῦ cannot here signify, as Mr. Cl. conceives, He speaks to his own understanding; since the Apostle, through this whole Chapter, is speaking of Spiritual Gifts, which also he expressly calleth Spirits, saying, seeing you are zealous and full of Spirits, i.e. of Spiritual Gifts; and the Afflatus or Inspiration here was to enable the Man to speak the Mystery, and not to use the unknown Tongue. For Explanation of this whole matter, let it be noted.

b. That the Gift of Tongues and Prophecy, in their Original Donation, did still go together, and they who spake with Tongues spake ἐν γλώσσαις ἐν Θω, the great things of God, Acts 2. 11. & 10. 46. they spake with tongues and prophesied, Acts 19. 6. and the Reason seems plain, viz. because the Gift of Tongues was given as an help to Prophecy. Now these two things thus joyned by God, should not have been used separately by these gifted Men; yea, the Gift of Tongues was only to be used, when they were to speak to Gentiles in their own Language, which was one great design of the Gift of Tongues, v. 22. Nor should they have used the Gift of Tongues when an Afflatus came upon them, and some Mystery was imparted to them by which the Church was to be edified, unless they knew there was one present who had the Gift of A 2 Inter-
Interpretation of Tongues: This therefore was a great Abufe of this Gift, that, when they had a Mystery revealed to them, they did not utter it in a Language underftood by the Affenibly, but only by themselves, and fo they did not edifie the Church by it, though it was given, as all the other Gifts were, for Edification, Chap. 12. 7. Note 3. That the Gift of Tongues being imparted per modum habitus, as a permanent Gift, like to a habit, they who had received this Gift could always use it at their Pleasure, and fo could also use it when a Prophetical Afflatus came upon them; but the Gift of Prophecy, being an Afflatus in manner of a Revelation, could be only used when the Afflatus came upon them; so that the first Gift might at any time be used without any freth Operation of the Holy Ghost, whereas the seconf Gift always required that Afflatus.

b Ver. 4. ἐκφυάφθω, edified himself.] He was not only underftood himself as the Church did him that prophesied. And indeed, by speaking what he himself underftood not, he would have been as much a Barbarian, and unprofitable to himself, as he was to others. To fay with Cujian, The words were pious which he uttered, and he bad pious Afflitions when he uttered them, is unsatisfactory, for what if the manner of them was fo, since if he underftood them no more than a Parrot, his Piety in speaking of them could be no more than that of a Parrot; he neither could know they were pious, nor receive any Benefit by them, supposing they were fo, whilst he underftood nothing of them, nor could any pious Afflitions be rationed in him by words not underftood. To fay with Grotius, Senit in fere Christi, he perceives the Gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he speaks; for that can only signify, he knew he had the Gift of Tongues, which fure could not much edifie him who formerly had ufed that Gift, and fo could not be ignorant he had the Gift. Moreover, doth not the Apostle bid him, who speaks with Tongues, not interpreted, speake only to himfelf, and to God, v. 28. and can he speak to himself more than to others, who underfandeth not himfelf? or is it fit that he fhould speak to God he knows not what? However, it is certain that the Apostle not only diffilkes, but plainly forbids this way of speaking in the Church, v. 28. and fo, by parity of Reason, forbids only like way of speaking to others in the Church of Rome.

c Ver. 5. ζητεί αὐτοῦ ὑποήρωτος ἀλήθεια, that the Church may receive Edification.] Hence I gather, that in this unknown Tongue he uttered something tending to, and by God designed for the Edification of the Church, though by uttering his Mystery, v. 2. in an unknown Tongue, he frustrated that Design.

Ver. 6. It is inexplicable, or in Prophesying.] Though Prophesying in this Veft, being distingufh'd from Revelation, Knowledge, Doctrine, seems only to import, the foretelling of something to come, yet doth the Apostle in this, and the foregoing Chapter, manifefly speak of it in the whole Latitude of the word, as comprehending all these other things; as v. e. Revelation, fo v. 24. If all prophesie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and fo the secrets of his heart shall be made manifest: Accordingly to that other sene we have given of this Gift, Chap. 12. that it was that which enabled them to manifold the secret things of Men. Hence to the Prophet is alligned his Revelation, v. 30. 26. whence the Prophet only discerned the Mind and Will of God. So Chap. 13. 2. If I be prophesying, and know all Mysteries, and all knowledge. Whence to the Prophet belongs the word γινώσκω the word of knowledge, mentioned Chap. 12. 8. And this is the ordinary Notion of it, viz. that it imports a Gift by which the Mind of God, or his Will, is by the Divine Afflatus discovered, for the good of others. And 36. Doctrines, whence the Prophet is faid to speak to the Edifying of the Church, v. 3. so that all may learn of him, be exhorted and comforted by him, v. 3. 31. And Prophecy in the Old Testament doth often signify a Divine Afflatus, enabling him who had it to compose Hymns or Psalms of praise to God, 1 Sam. 10. 5. 1 Chron. 25. 1. Accordingly the Psalm here mentioned, v. 26. and the singing with the Spirit, v. 15. 16. are the Effects of the Prophetical Afflatus by which the Christians of those times taught and admonished one another in Psalms, and Hymns, and Spiritual Songs, Col. 3. 16. Eph. 5. 20. And the praying in the Spirit, v. 15. or in the Holy Ghost, Jude 20. seems to be praying by a like Afflatus of the Holy Ghost, helping their Infirmities, and teaching them what was proper to be asked for the good of the Church; See Note on Rom. 8. 26. 27. And therefore though when they came together, every man had a Psalms, a Doctrine, a Tongue, a Revelation, and Interpretation for the Correcting their Miscarriages in all these Things, the Apostle gives only Rules concerning Tongues, and Prophesying.

Ver. 11. ἔνας ἡπτάτος, a Barbarian.] It was not only the Greeks that called all other Nations Barbarians, according to that of the Apostle, I am a Debtor to the Greek, and the Barbarian: In which sense Julian
Chap. XIV. the First Epistle to the Corinthians. 181

(a) Julius Pollux reckons up Ἰουλίου Πολλοῦ ὀνομασίας, the Tongue of the Greeks and of the Barbarians, but almost every other Nation called Strangers, who understood not their Language, by that Name, as the fāme (b) Pollux noteth in these words, τὸν Ἰούλιον ὑπὲρ τῶν λαρυγγῶν. So the Jews (upon those words, when Israel came out of Egypt, and the house of Jacob ὁ Ἰσραήλ ἐξ ἐκείνης ἐξῆλθεν from a foreign People) let this Language that is not the Holy Language is barbarous. So the (c) Chaldeans filled those who spake not Chaldee, and the Romans those who spake not Latin. Hence (d) Verres is in Cicero's fātie, Lingua & Natione barbarum, by Language and by Nation a Barbarian.

f. Ver. 13. προσδόξασα ἵνα ὁμόθυμος, let him pray that he may interpret.] Seeing it is evident from the 4th and 28th versus, that he who spake with Tongues, understood the meaning of his own Tongue, nor can he be bailed to have the Gift of Tongues, who only hath the Gift of Talking he knows not what; as the Phœnicians did among the Hebrews, nor can he be fapposed the Spirit of God should assist Men in that unfathomed manner, these words cannot be here understood as an Exhortation to this Linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his Gift, than the Edification of the Church. Some therefore give the sense of the words thus: Let him rather pray that he may have the Gift of Interpretation, than that of Tongues, for, covet, faith the Apostle, the best Gifts, Chap. 12. 31. Seek to excel in those which tend to the Edification of the Church, v. 12. Now this doth the Gift of Interpretation more than the Tongue. But I rather chuse to interpret them thus: Let him for (with his Gift, sc. that he may (by the words used in his prayer, or by explaining it in a known language) interpret, and impart to others, what the Affluat hath imparted to him, and not out of vain ostentation utter it in a Tongue unknown. To strengthen this fēne, let it be observed first, that the Apostle here plainly dicofereth of speaking with an unknown Tongue in Prayer, and of praying also by the Affluat of the Spirit, as is apparent from the illative words, For if I pray in an unknown Tongue, my Spirit prays, &c. (a) Observe from Budeus, that the Participle is sometimes elegantly deficient, of which he gives two Instances from Aristophanes, to which add these from the New Testament, as in Heaven 2 (πρὸς ἐμοὶ) δεῖ ἐστι, so also at Earth, Matth. 6. 10. Luke 11. 2. τοι ἐστε ἀφήνετε, for τοι ἐστε, and so if Satan, Mark 3. 26. As my Father sent me, so for ὁ πατὴρ ἔστιν ἡμῖν, so fend I you, and with this Ellipsis the word runs thus: τοῖς ἐπιστρεφομένωι ὑμῖν, let him so pray, as that he also may interpret. Or observe from Noldius and Pector that he signifies adō ut, so as that: So the word was hidden from them, ὁ πατὴρ ἐμὸς ἐστίν, so as that they perceived it not, Luke 8. 9. 10. He will do greater works than these, ὃς τὸν πνεῦμα ἀπέδωκεν, so that you may marvel at the greatness of them, John 5. 20. Did I purpose according to the flesh ἐμὸς ἐστίν, so as that there should be with me yea, yea, nay, nay, 2 Cor. 1. 17. I rejoiced that you forsook according to God, ὁ πατὴρ ἐμὸς ἐστίν, so as that you might be damaged by us in nothing, so Rev. 8. 12. & 9. 20. & 13. 13. and, then the words may be rendred thus, Let him pray, ἵνα ὁμόθυμος, so as that he may interpret.

Ver. 14. ἥταυτον ὅ μοι ἐκεῖνον, my spirit g prays.] Here Mr. C. asks, What Mortal would have rendered τὸ ὅμοιον, μόνον my Gifts? I answer, every one who knows the Apostile is here speaking of Spiritual Gifts: And (b) he not only warrants, but confines them to do so, by saying, u. 12. seeing you are ἵνα ὁμοθύμοι, ὑμῖν, of Spiritual Gifts, and u. 32. ὅμοθυμος ὑμῶν, the Spiritual Affluatures of the Prophets are subject to the Prophets: and v. 2. ὁμοθύμοι, he by the Spirit speakes Mysteries. And (c)y, the word ὅμοθυμος never signifies the Mind in all this Discourse, or the Understanding, that being in the very next Verse νεώς, the word opposed to ὅμοθυμος: He adds, What intollerable language is it to say, my Gifts pray? I answer, Juxtap such intollerable language as the Spirit intercedeth, Rom. 8. 26. for that is only the Gift of the Spirit intercedeth, and though that may pass for a Catachreis, yet to lay my Gifts in Excessed in Prayer, or as u. 15. I pray with my Gifts, is to give the true meaning of St. Paul's words, When he adds, that nothing is more ordinary than for the Spirit and the Body to be opposed to one another: This is (1) impertinent: here being no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, &c. according to Mr. C. betwixt my mind and my mind, and what Mortal would have so interpreted τὸ ὅμοθυμον μοι. ταῦτα? The thing itself is not proved by him. See, faith he, Rom. 8. 25. where yet there is no such opposition at all, but only an allusion, that they who have the first fruits of the Spirit wait for the Redemption of the Body. Now what Mortal would have interpreted the words thus? We have the first fruits of the Mind grousing, waiting for the Body opposed to it? See, says he, Gal. 6. 15. where again

(a) L.2.4.306. (b) L.2.10.194. (c) Scotus,Lex,Telep. 1. 151. (d) Orat.5.11,Ver.12.
again is no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Flesh, or rather betwixt walking in the Spirit, that is, according to the Conduet of the Holy Spirit and fulfilling the Laws of the Flesh. 

See 1 Cor. 3, 1, 3, Rom. 8 1, 4, 5, 13, 14, 15. He might more pertinently have cited 1 Cor. 7, 34, James 2, 26.

Ver. 15. οὐ ἀνουδελθεν, with the Spirit.] I do not think that this Phrase, with the Spirit, relates here to the Gift of Tongues, but to an Affluatius enabling them to pray and sing by the Impulse of the Holy Ghost, the uttering what this Affluatius suggested in an unknown Tongue they had before received, was the great fault the Apostle in this Chapter endeavours to correct, the Person speaking with an unknown Tongue, is ἵνα δὲ γρηγορήσῃ; the Person speaking with an Affluatius, whether Mysteries, v. 2, Prayer or Philology, is, οὐκ ἀνουδελθεν, He that speaketh by the Spirit.

Ver. 16. οὐκ ἐσχάτως τινος ἔδωκεν, who fills up the place of the Idiot. That is, λαῖκα, the Laick, say Chrysostom, Theodore, Oecumenius, and Theophylact. (c) Buxtorf informs us this is a Phraze frequent among the Jews. And (f) Maimonides teacheth, that the word place is used to denote the dignity or eminence of any Man, it being frequent with their Rabbins to say, such a one fills up the Place of his Fathers in such a thing, that is, he repleth them. So (g) Epiphanius in his Enchiridion Giths, ἕνα χριστόν ἐπὶ τοῦ ἐκκλησίατος ἤργον, ἵνα δὲ γρηγορήσῃ, Thou must either hold the Place of a Philosopher, or of one Unlearned. So that to fill up the place of an Idiot or unlearned Person, is to be one of them, or to be like them in want of understanding of strange Tongues. Ridiculous therefore are those Popish Commentators, who interpret this of the Clerk of the Congregatio, there being no such Office then, either among Jews or Christians: But when the (h) Minister of the Synagogue said Prayers, all the People of the Synagogue answered Amen after him. It was the Custom in the Jewish Church, faith (i) Buxtorf, to say Amen to the Blessings or Cursings of the Priest. To this Curfes; so to the Woman suspected of Adultery, was to confirm his Imprecations by saying, Amen, Amen, Numbr. 5, 22. So all the People answered Amen to the Curfes pronounced from Mount Ebal, Deut. 7, 15–26. And to the Oath and Imprecation imposed upon them by Nehemiah, Neh. 5, 12, 13. To his Blessings; so when Ezra blessed the Congregation, all the People answered Amen, Amen, Neh. 8, 6. And this Practice was from them translated to the Primitive Church.

Ver. 21. ἐν τῷ νόμῳ καταγγελίᾳ, in the Law it is written.] All Interpreters I have met with refer this to the saying of the Prophet Isaiah, Chap. 28, 11, telling us, it is there mentioned as a Miracle shew'd to the People, that God would send Prophets to them in a Language they understood not; but I find no mention of any Miracle there; wherefore it may be noted that in the Law, properly so called, among the Curfes threatened to them (k) for a sign and a wonder, this is one, that the Lord shall bring against them a Nation whose Tongue they understood not; and then tis intimated that yet they would not hear; To both these Places the Apostle may here refer.

Ver. 23. η διάκονος.] Here Grates notes that Heathens and Unbelievers then used to come to the Assemblies of the Christians; and so we read they did, Acts 13, 44, 48. and whilst they assembled in the Jewish Synagogue it could not be otherwise.

Ver. 25. τὸ κρυπτὸν ἐπὶ ἑαυτὸν καὶ ἀναγγελεῖν, the secrets of his heart are made manifest.] For as Theophylact notes, οὐκ ἐνεπεξεργαζόμενος ἐν τῇ ἑαυτοκρίτειᾳ, Revelation is one Species of Prophecies, and though it be taken in a restrained sense, and so disingenuously from Prophecy, v. 6. yet v. 30. its supposed that Revelation beginneth to a Prophet, and the Doctrine, the Revelation, the Psalm, v. 26. do all seem to belong to the Prophet, the Speaker with Tongues, the Interpreter of them, and the Prophet, being the only Persons mentioned in the ensuing words, and in this whole Chapter, so that what cannot be ascribed to the one, must belong to the other. See Note on Chap. 12, v. 10.

Ver. 28. ταῦτα τινὰς καὶ ἀπαντήσωμεν ἀπεργάζομαι, but if there be not an Interpreter, let him be silent.] The Apostle permits him to use his Tongue in the Presence of one who had the Gift of Interpretation of Tongues, because then the Church was not only edited by the Interpretation, but the Faith of the Hearers was confirmed by the Exercice of two Miraculous Gifts; but the Apostle permits him not to be his own Interpreter, though he could do it; because his speaking that first in an unknown Tongue, which he himself must afterward interpret in a known Language, served only for Obliteration, nor for Edification; nor could it be known whether his Tongue was supernatural, or acquired only.

Ver. 29. Καὶ ὁ ἱεροσολυμῖτης φησίν, and let the rest differ.] Since tis impossible that the Affluatius of the Holy Spirit should furg...
Chap. XIV. the First Epistle to the Corinthians. 183

get any falsehood to him that had it, this
nothing but the judgment to him that had it,
as (1) Grotius hath well observed upon this
place. But, faith Theodoret, as the Devil
railed up false Apostles to oppose the true
Apostles, 1 Tim. 4. 1. so did he also false
Prophets, 2 Pet. 2. 1. 1 John 4. 1. in opposition
to those who truly were inspired, and of these, say the Greek Interpreter, the true
Prophets we are to judge. Or else did he
cause them to differ the Agreement of
what they utter, with the dictates of the
same Spirit in the Old Testament, comparing
spiritual things with spiritual, 1 Cor. 2. 13.
So in the Congregation Acts 15. when Peter
had given his Judgment in that matter, St.
James adds, with the agreements of the words
of the Prophets, as it is written, v. 19.

P Ver. 32. οὖν τινὰ τοιοῦτον, the Spirits of the
Prophets are subject to the Prophets. The
common interpretation of these words, that
the Spirits of the true Prophets are subject
to the Judgment, Examination and Regu-
lation of other Prophets, seems not agree-
able to the Apostle's Affirmation, that he is
Spiritual in judgment of none, 1 Cor. 13. 15.
Not nor is there any ground for judging his Do-
ctrine, which speaks by the Impulse of the
Holy Ghost, nor does the Apostle say, the
Spirits of the Prophets ought to be, but that
it actually is subject to the Prophets.
I prefer therefore the Interpretation of (m)
Occamianus and Theophylact, that this is
spoken in opposition to the Heathen Prophets,
for the Prophets among the Greeks, receiving
an Affluence from the Evil Spirit, could not
be silent if they would, but it was not so
with the Holy Prophets; they had it in their
power to speak, or to be silent: and to this the
Apostle refers, by saying the Spirits of the
Prophets, that their Spiritual Gifts are
subject to the Prophets; that is, his in their
power to restrain them, and consequently they
may prophesy the one after the other. And
upon this account the Church rejected the
Exotic Prophets of the Montanists, that they
had an ungodly ambition, for, say they,
that they can show no truly inspired Prophet in
the Old or New Testament, who was moved af-

Ver. 33. οὖν ἐν ἀπειθείᾳ, of Confusion. This
also confirms the Interpretation given of the
preceding words, for the prophesying of
many together would necessarily breed
Confusion; whereas the neglect of judging
of their Prophets, could only be supposed
to breed Error.

Ver. 34. Λατρεύσετε τὸν θεόν, Let your Women
be silent in the Church. In that of Corinth
the Women not only prophesied in the
Church, but they did it with the Head un-
covered, 1 Cor. 11. 5. The latter Indecen-
cy he corrects there, and the first here; See
1 Tim. 2. 12.

Ver. 35. ἐν ἀπειθείᾳ λαλεῖν, to speak in
the Church. So the (o) Hebrew Canon faith,
a Woman must not read in the Synagogue
for the Honour due to that Assembly.
Ver. 40. ἐν οὐκ ἐνοχῇ, decently,

(1) Nicenum aberrans qui putat dans prophetica abhorsit, non putatur inter Dei dana, nec potentiae caperenda s int, ut Deum laic, conser.

(m) Os hanc non habeat mundae credere cum in ecclesiis post vi, post quae, in hoc mundae
agendo, ut nisi denique priscos in eis, utique, utique autem quidem, ut in eis, in eis hunc
verum propheticum, nunc quoque similibus in prophetis, insubstituendo autem.

(n) Τιτος κατα τον ἑορταστι των αποστόλων, δώκει τον ἐαν καται τον (Hesychius) ἀπειθείᾳ προφητικά

(0) Dr. Lightfoot in Locum.
Verse 1. Moreover, Brethren, I declare to you the Gospel which I preached to you, which also ye have received, and wherein ye stand, [Gr. have stood.] 2. By which also ye are [in the way to be] saved, if ye keep in memory what, [i.e. retain the Gospel as,] I preached it to you; [which you will do] unless ye have been believed in vain. 3. [I declare, I say, the Gospel which I preached.] For I delivered to you first of all, [or among the Principal Doctrines of Faith,] that which I also received, how that Christ died for our sins according to the Scripture. 4. And that he was buried; and that he rose again the third day according to the Scriptures; 5. And that he was seen [after his Resurrection] of Cephas, [Luke 24. 34.] thence of the twelve, [v. 36. John 20. 19. 26.] 6. [And that you may not depend upon their Testimony only.] After that he was seen of above five hundred Brethren at once, of whom the greater part remain unto this present [day to testify it], but some are fallen asleep. 7. After that he was seen of James, then of the Apostles at his Appearance. 8. And last of all he was seen of me also [Acts 9. 17.] as of one born out of due time [or hope.] 9. For I am the least of the Apostles, [and one] that am not meet to be called an Apostle, because I persecuted the Church of God. 10. But by the grace [and favour] of God [now blessing] I am what [now] I am, and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet [as it is not I, but] the grace of God that was with me, [so which the fruit of all my labour is to be ascribed.] 11. Therefore whether it were I, or they [who preach the Gospel,] so we preach, and fo ye [also] believed. 12. Now if Christ be [so] preached, that [all, who do fo, unanimously affirm] he rose from the dead, how far some among you, that there is no Resurrection of the dead.
Chap. XV. the First Epistle to the Corinthians. 185

the Promise, 1 Thess. 1:10, 11] till he [who made this Promise] hath put all Enemies under his feet.

26. The last Enemy which shall be destroyed by him is Death. 27 For he [namely the Father,] hath [faith the Paralms,] put all things under his feet: but when he faith all things are put under him, it is manifest that he is excepted [from the subjection] who did put all things under him. 28. And when all things shall be subdued unto him, then shall the Son also himself [lay down his Kingly Office in governing his Church, and as Man] be subject to him that put all things under him, that God [the Father, Son, and Holy Ghost,] may be immediately all in all, [by a full Communication of himself to, and an intimate Union with all his Saints.] 29. [I say, in opposition to them among you who say, there is no Resurrection from the Dead, that Christ is risen, and become the first-fruits of them that slept] Elie what shall [will] they do who are baptized for the dead, [as they must be, if be in whose name they are baptized be still dead,] if the dead rise not at all? [and so Christ himself is not risen,] why are they then [who hold this Doctrine] baptized for the dead? 30. And why stand we in jeopardy every hour [for a dead Jesus]? 31. I protest by your rejoicing, [i.e. by that rejoicing,] which I have [common with you under all our Sufferings, Rom. 5. 3.] in Christ Jesus our Lord, [I run the hazard to dye daily,] or by that rejoicing I hate in you, as my Children, and the fruits of my labours in Christ, 1 Cor. 9. 16. 2 Cor. 1. 14. & 7. 4. & 9. 2. Phil. 2. 16. 1 Thess. 2. 19. 32. If a after the manner of men I have fought with beasts at Ephesus, what advantage me if the dead rise not? [It will be then more reasonable to say.] Let us eat and drink, for to morrow we dye, Lk. 2. 13. 33. [But be not deceived [with such Discourse, rather avoid them, for] evil Communications corrupt good Manners. 34. Awake to righteousness, and fin not, [which Advertisements is very needful,] for some [among you] have not the knowledge of [that Righteousness of] God, [which doth oblige him to render to men according to their works,] a Thess. 1. 6. 7. Heb.6.10.] I speak this to your shame. 35. But some men will [yet] say, How are the dead raised up [again?] and with what kind of Body do they come? 36. Thou fool, [who maketh an enquiry about a matter of which thou hast an influence in the very seed thou sowest, for] that which thou sowest is not quickened except [fart] it dye, [and be buried in the Earth.] 37. And [again,] that which thou sowest, [sown,] thou sowest [it is,] not that Body which shall be [again produced,] but p bare, p [or naked,] grain, it may chance of wheat, or of some other grain. 38. But God giveth it a body [cloathed] as it hath pleased him, and [yet] to every seed [be given, with the clothing,] his own kind of Body. 39. [And as] all flesh is not the same [kind of] flesh, but there is one kind of flesh of men, another kind of flesh of beasts, another of fishes, and another of birds. 40. [And as there is like difference in the qualities of Bodies, for] there are also Celestial Bodies, and Bodies Terrestrial; but the glory of the Celestial is one, and the glory of the Terrestrial is another; 41. [And as in the Celestial Bodies] there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars, for one Star differeth from another Star in glory, 42. So also is [it as to] the Resurrection of the dead, [the Body raised being in quality much different from the earthly Body, we at present base, for] it is fown in corruption, [faint, mortal, subject to death and putrefaction, it is raised in incorruption, not subject any more to death or dissolution.] 43. It is fown in dishonour, [with some dishonourable parts, 1 Cor. 12. 23. a vile Body, Phillip. 3. 21. subject to filth and deformity, it is raised in glory, in clarity and splendor, shining like the Sun, Matth.13:43. and like Christ's glorious Body, Phillip. 3. 21. free from all defects, or deformity of its Members, or from any dishonourable parts, 1 Cor. 6. 13.] It is fown in weakness, [subject to weakness by labour, to decay by age, to impotency and wasting by diseas,] it is raised in power, [nimble, strong, active, and that without remissity, or molestation, grief, pain, or labor,] it is fown a natural, [Gr. an Animal Body, having multiplicity of Organs, Muscles, Tendons, Arteries, Veins, Nerves, by which, by the Association of the Animal and Vital Spirits, it perceives, moves, and conveys nourishment to all its parts, and so wanting continual Recruits of Meat and Drink,] it is raised a spiritual Body, [poised and alloyed by the Holy Spirit, and advanced so far to the perfection of Spirits, as to be free from groans, ponderosity, from needing rest, sleep, or sustenance,] it is a natural [Gr. animal] Body, and there is a spiritual body. 45. And so it is written, The first Man Adam, [from whom we all derive our Bodies, and our Animal Life,] was made a living Soul [a breath, as the breath, the spirit, the life, i.e. Christ,] was made a quickening Spirit, a breathing power to quicken, and confer eternal...
A Paraphrase with Annotations on Chap. XV.

46. [If there is an Animal Body, and there is a Spiritual Body,] Howbeit that [Body] was not first which is spiritual, but that which is natural, [Gr. animal] and afterwards that which is spiritual.

47. [For] the first man [Adam] is [man] of the earth, earthly; therefore a Body formed of it, and to the Animal Body derived from him must be earthly; the second Man is the Lord [descending] from Heaven [to raise our Bodies, and advance them to that place].

48. As is [man] the earthly, such are they also that are earthly, [and live in the Animal Body as it is.] and as is the heavenly, such are they [to be] also that are [to have] heavenly, [immortal, and shining Bodies.]

49. And as we have born the image of the earthly [Adam, being begotten, after his fall, in his own likeness, with earthly mortal Bodies, Gen. 5. 3.] so shall we also bear the image of the heavenly, partaking in our Bodies of his heavenly glory, being changed our vile Bodies into the likeness of his glorious Body, Phil. 3. 21.

50. Now this I say, Brethren, that flesh and blood, [such as ours is,] cannot inherit the Kingdom of God, neither doth, [for can.] corruption inherit incorruption.

51. Behold, I shew you a mystery, [i.e. a thing not known to you before.] we shall not all sleep, but we shall all be changed, [in our Bodies, before they enter into this Kingdom.]

52. Y In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [Christians that are then alive] shall be changed, [as to this mortal Body.]

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

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory; [i.e. as a is overcome for ever, so as never to base any strength or power over our bodies any more.]

55. [So that Christians may sing triumphantly in the words of the Prophet Hosea, Chap. 13. 14.] O Death, where is thy victory? O Grave, where is thy sound? [It is for ever swallowed up of life, 2 Cor. 5. 4.]

56. The sting of death, [or that which caused death,] is, [was, is, and the strength of sin] to subdue us to it is, [was, the the Law threatening death for it.] 57. But thanks be to God, who giveth us the victory over it through [the death, and resurrection of] our Lord Jesus Christ.

58. Wherefore, my beloved Brethren, be ye steadfast and unmoveable, [by any translations from this Faith, and be ye] always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord, [but shall be patiently recompened by him at the Resurrection of the Just.]

Annotations on Chap. XV.

a Verse 2. All is flesh, by which also ye are made. They who by imbracing the Christian Faith were brought into that way, which leadeth to Salvation, and in which, if they persevered, they would assuredly be saved, are filled in Scripture, of and under, the saved, Acts 2. 47. 1 Cor. 1. 28. and are said to be saved, Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on Eph. 2. 5. 8. and on Tit. 3. 5. So here it signifies, you are at present in a state of Salvation, and will assuredly enjoy it, if you retain, and live suitably to the Faith delivered to you.

b Ver. 5. This is the time of the twelfth. I.e. Of the Society of the Apostles, confining formerly of twelve Persons, and therefore so called. Hitherto, John 20. 34. though in firstness of Speech they were but eleven when Thomas was with them, and ten in his absence, Matt. 28. 16. Luke 24. 33.

c Ver. 6. Three thousand besides to five hundred Brethren. Of whom he was seen in Galilee, where he had many Disciples, for before his Resurrection he told his Disciples, that being riven, he would go before they into Galilee, Matt. 26. 32. After his Resurrection the Angel sent this Message to them, Behold, he goes before you into Galilee, there you shall see him, as he was made unto you, Mark 16. 7. Now it may reasonably be thought that the eleven, who went themselves into Galilee, to the Mountain which Jesus had appointed, even after they had seen him at Jerusallem, Luke 24. 33, 36. would acquaint the Seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their Curiosity, as well as their Affection to him, would induce them to repair to the place. Now that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the Gospel, that many believed on his Name, John 2. 23. & 7. 31. & 8. 30.
8. 30. & 10. 42. and that great multitudes believed on him, John 12. 42. & 4. 1. That many of the Rulers believed on him, that he baptized more Disciples, than John, and that the Pharisees complained that the World was gone after him. If you say we only read of the eleven going to Galilee, Matth. 28. 16. I answer, that others might go of them, though not mention be made of them, or that the rest might be Inhabitants of Galilee, where most of Christ's Disciples dwelt. If you still object, that the number of the Names of Christ's Disciples after his Ascension, are reckoned only one hundred and twenty, Acts 1. 15. it is answered by Dr. Lightfoot, that the number of the whole number of Believers at that time, but only the number of those who had followed Christ continually, ver. 21. to be sure they were not all the Disciples in Judea, but only in Jerusalem.

That this Appearance of Christ to them was before his Ascension, is evident, because this was in Galilee, Luke 24. 50. and faith Tradition, on Mount Tabor; his Ascension was nigh to Jerusalem from the Mount of Olives, Acts 1. 12. And Christ and his Angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his Ascension.

As for the Note of some, That Christ was seen of these five hundred Brethren in the Air, because the Greek word is εἰκονιζόμενος, more than, doth our English word upwards, and the Hebrew נְפָרֵשׁ to Mark 14. 5. εἰκονίζεσθαι εἰρήνην, is more than three hundred pieces of silver, and with 52. numbers & εἰκονιζόμενος, from five, and ten years and upwards, Numb. 4. 3, 23, 39, 35, 39, 43, 47. Chap. 8. 25. εἰκονίζεσθαι καὶ εἰκονιζόμενος, from twenty years and upwards, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra 3. 8. εἰκονίζεσθαι & εἰκονιζόμενος, from a month and upwards, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

Ver. 7. ζητέω, of James 1. the Juff, the Brother of the Lord, faith the Tradition of the Church, and the Gospel of the Nazarens. See Dr. Hammond, and Jerom in Cal. Script. Eceif.

Ver. 8. τάσιμος τοῦ ΙΣΑΚΙΑΚΟΣ, as of one born out of due time.] τάσιμος, say Hefychius, Physiomen and Phavorinus, is also a name of θημα, a dead Child born out of due time, tóανομάτως, one whom the Woman could forth. St. Paul therefore having not seen Christ, of whom he was to testify, till after his Conversion, and our Lord's Ascension, as the rest of the Apostles had, John 15. 27. Acts 1. 21. 22. speaks of himself as a Witnes born out of due time.

Ver. 12. τὸν ἴδιον τὸν ὑμῖν ἱπτὸν, how say I some among you? That there were some in the Apostles time, who taught that the Resurrection was past already, we learn from 2 Tim. 2. 18. but that they were Temn, who of Sadducees had embraced the Christian Religion, as (a) Mr. le Clerc affirms. I find no reason to believe. The (b) Gnophicks taught not that the Resurrection was past already, but only that the flesh was not fit to rise, and that it was incapable of Salvation, and incorruption, and therefore they are generally said by the Ancients to deny the Resurrection, but none of them infuriate that it was past already. The (c) Marcionites are by Clements Alexander said to have held this Doctrine, and to have renounced Matrimoniy, because in the Resurrection, faith Christ, they do not marry. But Marcion began his Errhe in the Second Century, and therefore could not infect the Church of Corinth with it in St. Paul's time. Menander indeed taught that they who received his Baptism were made partakers of the Resurrection by it, and that they should not dye; And he, according to many of the Ancients, was contemporary with St. Paul; See Note on 2 Tim. 2. 18. But haply St. Paul refers here to none of these, but only to the Philosophers among them, as St. Chrysostom thinks: For Corinth being an eminent City of Achaia, where the Philosophers and Wise men of the World abounded, who look'd upon the Resurrection of the Fleth as a thing both impossible, and absurd, (See here Note on c. 35.) they placed their future happiness in their Exemption from the Clay and Prifon of the Body, they might put a new Constitution on the Doctrine of the Resurrection, laying, it only did import a Renovation of our Manners, or a Resurrection from the Death of Sin unto a Life of Righteousness; and so it was performed already in that Baptism in which we are rafed with Christ from the dead, Col. 2. 12.

Ver. 15. ἰδοὺ εἰσαγομένοις καὶ ἔδειξαν τοὺς, the have being and testified of God.] It being very rare that αἴρεθ with a Genitive Case signifies de. i.e. of these words may be rendered per Deum, by God; as, because he could fæcor καὶ ῥαθιάσαντες, by none greater, he hath sworn valiantly by himself, Heb. 6. 13. & c. 16. Men fæcor καὶ εἰσαγομένοις, by a greater. So Matth. 26. 63. I adjure thee who art 0, by God. So in the Old Testament, the Lord hath sworn.
ed that some mention should have been made, as of Christ the first-fruits, so of the first, and second Resurrection of the dead; but yet we see, that when the Apostle is professedly speaking of the Order in which we shall arise, he hath nothing to say of this first Resurrection, which it seems is to happen a thousand years before the General Resurrection, and nothing of a first or second Advent of our Lord; one to reign on Earth a thousand years, a second to judge all the World; and yet this double Advent is as necessary, as is Christ's reign on Earth.

Moreover the end, and the delivery up of his Kingdom, are here made contemporary with his Advent, and the Resurrection of all that are Christ's, is to be at this very Advent: But how can he deliver up his Kingdom, and yet reign on Earth a thousand years? In a word, if all that are his must not be raised at his coming to the final Judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

Ver. 28. [For if the Resurrection be in misery, that God may be all in all.] He faith not that the Father, mentioned v. 24. but that God may be all in all, and so he seems to lead us to this interpretation of the Godhead, which comprehends Father, Son, and Holy Ghost, and then the import of the Phrase, That God may be all in all, will be this; That the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his Name, and convey to us his Favours and Rewards, we being then to render all our Duty immediately to him, and derive all our Happines immediately from him. So that as now Christ, the Great Prophet, God-Man is all in all, Col. 3:11. because the Father hath put all things into his hands, does all things, and governs all things by him, when this Oeconomy ceases, the Godhead alone will be all in all, as governing, and influencing all things by himself immediately.

Moreover, the Jews say that (g) the Kingdom of the Messiah shall return to its first Author, and so faith the Apostle here; for, though it shall have no such end as the preceding Monarchies had, Luke 1:32-33. by giving place to a succeeding Kingdom, for till the World last, it passes away, or be dissolved by any other Kingdom, Dan. 7:14. but shall be an eternal Kingdom in the sense in which he is a Priest for ever, and hath it insensible ages. a

(k) This Chapter contains many arguments against the Doctrine of the Resurrection of some Saints before the rest, to reign with Christ on Earth a Thousand years: For, (1.) from these words, Every man in his own order, it might have reasonably be supposed by himself, or, I have sworn with a certain sense, as of the first-fruits, so of the first, and second Resurrection of the dead; but yet we see, that when the Apostle is professedly speaking of the Order in which we shall arise, he hath nothing to say of this first Resurrection, which it seems is to happen a thousand years before the General Resurrection, and nothing of a first or second Advent of our Lord; one to reign on Earth a thousand years, a second to judge all the World; and yet this double Advent is as necessary, as is Christ's reign on Earth.

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Priesthood that doth not pass away, Heb. 7.17, 24, 25, and so he is able to intercede for ever for us; yet as that Priesthood must needs cease, when the Subject of it ceaseth, and he hath none to intercede for, so must his {his} King's Office cease, when all his Friends have that Eternal Life conferred upon them, for which this Power was committed to him, John 17.2, and all his Enemies are become his foot stool, Psal. 110.1. when there is no more an House of Jacob to reign over, or a Throne of David to sit on, Luke 1.32, 33, Rev. 11.15. And the whole Office of a Mediator must then cease, when God and Man are made completely and indisputably one.

For farther Explication of this matter, let it be observed,

1st. That this Mediator Kingdom was given to our Lord by the Father; for he hath put all things in subjection to him, v. 27. and that after his Resurrection; for it was given as the Reward of his Sufferings, and so could not be given till they were accomplished; He humbled himself, and became obedient to the death, even the death of the Cross; Wherefore God hath highly exalted him, and given him a Name, which is above every name, that at the name of Jesus every knee should bow of things in Heaven, and on Earth, and under the Earth; And that every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Philip. 2.8, 10, 11. Accordingly after his Resurrection, he speaks to his Disciples thus, All Power is given me in Heaven and in Earth, Matt. 28.18. But why this Reward should not cease when the work is done; Why, for his Dominion over Death should not cease, when Death is destroyed; his power of giving Eternal Life, or Judging, when all are judged, and none are left to be crowned, I confess I do not understand.

2. Seeing the Humane Nature only suffered, and seeing the Divine Nature is capable of no such Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Christ only according to its Humane Nature; for though the Godhead could alone enable him to execute his Kingly Office, yet was he thus exalted, this Power and Judgment was conferred upon him, because he was the Son of Man, John 5.27. He intercedeth still in Heaven by virtue of his Blood, all Favours are granted to the Church through him, and God will judge the World by the Man Christ Jesus.

3. During this Reign of Christ, God the Father immediately judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son, (by owning his Authority) even as they honoured the Father, John 5.22, 23. (by owning his Authority over them.) He made him Lord of all things, to punish and Reward according to his Wisdom, Will, and Pleasure; And to his Humane Nature, or Christ as Man, though subject to the Father, as his Vice-Roy, acting by the Authority of him who put all things into his hands, and set him over the works of his hands, Heb. 2.7, 8. and doing all to the glory of God the Father, yet seems not now to be in the same order of Subjection to the Father, as are other Creatures; i.e. to as to act by his immediate Command in all particular Transactions, as the holy Angels do, obeying his Commands, and bearkning to the voice of his Word, Psal. 103.20. They are all ministering Spirits, Heb. 1.14, but he is set down at the right hand of God in full possession of his mediatory Kingdom. Whilst he continued on Earth, and acted only as a Prophet sent from God, he always owned, that he could do nothing of himself, but as the Father gave him commandment, so be done, and so be spoken, John 5.30. & 8.38. & 12.49. But being once exalted to be Lord of all things, he acteth as a Lord in all things, which relate to his Kingly Office, over his Church, giving Laws to all, as being Lord of all, and rewarding, and punishing according to his Will.

4. The Exercit of this Authority he shall then lay down when all things are subdued to him, no other Kingdom or Dominions being to be exercised in that Celestial State, but what is essential to the whole Godhead. And though he shall ever so far reign, as to be still at the right hand of God, highly exalted in Honour, Dignity, and Beatitude, and to have full religious Respect, and Veneration from all Saints, who then are to reign with him, 2 Tim. 2.12. and be owned by them as their King; and though the effects of this Kingly Power shall continue for ever, his Enemies being destroyed, and his Saints reigning in bliss for ever, yet the Exercit of that Kingly Power shall then cease, and he as Man shall be then subject to the Father, as other Saints and Angels will be, that so as Christ before was all in all, Col. 3.12, with reference to his Church, and from his Subjection did they all receive, now the Godhead may be all in all, and fill all things immediately by himself. This is only my Conjecture of the Sense of this obscure Place, from which, upon better Information, I shall willingly recede.

Ver. 29. Of ἐφορείθην, ἐκ τοῦ σωμάτος, who are baptized for the dead. For that Jesus, who, according to their Doctrine, must be still dead. To strengthen this Explication, let it be noted,

1st. That it is absolutely certain, that all who received Christian Baptism were baptized in the Name of Jesus; but it is very uncertain whether any in the Apostle's time were
were baptized for them who died without Baptism, or to fill up the place of those Christians who died after Baptism? There is no intimation of any such thing in Scripture, or in primitive antiquity.

37. That the Apostle doth not say, What do they that baptize for the dead but Vf evocat pàròxus, what will they do who are baptized already, if the dead rise not again? Vf e pàròxus, why are they also baptized for the dead? we who believe otherwise of him, and preach thereto by this raised Jesus the Resurrection from the dead, Acts 4, 2. may well be baptized in the Name of Christ, but why are they so, who believe him dead? what will they do? what motive can they have to stand to their Baptismal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, That if these things, they shall also reign together with him? what will they do for comfort against the fear of death, if when they fall asleep they perish, and shall not rise again? Must they not be as well the worst of Fools, as the most miserable of Men, to suffer thus for a dead Man, who could not help himself, and therefore is not likely to give them any help in Life, or hope in Death. Note

38. That it often signifies in gratiam on the account, or for the sake: So Rom. 1, 5. We have received Grace and Apostleship, &c. Vf xwv xparrouc, for his Name’s sake, Eph. 3, 13. I desire that you faint not at my Tribulations, Vf ouc xwv, which I suffer for your sake, Col. 3, 24. Vf ouc dòxov auvnto, for the sake of his Body, 2 Thess. 1, 5. That you may be accounted worthy of the Kingdom of God, Vf ouc xwv, for the sake of which ye also suffer. See more Examples, both Sacred and Prophane, in Semidias on the place, and Dr. Edwards in his Preface to the Authority, &c. of the Holy Scripture.

40. Observe that τοῦ τιμηθείματος is used in Scripture, when speaking of one single Pericon. Thus when Christ had raised the Widow’s Son, he bids John’s Disciple tell him, that raising the dead are raised, Luke 7, 15, 22. And so here v. 12, 13. If there be no Resurrection of a single Pericon from the dead, then is not Christ risen; yea, the Resurrection reigns of the dead in general, is thrice mentioned by this Apostle, when speaking of the Resurrection of Christ alone, thus, when he saith, God will judge the World by Christ, of which he hath given us a demonstration, having raised him in Resurrection from the dead, Acts 17, 30, 31. It follows, that when they heard him asserting the

Resurrection of the dead, &c. they mocked; whereas he only had allured the Resurrection of Christ from the dead. Thus St. Paul faith twice, and St. Luke, Acts 24, 21, and yet he was not called in question, about the Resurrection of the Dead in general, for that the Pharisees believed as well as he, but only concerning one Jesus who was dead, whom Paul affirmed to be alive, Acts 25, 19, or risen from the dead. And so the Apostle faith Christ was declared to be the Son of God with power, &c. dead and rising again, by his rising from the dead, Rom. 1, 4. And here, if Christ be risen, how say some among you, that deadness reigns in him, there is no Resurrection of the dead? And this import of the Pharisee seems to be confirmed by the word of St. Luke, viz. if it be wholly, and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any, that they are baptized for the dead?

Ver. 32. καὶ ἀπιστῶσιν, after the manner of n men. J. i. 6. After the usual manner of Heathens, that St. Paul thus taught with Beasts indeed, and they would not touch him; they, faith (h) Nicerbones, who writ the Life of this Apostle, do affirm. Theodorus seems plainly to hint the same thing in these words, (1) In humane opinion I was made the food of Beasts, but I was wonderfully preferred from them: And this sense will appear the more probable,

1. From the Pharisee κατασχόμενον, which signifies, as Men use to do, but never, according to men’s purposes; or, to speak after the manner of men. See the Note on 1 Cor. 9, 8.

2. From the place here particularly mentioned, Epheus, which cannot refer to the Tumult there caused by Demetrius, for the Apostle suffered nothing in it: Had he intended a Combat with Metaphorical Beasts, or Savage Men, that at Lystra, where he was stoned, and left for dead, Acts 14, 19, had been more properly mentioned; See the Note on 2 Cor. 1, 8, 9, 10, where he speaks of such Troubles that befell him in Asia, as made him to despair even of Life, though as we read nothing in the Acts of this fight with Beasts, we do read nothing of that trouble. 'Tis therefore no Objection against this Interpretation, that this fight with Beasts is not recorded by St. Luke, or that St. Paul speaks not expressly of it in the Catalogue of his Affiliations, 2 Cor. 11: it is sufficient that there he tells us, he was in Deaths often, v. 23.
Chap. XV. the First Epistle to the Corinthians. 191

Ver. 35. Ἡ ἐφαντασμὸν, with what kind of Body? This was the Question of the (k) Philosophers, whose chief Objection against the Resurrection of the Flesh, and of the Body, was this; That the Body was (1) the Priapus and Sepulchre of the Soul; and that it was her Punishment to be tyed to it; that the Body was the great hindrance to the knowledge of the Truth, and that we could not be truly happy, till by death we were delivered from it: It was therefore judged by them not only an impossible thing, but even an unjust, unworthy thing, for God to raise these Bodies, to be united to those Souls, whose happiness confined in being delivered from the Body, and whose punishment it was to be confined to it; that being according to their (m) Philosophy, not to make them live, but dye again. And therefore Celsus faith, The Hope of the Resurrection of the Flesh, is the Hope of Worms, a filthy, an abominable and impious thing, which God neither will, nor can do. Hence probably it was that the Valentinians, Marcionites, Bajzidians, the Followers of Saturnius, and other Primitives Heretics, denied to filthy and base names, the Resurrection of the Flesh, Juft. Mart. Dial. p. 307=n=52, and said, non eft capcem carnem ut, that the Flesh was not capable of Life, Iren. c. 41. because they held with the Philosophers, Corpus effer carcerem, the Body was the Priapus of the Soul; Idem. l. c. 24. Now to this Objection the Apostle here returns a full and satisfactory Anwer, by shewing the happy Change which shall then pass upon the raised Body; and this he seems to do with some resemblance to the Ancient Philosophy of the Pythagoreans and Platonic, and to the Sentiments of the fena.

Ver. 37. Γεύσή σους, naited grain.] Note here, that the (n) Jewish Rabbin eke the same fimit made in the Affair of the Resurrection, and speak also of a Cladding of the Body raised, from the Example of Grain raised with a Cowering. See the Note on 2 Cor. 5. 2, 3, 4. Note also that St. Paul is not difcouraging of the Identity of the raised Body, but only of the Qualities with which it is raised.

Ver. 44. Άνθρωπος, an animal body.] It seems hence probable that the word fowm doth not relate to the Bodies being laid in the Earth, but rather to its Production into the World; for when it is interred, it is no more an Animal Body, but a Body void of Life, it is not only weak, but wholly destitute of power: And this appears yet further, from the following proof of these words. It is fowm an Animal body, for so it is written, The first man Adam was made a lively Soul. The Apostle doth indeed, v. 36, 37, speak of Seed fowm in the Earth, but then he speaks of it as still alive, and having its Seminal virtue, or Animal Spirit in it, and after dying there, whereas our Bodies first dye, and then are cast into the Earth.

29. Hence it is also probable, that the Apostle discurriteth not here of the different degrees of Glory which the Saints hereafter shall enjoy; for he speaks only of what is raised, that is, the Body, and of the Qualities belonging to all Bodies that are raised.

30. Certain it is that the Apostle in this Chapter discurriteth only of the Resurrection of the Jufit, since 'tis alone their Bodies that shall undergo this happy Change.

40. Observe that there is another Senfe of the 44th Verfe, as good as that of which I have given in the Paraphrase, viz. There is an Animal Body, l. c. a Body fitted for this lower sentient state in which we live at present; and there is a Spiritual Body, that is, a Body fitted for our Spiritual and Celestial State; in this State we are forced to serve our Bodies, and to attend their leisure, and mightily depend upon them in the Operations of the Mind; in the other, our Bodies shall wholly serve our Spirit, and minister to them, and depend upon them, and therefore may be fitted spiritual. But

50. That our Bodies shall be then spiritual, thin and aerial, is neither a new Doctrine, nor proper to the followers of Origen, for both St. Chrysostom and Theophy-

(k) Utram fine corporis, an umb corporis, eorum corporis quisquis, ipsisque, an immortue regenerator: Cecil. apud Minut.


(m) 1 Cor. 15. 50. Εν ου μονομοντων έν ου μονομοντων, εν ου μονομοντων έν ου μονομοντων, εν ου μονομοντων. Jambl. Prot. in c. 13. p. 73. Plat. Phaed. p. 49, 50.

(n) 1 Cor. 15. 50. Αλλά τον ανθρωπον εκ νωπος τον ανθρωπον τον ανθρωπον, Μ. Anton. l. 12. σ. 5. Ο χειρακον και το κορμον το κορμον το κορμον το κορμον, το σπονδυλα και το σπονδυλα το σπονδυλα το σπονδυλα και το σπονδυλα. P. 240.
laid upon the place allow it to be. What incredible thing affords we, faith Isidore (o) Pelusiat, if we say the Body is small and aerial? for by this we do not deny it to be the same body. And again, the Apostle calls our Bodies spiritual, Εστι δὲ κρασί γαρ ἐν τῷ οὐρανῷ, (p) because they shall hereafter be light and ethereal. And this which the Apostle here says, is suitable to the Philosophy of the Pythagoreans and Platonists, who taught that good and pure Souls were by death delivered from those gross and earthly Bodies which press down the Soul, Wisd. 9.15, and were after the disjunction of the Body, said they, will be at the Resurrection of the Body, faith he, (q) invested with thin and aerial, with adive and spiritual, with bright and shining, and lastly, with celestial and eternal Bodies. Now to this plainly answers the Description of our raised Bodies here given by St. Paul, in answer to the second Question of the Philosophers at Corinth,With what Bodies do they come forth out of the Grave? declaring in their very terms, that this Body will be αὐτοὶ ἐκεῖνοι ἐν τῷ οὐρανῷ, a spiritual and celestial Body, v. 44, 48, 49, 2 Cor. 5.1. that it will be ἂν εἰς ἀναπτυξίαν, an eternal House, αὐτοὶ ἐκεῖνοι ἐν τῷ οὐρανῷ, an incorruptible and immortal Body, v. 53, 54 that it will be raised ἐν δόξῃ, and not be ἄσωμα a joining Body. The just, faith Christ, shall then shine as the Sun, and as the brightness of the Firmament, Matt. 13.43. and as the Stars, faith Daniel, Dan. 12.3. And this answers to the αὐτοὶ ἐκεῖνοι, which these Philosophers mention as the same with their ἄσωμα, joining Body. Lastly, it is raised in power, and this is in fene the same with their αὐτοὶ ἐκεῖνοι, agile Body, and of quick motion. Indeed the Parallel is so exact, that feeling I find nothing of this Nature in the Life of Pythagoras, write by Diogenes Laertius, or in Plato, but only in those Writers who lived since Christ's time, and were professed Enemies of Christianity, Herodot, Porphyry, Proclus and Ambrosius. I am not to subject, that as in other things they apparently dreed up their Philosophy and Morality anew, to accommodate it the better to the Christian Philosophy, that so there might seem less need of Christiinity; and particularly made the Felicity of Souls hereafter much like the Christian Doctrines, that so they might destroy, or render needless the Doctrines of the Resurrection; so they gave to the dying Souls of good Men this ηὐθὺς σωτήριον, or vehicle of a spiritual, immortal, shining, heavenly Body also, from the Christian Notion of the Change our raised Bodies should then undergo.

Ver. 45. Πάμεν ζωή τελική, a quickening Spirit.] All the Ancients, till St. Augustine, by a Spiritual Body, seem to understand a Body polished and acted by the Holy Spirit, as the Natural Body is by the Animal and Vital Spirits, and say that Christ was made a quickening Spirit, by the Seed of the Holy Spirit, which unites him to all his Members, and confers on them a new Life and Immortality. (r) Ireneus is very express and copious in this matter, saying, That, as from the beginning of our frame in Adam, that inspiration of Life, which proceeded from God, united to the Body, animated Man, and made him a reasonable Creature; so in the end, the Word of the Father, and the Spirit of God united to the old substance of the frame of Adam, make a strong and a perfect Man, receiving the perfect Father; that as we all died in the Animal, we may be all quickened in the Spiritual Adam; and that by the Spirit the Bodies rising are made spiritual, as by the Spirit they have life eternal: It is called spiritual, as putting on the Spirit, faith (s) Tertullian. As receiving the whole Energy and Communion of the Spirit, faith (t) Methodius. And that the Resurrection of the Just shall be effected by the Spirit of God, seems to be plainly taught by the Apostle in their words, If the Spirit of him that raised up Jesus from the dead dwells in you, be that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you, Rom. 8.10. And this agrees with the Opinion of the Jews, who ascribe the Resurrection to the Spirit, from Ezek. 37.10. and in particular to the Spirit of the Messiah. And from this differs not much the Opinion of Theodoret, and others, That Christ is made a quickening Spirit, because he himself being quickened by the Spirit,
Chap. XV. the First Epistle to the Corinthians. 193

1 Pet. 3. 18. hath in himself the power to quicken, and raise the Bodies of his Servants to eternal Life; For as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will, John 5. 21. and as the Father hath life in himself, so hath he given to the Son to have life in himself, v. 26.

47. 'Εγώ ἐγνώκα, from Heaven. Not as some pharisees, because Christ's Body was from Heaven, and not from the Virgin Mary; for the Scripture expressly teacheth that he was begotten ἐκ σοῦ, from her Body, Math. 1. 16. Luke 1. 35. and was the fruit of her Womb, Luke 1. 42. that he was made ἐκ νυνίων, out of a Woman, and came from the Fathers ἐκ κατοίχων, according to the flesh, Rom. 9. 5. And had his Body been derived from Heaven, it must have been immortal, as our Bodies will be when we bear the Image of the Heavenly Adam; both which things make it necessary to interpret the Lord from Heaven, as I have done in the Paraphrase.

Ver. 49. ὧς εἶμι, we shall bear.] Irenæus 1. 5. c. 9. Tertullian & Reffur. carnis cap. 49. & adversus Marcion. 1. 5. c. 15. Cyprian adv. Jud. 1. 2. § 10. & l. 3. § 11. De Libit. Virg. Ed. Os. p. 103. de Zelo & Livore, p. 326. Hilar. Dial. in locum. Hieron. in Isa. 52. R. 84. 1. read Portemius, which answers to the Greek πορτεσίων, as reads St. Chrysostom, and as the Alexandrian and other Copies read.

The other reading is owned by Origen against Celsus twice, l. 5. p. 245. and also by Methodius; and Theodoret and Theophylact well note that the words are not to be read by way of Exhortation, πορευόμενοι, let us bear, but πορευόμενοι, as a Prediction of what we shall be; for the Apostle, from v. 42. to this verse, still paffeth on from what we were, to what we shall be; and having said, if it be the heavenly, such are (i.e. shall be) they that are heavenly; he proves this, because as we have borne the Image of the earthly Adam, so shall we bear the Image of the heavenly.

Note also that Philo speaks much like the Apostle, for he faith (u) there are two kinds of Men, one made after the Image of God, and another made out of the Earth. The last he proves from the very words the Apostle useth to prove there is a Natural or Animal Body, the first from this, That God made Man after his own Image, which Image he

flies the Divine Word; and says he is the ὁμοιομολόγος, the Heavenly Star, the Fountain of all sensible Stars. The left he calls the earthy and corruptible Adam; the flesh, the Adam made after the Image which is not, faith he, (x) earthy, but heavenly. The one is heavenly, as being made after the Image of God, and so incapable of any corruptible, or earthly substance, the other out of Seminal Matter, which the Scripture calleth Earth. But then he faith, That the heavenly Man was formed first, and after him the earthy; and perhaps for the Correction of that Error, the Apostle might here say, That was not first which is spiritual, but that which was natural.

Ver. 50. ἐξ ἐμαυτου, flesh and blood, etc.] u Most of the Fathers interpret these words of Flesh and Blood, not naturally, but morally taken for the corrupt Affections of the Flesh.

But,

1. Though Flesh it self in Scripture sometimes bears this fene, yet Flesh and Blood jointly, never seems to have this import in the Scripture.

2. It is plain, and confessed by (y) St. Au- g·t·i·n·i·n, that the Apostle is not here speaking of the Requiites to make our Souls meet to inherit this Kingdom, but of the manner of the Resurrection of the Body.

3. The Apostle speaks of Flesh and Blood as subject to Corruption here, v. 52. of such Flesh and Blood, as must be changed, and put on Corruption, and so of Flesh and Blood naturally taken.

4. 'Tis evident to Senfe that Flesh may be cut, and divided, and Blood let out, and so must, whilst they continue such, be subject to Corruption; and also that an heavenly, and a Spiritual Body, an House from Heaven, cannot consist of such Flesh and Blood as we have at present.

It therefore must be said, that though the fame Flesh and Blood may rise from the Grave, it will then, or afterwards, receive such a Change as will render it Spiritual or incorruptible, and so perhaps, when it comes to Heaven, will not be Flesh and Blood; or that it will be clothed with such an heavenly Body, as will keep it from a possibility of Corruption; and so the import of these words may be this; That Flesh and Blood unchangeable, and unclouded with its heavenly Body, cannot inherit the kingdom of God.

(u) Διὸ δὲ ἐσχήματο τῆς, τί γὰρ καθίστατο τῇ καταλαμβανόμενην ἀπὸ τῆς. Lib. 3. Alleg. ab initio. Theses. καὶ θαυμάστου φίλου, λόγον μὴν εἴτε σαῦ. De Mundi Opif. p. 5.


(y) Non de Operibus, sed de modo resurrectionis. Ep. 126. ad Constat.
Ver. 51. τὸ οὖν μὴ ἀπείσαναί αὐτοῖς, καὶ ἀνείπαί τοῖς
διατηρήσετε, ὥστε ἡ σωτηρία, shall not all sleep, etc.] This
reading is much to be preferred before ei-
ther of the other two, viz. we shall all rise,
or, we shall all sleep, but shall not all be
changed. As being
1. Not only the reading of Chrysostom,
Theodore, and Theophylact on the place; but
also of (2) Origen, Theodore, Apollinaris,
St. Jerom, and of Pseudo Tullian, qu. 61.
and 109.
2. As being inforced from the next words
repeated thus, and we shall be changed, from
the like words, 1 Thess. 4, 17, and from the obser-
vation of almost all the Commentators on the
place, that the Apostle in this Chapter speaks
only of the Resurrection of the Just, and
from the falsehood of the other words, we
shall not all be changed, seeing the Bodies of
the wicked will certainly be changed by the
Fire they go into; and lastly from the Senec.
for what senec is it to say, we shall not be
changed in a moment, and to add this reason
of that saying, viz. for the dead shall be rai-
sed incorruptible, and we shall be changed?
Note also that it cannot be hence conclu-
ded, that he, and the rest of the Apostles
should live to the General Resurrection;
No, he elsewhere discovers his Expecation,
That the same God who raised up Jesus,
should raise them also from the dead. 2 Cor. 4.
14. He speaks this therefore, not in his own,
but in the Person of all pious Christians
that should then live; See the Note on
1 Thess. 4, 15, 17.

Ver. 52. οὐκ ἔσται, in a moment.] It is the
observation of (a) St. Jerom, that by
these words the Apostle, cum tulit prime, &c.
sevanda resurrectiones, excitabit fabulum, de-
stroys the Fable of the first and second Re-
surrection. He doth it sufficiently in the
description of the state of all the raised
Bodies of the Just. For though the Patrons of this
Opinion would avoid it, 'tis certain that the
old Affectors of it held, that they should be
raised to enjoy the Pleasures of Meat and
Drink, as (b) Irenæus speaks. Now can thin,
spiritual, glorious, heavenly bodies, and such
as are made like to Christ's glorious Body, eat
and drink, and enjoy these sensual Plea-
sures? Moreover, who shall be changed?
those that already have been raised a thou-
sand years? if not, they must not be alive,
for Christians then alive shall be changed;
but if they must be changed, then must
their Bodies be raised incorruptible, and they must
twice bear the image of the earthy, or the ani-
mal Adam.

Ver. 54. Ἐκπεμπται ἡμῖν, shall put on in-
corruption.] The Scripture, and all the An-
sients, speak of a cloathing which our raised
Bodies shall put on. Thus (c) Pfeffelius in his
Commentary on the Chaldæan Oracles, Gath,
The Chaldæes give the Soul two Cloathings;
one of the Spiritual Body, woven out of that
which is subject to senec, the other a shinning,
body, not subject to the Touch, which
they call the Superficies; and the Conjecture of
the Jews is this, that it shall be a Cloathing
of Light, or of a pure flame. So the an-
cient Book (3) Zebah faith, that the Bodies
of the just shall be cloathed with the light of
glory. R. Phineas faith, the blest God
will give to the Bodies of the Just ἡ ρήσις
an Ornament, according to that of Saiah, ch. 48.
11. he shall satiase the Soul ἡ ρήσις ἡ αἰῶνιον
with white or splendid things; and R. Levi,
that the Soul, in the light of its glory, satisfies it
self by the superiour light, and when it
returns to the Body, it shall come with this
light, and then the Body shall shine as with the
brightness of the Heavens. And this agrees
with the Transfiguration of our Lord's Bo-
dy, Matt. 17, 2. and with his appearance
at St. Paul,Acts 9, 3. and to St. John, Rev.
1, 14, 15. and to the Descriptions made in
the Old Testament, of the Just rising from
their Graves, that they shall shine as the
brightness of the Firmament, and as the Stars
for ever, Dan. 12, 3. Wisd. 3, 7. And in the
New, that they shall shine as the Sun in the
Kingdom of the Father, Matt. 13, 43. and
thus may they be fulfiled, and preferred from
Corruption by Fire, Matt. 9, 49.

Phrase
Phraele in the Septuagint; it be taken from [1 Sa. 25. 8.]

b b Ver. 55. Where is thy sting? What is by the Apostle rendered ἀφίδνη, here, is in the Hebrew חיתו; I will be; but that word is thought by a Marathius to signify the same as רעה; accordingly it is so rendered Hos. 13.

c 10. by the Septuagint, the Chaldee, the Syriack, the Arabick, and in this 14th Verse by the Seventy, the Syriack, Arabick and by many Jews, which is sufficient to justify the Apostle here. See Dr. Pocock on Hos. 15. 16. 14.

CHAPTER XVI.

Verse 1. N O W concerning the Collection for the Saints, [i.e. the suffering Christians in Judea,] as we have given order to the Church of Galatia, even so do ye. a

2. Upon the first day of the week, [the day of your Christian Assemblies,] let every one of you lay by him in store, on [this account, according] as God hath prospered him, that there be no [farther need of] gatherings when I come.

3. And when I come, whatsoever you shall approve by Letters, them will I send, [or them will I with my Letters send,] to bring your liberality to Jerusalem.

4. And if it be [thought] meet that I go also, they shall go with me, [to be witnesses of the distribution of your Charity.]

b 5. Now I will come unto you when I shall pass, or shall have passed, through Macedonia; for I do intend shortly to remove hence, and to pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way, but I tryst [herself] to tarry a while with you, if the Lord permit.

c 8. But I will tarry [still] at Ephesus till Pentecost.

9. For a great door, and effectual, is opened unto me, [for propagation of the Gospel there,] and there are many Adversaries [of the Truth, especially those of the Circumcision, which makes my stay there necessary.]

d 10. Now if Timotheus come [to you,] see that he may be with you without fear of disturbance from the Falsehood, for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him [because of his youth, 1 Tim. 4. 12. but conduct ye him forth in peace, that he may come to me, for I look for him with the Brethren, or, I, and the Brethren, look for him.]

e 12. As touching our brother Apollos, I greatly desired him to come to you with the Brethren, but this will was not at all referred to at this time; but he will come when he shall have a convenient time.


14. Let all your things be done with Charity, [or a sincere desire of your Brother's welfare.]

15. I beseech you Brethren, [seeing ye know the house of Stephanas, that it is the first-fruits of [the Gospel in] Achaia, and that they have [ever since] added themselves to the ministration of the Saints;

16. That you submit your selves to such, [giving reverence and honour to them,] and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, [whom you sent with your Letters of Enquiry to me,] for that [account of your Affairs,] which was lacking on your part [in your Letter,] they have supplied.

18. [I am glad, I say.] For they have refreshed my spirit [with their presence and discourse,] and [will at our return refresh] yours; therefore acknowledge ye them that are such.

19. The Churches of Asia fit you: Aquila and Priscilla fit you much in the Lord, & with the Church that is in their house, [i.e. their Christian Family.]

20. All the Brethren greet you; greet ye one another with an holy kiss. [See Note on Rom. 16. 16.]

21. The Salutation of me Paul [with my own hand.

22. If any man love not the Lord Jesus Christ, let him [be i Anathema Maranatha; i.e. ascurshed when the Lord comes to judgment.]

23. The Grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.
Annotations on Chap. XVI.

A Paraphrase with Annotations on Chap. XVI.

Verse 2. K. *Kαί ἦν ὁ ζυγὸς ᾠδήσεως, ἀπὸ τὴν πρώτην ημέραν τῆς ἡμέρας τῆς ζωῆς.* So we read in St. Matthew, that our Lord rode from the dead *τῇ μεσημβρίᾳ* upon the first day of the week. Mark 16:9, and found Christ risen from the dead, and in St. Luke, that they rested on the Sabbath day, according to the Commandment, and that they came to the Sepulchre *τῇ μεσημβρίᾳ* the same, on the first day of the week, Luke 23:56. & 24:1, and so accordingly faith St. John, John 20:1. So that this phrase doth certainly import the first day of the week, the day of our Lord’s Resurrection from the dead, and this the word *μεσημβρία* usually signifies in the Septuagint, when it is joined with days, weeks, and months, as the evening and the morning were *μεσημβρία* the first day; so the *μεσημβρία* is the first day of the month, Exod. 40:2. Ezra 3:6. & 10:17, and *μεσημβρία* is the first day of the month, Lev. 23:24. Num. 1. 1. 18. & 19. 1. & 33: 38. Deut. 1. 3. Ezek. 26:1. & 32:1. & 45:18. Hag. 1. 1. & 2. 2.

Moreover *καθαρτισμός* may be rendered, every first day, as (a) *καθαρτισμός* in every City; *καθαρτισμός* in every Family, *καθαρτισμός* in every man; *καθαρτισμός* in every month; and *καθαρτισμός* by the Jews.

3. Observe that the Jews in every City where they dwelt had their (b) Collectors of Alms, who in the week days went about the City collecting Alms, according to the quality and wealth of every Jew, and in the evening of the Sabbath distributed to the Poor among the Jews, as much as was needful for the following week. And after this Example the Apostles, who had ordained, that the Christians should lay up for the Poor, or make provisions for them on the Lord’s day.

3. Observe, That from the beginning the Christians did assemble on the first day of the week, called by them the Lord’s day, to perform their Religious Worship, (c) to read the Scriptures, to preach and celebrate the Lord’s Supper. This day being the Lord’s day, we keep it holy, faith (d) Dionysius Bishop of Corinth. On Sunday, faith (e) Justin, all Christians in the City or Country meet together, because that is the day of our Lord’s Resurrection, and then we read the Writings of the Prophets and Apostles; this being done, the President makes an Oration to the Assembly, to exhort them to imitate, and do the things they heard; then we all join in prayer, and after that we celebrate the Sacrament.

4. Observe, That the Apostle gave order that here, and in the Churches of Galatia, Collections should be made for the Poor on that day, and that all Christians, in compliance with that Precept, fill offered their Alms upon that day. So (f) Justin Martyr, Then they that are able and willing gave what they think fit, and what is thus collected is laid up in the hands of the President, who distributes it to Orphans and Widows, and other Christians, as their wants require.

5. Observe, That no good reason can be given why the Apostle should limit the Collections of the Churches of Corinth and Galatia to the first day of the week, but this, that this day was appointed for the worship of our Lord, and for more fit for the Performance of those Duties which concerned his divested Members in those times; for as the Works of Charity and Mercy are proper Duties of this day, to doth the Day contain a special Motive in it to enlarge their Charity, as being the day in which they were begetten to a lively hope, through the Resurrection of Christ Jesus from the dead, of an Inheritance incorruptible, 1 Pet. 1:3, and in which they conffantly practiced of his precious Body and Blood, and therefore having received Spiritual things so plentifully from Christ, must be more ready to impart somewhat of their Temporals to his needy Servants.

Ver. 5. *Μακαδονία διοπεστὶ, I do pass through Macedonia,* Not presently, but after I have minished my stay at Ephesus, v. 8. For that St. Paul writ this Epistle from Ephesus, and not from Philippi, may be gathered from the Salutation in the close of it, not from the Churches of Macedonia, but of Ephesus. And
in this second Epistle he faith. He called from Troas to Macedonia, and that there Titus came to him, 2 Cor. 2.13 & 7.5.6, who was not come to him when he writ his first Epistle.

c Ver. 8. "Et meum, till Pentecost. It therefore was the following Pentecost that he hastened to be at Jerusalem, Acts 20.16.

d Ver. 10. 'Exe τῆς Θεοῦς. If Timothy come to you.' Hence it appears that this Epistle was not sent by Timothy, for then he must have come to them.

e Ver. 11. πρεσβ., conduc bim forth. It is the observation of the Reverend and Learned Dr. Hammond, that the word πρεσβ., signifies not only to accompany one, and bring him on his way, as v. 6, but also to provide for the Necessities of his Journey. But this seems not suitable to the Enquiry of the Apostle. Did I make a gain of you by any of them whom I sent to you? Did Titus make a gain of you? 2 Cor. 12.17.

f Ver. 12. Ουκ ἐν δὲ γῇ ἡμῖν, he was not willing to come now.] Perhaps because he would not countenance a Faction that was begun, under his name, by his Presence with them; which, faith Aquinas, thes he was not their Bishop, as some of the Ancients have represented him; for then he ought not to have left his Flock so great disorders.

g Ver. 19. τῆς ἐκκλησίας τῆς ἱερατ. Agur, with the Church in their House.] This Eucharist doth not import that the whole Church of Corinth, &c. met in such a Family; for then this Salutation would be the Salutation of all the Christians in that place; but that this Is not so, is evident from so many Salutations directed to other Perfons and Families in the same place, So Rom. 16.5. Salute Aquila and Priscilla, and the Church in their House. See the Note there. And then follow Salutations to many other Perfons, and Brethren of the Church. So Coloss. 4.15. Salute the Brethren in Laodicea, and Nymphas, with the Church in his house. See the Note there. So Philemon 2. we read thus. Paul a prisoner to Philemon—to Apphia, to Archippus our fellow Soldier, and to the Church in thy house: And here, after this Salutation, follow the words, All the Brethren greet you.

h It rather seems to signify, as all the Greek Scholars, and Grutius say, a Family confiding wholly of Christian Converts, as was the faylor's house, Acts 16.31, 32. and that of Grispos the chief Ruler of the Synagogue at Corinth, Acts 18.8. For when it was otherwise, and the Family was not entirely converted, the Apostle alters his title, and faith only. Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord, Rom. 16.10,11. Salute Aymenice, Philego, &c. and the Brethren that are with them, v. 14, 15. The Saints that are with them: The house of the House of Cesar salute you, Coloss. 4.22.

i Ver. 21. τῆς ἔκκλησεος, with my own hand.] He writing by an Amaranthus, Rom. 16.22. still closed his Epistle with his own hand, as a Token that it came from him, 2 Thess. 3.17.

j Ver. 22. Αχαΐας ἄμωτος. That Maranatha is a Syriack word, and signifies, (g) the Lord comes, most of the Ancient Interpreters inform us. Buttry gives us the full sense of it, lying. It is a Syriack word, by which they signified the utmost Anathema, by which a man, being excluded from all Human Society, and obnoxious to greater Punishments than Man could inflict, was committed to the forever Judgment of the Divine Anathema, and to Eternal Distillation. As if those pious Men of old would have fared, Let the Lord come, and smite him with Eternal Perdition. Let him be Reserved to the Coming of the Judge of the whole World, that he may perish by his Ever-lasting Curse.

THE PREFACE TO THE
Second Epistle to the Corinthians.

THAT this Epistle was writ a year after the first, is probably collected from these words, Chap. 5. 2. Achais was ready a year ago, for he having given Instructions for that Collection, he in these words refers to, only as the Chief of his first Epistle, they could not have the forwardness there mentioned before that time. Now that the first Epistle was written early in the Year 55. or 57. appears from these words in it, I will stay at Ephesus till Pentecost, Chap. 16. 8. For he had some considerable time in Asia, after his purpose to leave Ephesus, and go to Macedonia, Acts 19. 21. 22. and yet making here his Apology for not wintering at Corinth, as he thought to do, 1 Cor. 16. 6. this Epistle must be writ after Winter, and so when a new Year was begun. It therefore seems to be written after his second coming to Macedonia, mentioned Acts 20. 3. For (1.) it was written after he had been at Troas, and had left that place to return to Macedonia, now that was at his second going thither, See Note on Chap. 2. 12. (2.) Troas written when Timothy was with him, now when he left Ephesus to go into Macedonia, Timothy went not with him, but was sent before him, Acts 19. 22. but at his second going through Macedonia, Timothy was with him, Acts 20. 4. (3.) He speaks of some Macedonians that were like to come with him, Chap. 9. 4. Now at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gatus of Thessalonica, the Metropolis of Macedonia, Acts 20. 4. And (4.) the Postscript faith this Epistle was written from Philippi, as we find it in Theodoret and Occumenius, where St. Paul was till the days of Unleavened Bread, Acts 20. 6. It therefore seems to be sent from thence to them by Titus, and some other Person, not long before Paul's coming to them, which he speaks of as instant, Ch. 13. 1. and that which he was now ready to do, Ch. 12. 14. and did, faith Dr. Lightfoot, in his Journey from Philippi to Troas, he failing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him, Acts 20. 4. went directly the next Cut to Troas, and there waited for him.
A PARAPHRASE
WITH
ANNOTATIONS
ON THE
SECOND EPISTLE
TO THE
CORINTHIANS.

CHAPTER I.

Verse 1. P A U L an Apostle of Jesus Christ, by the will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints which are in all Achaia.

[See Note on 1 Cor. 1. 1.]

2. a Grace be [given] to you, and peace from God our Father, and from the Lord Jesus Christ.

b Grace be [given] to you, and peace from God our Father, and from the Lord Jesus Christ.

3. Blest be God, even [our God, and]

b Father of Mercies, and the God of all Comfort;

4. Who comforteth us in all our Tribulations, [by that inward peace, and earnest of the Spirit, he gives under them,] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God; [God's Servants never wanting his Comforts under all their Sufferings.]

5. For as e the Sufferings of Christ abound in us, so d our Conolation also aboundeth by Christ.

6. And whether we be afflicted, it is for your conolation and salvation, which is effectual, [Gr. wrought] in, [or by,] the enduring the same Sufferings which we also suffer, [and which by our Example you are encouraged to endure] or whether we be comforted, it is for your conolation and salvation, [which is accomplished by your patient perseverance under all your Sufferings, to which patience you are animated by the experience of that Confolation God affords his Servants under all their Sufferings, Matt. 5. 12. & 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11,12. James 1. 12.]

7. And our hope of you is steadfast, knowing, that as you are partakers of the Sufferings [we endure, 1 Cor. 10. 13.] so shall ye be also of the Confolation [we enjoy, in all our Sufferings.]

8. [Our Sufferings, I say.] For we would not, Brethren, have you ignorant of our trouble which came to us at Achaia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

9. But we [therefore] had the Sentence of Death in our selves, that we should not trust in our selves, but in God that raiseth the dead.

10. Who [then] delivered us e from so great a death, and [daily] doth deliver us, in whom we trust that he will yet deliver us.

11. f You also helping together by Prayer for us; that for & the gift bestowed upon us, [or the favour confer'd on us.] by the means of many persons, thanks may be given by many on our behalf.

12. For [in all our afflictions.] our rejoicing is this, the testimony of our Confidence, that in simplicitie and godly sincerity, not
h not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you wards.

13. [And of the truth of this you may rest assured.] For we write no other things unto you of it, than what you read, [Gr. know, i remember,] or I acknowledge, and I trust you shall acknowledge, even to the end.

14. As also you have acknowledged us in part, [i.e. as to the founder part of the Church; See Note on Chap. 2. 5. Though some have represented us as walking according to the Eph, Chap. 10. 2.] that we are [just matter of] your rejoicing, even as ye also are [at present, and much more will be] ours, in the day of the Lord Jesus.

15. And in this confidence [of you] I was minded to come to you before [this time], that you might have a second benefit, [of grace.]

16. I And to pass by you, [though not so as to see you in that stage, 1 Cor. 16. 7.] into Macedonia, and to come again, [Gr. and again to come.] out of Macedonia to you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, [or resolved thus, did I afterwards use lightness in changing this resolution?] or things that I purpose, do I purpose [them] m according to the flesh, [or carnal interests,] that with me there shall be ye, yea, and [again] nay, nay? [i.e. inconfinancy and mutability to serve my carnal interests, so that you should hence gather, that in preaching the Gospel of Christ, I walk according to the Eph, Chap. 10. 2.]

18. [No surely.] But as [sure as] God is true, our word towards you o was not o yea, and nay, [i.e. our preaching was not variable, we now saying one thing, another.]

19. For the Son of God Jesus Christ, who was preached among you by us, [even by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. p For all the promises of God in him are yea, and in him amen, [i.e. are true and certain through him.] to the glory of God [demonstrated in the confirmation of them] by us.

21. Now he that stablisheth us with you in [the Doctrine of] Christ, and [who] hath anointed us [with the Holy Ghost] is God.

22. q Who hath also sealed us [up to the day of Redemption, Eph. 4. 30. and] given the earnest of the Spirit [to be the pledge and assurance of it, 2 Cor. 5. 5. Eph. 1. 14.] in our hearts. [See Note on 1 Cor. 6. 7. 8.]

23. Moreover [it was not therefore out of lightness.] I call God for a record upon my soul, that [it was merely] to spare you, [that] came not as yet unto Corinth.

24. [Let this I say, not for that we have dominion over your faith, but are helpers of your joy, for by faith you stand, for ye have stood in the faith.]

Annotations on Chap. I.

a Verse 2. May that Grace and Favour of God, on which your Salvation and Happiness depends, Tit. 2. 11. and that Peace which paffeth understanding, Phil. 4. 7. and is the Effect of the Divine Favour, be continually with you, and derived from God the Father the Fountain of all Blessings, and from Jesus Christ the Proc er, and Dispenser of them, 1 Cor.1. Eph. 1. 3. on you.

And from our Lord Jesus Christ.] See Note on 1 Cor. 1. 3.

b Ver. 3. It may be, the Father of our Lord Jesus Christ.] Why, faith Sedilangius, should God be filled thus, the Father of our Lord Jesus Christ, if Christ be God equally with the Father, seeing by being thus distinguished from him, he seems to be denied to be God?

Lamue, He is by these words denied to be God the Father, since that would render him Father to himself, but his being thus distinguished from God the Father, hindered not his being God of God the Father, who by way of Eminency is sometimes absolutely filled God, because he is the Fountain of the Deity. For as the words, our Lord, acribed here to Christ, do not exclude the Father from being our Lord, so the word God adscribed to God the Father, excludes not Christ from being what St. Thomas files him, our Lord, and our God, John 20. 28. And as God was under the Old Testament filled the God of Abraham, Isaac, and Jacob, to confirm the Faith of the Jews in the Promises made to them, and their Seed, so is he usually in the New Testament filled the Father of our Lord Jesus Christ, to confirm to us his love in Christ Jesus, his beloved Son, in whom he is well pleased; and to assure us that he is, as here it follows, the Father of Mercies in the Plural, to signify according to the Hebrew way of speaking, the greatest, and multitude of his Mercies; and the God of all Comfort, as being the giver of that Paraclete, or Holy Spirit, whence all our Comforts are derived.

c Ver. 5. The Sufferings of Christ.] The Sufferings of Christ's Members for his sake are filled his sufferings, because they are Evils inflicted on his Members out of Enmity to him, and by reason of their
their Mystical Union to him, and the Sympathy he had with them in their Sufferings, 
Luke 10. 16, Acts 9. 4, Isa. 63. 9. Hence is he said εμμετρεται to sufferer with us in our Infirmities, Heb. 4. 15. But when the Greek Fathers add here, that (a) Christ suffered more in his Members than he did in his own Person; this sounds harsh in the Ears of most Divines, and thows they had not those thoughts of our Lord's Sufferings and Satisfaction which we have.

Ibid. ἡ δεσποτικὴ μνήμη, our Consolation] Abounds by Christ, because as he promised, so he conferred the Spirit of Consolation on those who suffered for his sake; so that they received the Word with much Affliction, they did it also with joy in the Holy Ghost, 1 Thess. 1. 6. having the Spirit of Faith, 2 Cor. 4. 13. of Glory, and of God, resting on them, 2 Tim. 1. 7, 1 Pet. 4. 14. See here v. 21, 22.

Ver. 10. ἔστω ἄνθρωπον, from so great a death. [Most Interpreters refer what is said in these three last Verles to the Commotion railed against Paul by Demetrius at Ephesus, Acts 19. from v. 26. to the end of that Chapter. But we read not that in that Commotion any Hands were laid upon St. Paul, or that he suffered any thing. He had not occasion from it to say, that he was passed through darkness, and above strength, so as to despair of life; that he had the Sentence of Death within him; and that he was delivered from so great a Death, and as it were railed from the Dead: These high Expressions rather seem to signify that he indeed was put to fight with Beasts at Ephesus, (as he speaks 1 Cor. 15. 32. See the Note there,) and was by God delivered from them.

Ver. 11. Εἰκαστότερον ἐν γενεσι λόγῳ ἐν σοί, you also helping together by prayer for us.] Hence note, that the more public Prayers are, the more prevailing they will be; and also that God will be more glorified by the Thanksgiving rendered for the Success of them. But whereas Ephesians hence pleads for Prayers to the Souls of Saints departed, the practice of the Apostle here, and elsewhere, is a strong Argument against them: For he passionately inreats the Christians living at Rome, to strive together with him in their Prayers to God, Rom. 15. 30. the Corinthians to help together with him in Prayer, 2 Cor. 1. 11. the Ephesians to pray for him with all perseverance, Eph. 6. 18, 19. the Colossians to continue in prayer for him, Coloss. 4. 1, 2, 3. the Thessalonians to pray for him that the Word of the Lord might have free course, and be glorified, 1 Thess. 5. 25. and that he may be delivered from unreasonable and wicked men, 2 Thess. 3. 1, 2. and the believing Jews to pray for him that he might sooner be restored to them, Heb. 13. 18, 19. But in all his Epistles, we have not one Petition of like nature directed to any Saint departed; whereas had he thought them capable of hearing him, and their Addressees more effectual for the fame ends, we may reasonably think his Zeal would have prompted him to put up his Requests to them, and leave us some Examples of this Nature.

Ibid. ἡ δεσποτικὴ μνήμη, the gift bestowed upon us.] The word δεσποτικὴ in the New Testament always importing a Spiritual Gift, must be interpreted here of the Gifts bestowed on St. Paul for the discharge of his Apolitical Function, and if the right reading here be ἔστω ἄνθρωπον on our behalf, the sense of this Verse may run thus, We trust that he will still deliver us for the furtherance of the Gospel, through the Assistan of your Prayers, that so the Gift being exercised by us through the joint suffrage of many Persons for the benefit of many, thanks may be returned by many for us. If ἔστω ἄνθρωπον, on your behalf, as other Copies have it, be the right reading, the sense runs thus, I hope to be still preferred by your prayers for the benefit of the Church, that so the Gift bestowed upon us, being made useful to the Benefit of others by the prayers of so many, thanks may be given to God by many on your behalf. Which forever be the true reading, that he speaks of the Spiritual Gift conferred upon him, will be evident from the following words, v. 12.

Ver. 12. ἐν γενεσι, in the grace of God.] There ensues ἐν τῇ κρίσει, ἐν τῷ ναῷ, i.e. (b) by Signs and Miracles, that is, according to the Willdom of the Spirit, and the Miraculous Power given us by the Grace of God for the Propagation of the Gospel; So St. Chrysostom. Which Explication, faith he, is confirmed from these words, and more abundantly to you ward, for the Apostle's sincerity and care to walk according to the Rules of the Gospel, was everywhere the fame, but the powerful Operations and Gifts of the Holy Ghost seem to have been more abundantly exercised by him in, and vouch-safed by him to that Church in which he tarried so long, and of which he had so particular a Promise, that Chrift would be with him in his preaching to them, Acts 18. 19, 11.

Ver. 13. ἀνεπεκρήστη.] A certain plain fact,

(a) "On a μιαν της ιερου ἱεροσιμάτως, 1. παρακαλεῖτε, 2. κακομοίραι, 3. ἐν ναῷ, 1. 2. 3. Ιερομ. Theoph."
(b) "Cum multis deosruitur," Grot.

D d which
which you your selves know, Chrys. Turt.,
familiaris, which you remember, Oecum.

k 1 Ver. 15. omen non, a second benefit or grace.] I coming to establish you, Rom. i. 11.
and to promote your joy, v. 24. Hence it appears that the Apostle had been only once with them, when he wrote this.

I 1 Ver. 16. τέκνα ἡμῶν ὑπὸ τὴν ἀνθρωπίνην, and to pass by you into Macedonia. ] Interpreters Ancient and Modern, are much troubled how to reconcile these words with what the Apostle had said in his former Epistle, I will come unto you when I have passed through Macedonia, 1 Cor. 16. 5. For there he expressly declares, his purpose was to go first into Macedonia, and then to Corinth from thence. Here, say they, he declares he purposed first to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth; but the Apostle seems to say no more here, than he did there. There he declares that he would first go to Macedonia; but he adds also, that he would go from Ephesus, passing by them into Macedonia; saying also, that he would not then see them as merely, in his passage by them, v. 7. and here he only faith, he purposed to pass by them into Macedonia, but faith not, that he would call upon them in that passage, but only when he came again from Macedonia, and intended to go to Syria, which he did not, partly by reason of Titus his absence, who was not yet returned to him to give an account of their affairs, but went again from Troas to Macedonia, 2 Cor. 2. 12. where he met Titus, Chap. 7. 5. and partly by reason of the Jews, who way-laid him in his passage to Syria, Acts 20. 3. And for this delay and non-performance of his purpose, that he came not from Macedonia the first time he went thither, to winter with them, he makes this Apology. See the Preface to this Epistle.

m 17. ητα τειχα, according to the Text.] Perhaps the Judaeans might object this, because being in Greece, Acts 20. 2. and so near to Corinth, and having passed through Macedonia, he came not to go by them into Syria, because the Jews laid wait for him by the way, but returned back to Macedonia without seeing them, v. 3. This, I say, they might interpret a Conspiciling of his Carnal Interests.

18. 11010 ἵνα διδοε, but as God is true.] The Phrae is not διδοε, God is faithful, is used where there is no Oath intended, as 1 Cor. 1. 9. God is faithful by whom we are called, and Chap. 10. 13. ἵνα διδοε, but God is faithful, who will not suffer you to be tempted above what you are able. But here the Phrae being used absolutely, seems rather to be a form of Swearing.

Ibid. οὐκ ἦσαν ἐπαθάνατος, was not ye, and no. ] I. e. It was not with any variance, but by his assistance we all said still the same thing, and professed the same advantages to those that should believe in Christ; or if it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of this Phrae, yes, yes, no, no, we learn from the Jews from whom it is taken, for they say, (c) There is a yes which is an, and a no which is no; viz. when a Man affirms or denies a thing ironically, but (d) the just man's ye is ye, and his no is no; that is, whatever he affirms or denies is true and certain: When a man gives a Bill of Divorce to his wife, we try him, say they, three times (c) whether his yes be no, and his no be ye, that is, whether he continue firm in his Resolution to divorce her. And whereas the Hebrew faith, when Elijah said to the Jews, How long will you be led astray from two Opinions? If God be God, follow him; if Baal, follow him, the People answered him not a word, 1 Kings 18. 21. the Jews by Glos runs thus, They would not say unto him, ye or no, because they were doubtful. And whereas Exod. 20. 1. we read thus, And God spake all the words saying, R. Solomon notes that the word הֲשֶׁנֶּה, teacheth that they answered to every ye, yes, and to every no, no; i.e. they engaged to do the Affirmative, and not to do the Negative Precepts.

Ver. 20. Or, All the Promises of God made to you are true and certain, through Christ the Author of the New Covenant, established upon better Promises, to the Glory of that God who made them by us.

Ver. 21. o ἐναρέσκεσθαι ἡμῖν, who hath pleased us.] Sealing was used not only as a Mark of Distinction of what belongs to us, from what is others, but also for Confirmation; as when we set our Seal to a Bond, Indenture, Will, Covenant, or Ordinance, to a Covenant, Neh. 9. 38. to an Evidence, Jer. 32. 10. to an Ordinance, that it may not be revered, 1 Kings 21. 8. Ezra 8. 8. Isa. 8. 16. In which sense the Circumcision of Abraham is called, a Seal of the Righteousness of Faith, Rom. 4. 11. and the Circumcision, the Seal of St. Paul's Apotheosis. For Preservation and Security, as when we seal up our Treasures, Deut. 34. 34. So the Servants of God were sealed in their Foreheads, Rev. 7. 3. & 9. 4. To the Foundation of God's kingdom, having (d) Euseb. p. 320. (e) Cartwright Alf. Hist.
this Seal, the Lord knoweth who are his, 2 Tim. 2. 19, and so the Jews made the Sepulchre secure, sealing the Stone, Mat. 27. 66. In all which Sense was the Holy Spirit given to Believers, as a Mark that they belonged to Christ, Rom. 8. 9, and were the Sons of God, Gal. 4. 6, as a Confirmation of the Covenant God had made with them, and of the Blessings promised, he being the Earliest and Pledge of them, and so a Security to them against doubting of them, and also a Preverter of them in the Faith against all Temptations, 2 Tim. 1. 7, 1 Pet. 4. 14.

The Apostle uteth this form of Speech so oft in this Epistle, that I think it not amiss to give an account of the reason of his doing so, which may be best done from the Consideration of the Occasion, the Reason, and the End of Affterory Oaths, which are the only Oaths he uteth.

1st, Then, there must be some opposition, i.e. some doubting of, or contradiction to the thing asserted, which must give an occasion to an Affterory Oath, Heb. 6. 16. there being no need to confirm, in this form, a notion, what no body doubts of. For in the Church of Corinth, the Authority and the Sincerity of the Apostle was much doubted of, he being acknowledged of them but in part, v. 14. some seeing still a proof of Christ speaking by him, Chap. 13, and others looking on him, as one that walked after the flesh, Chap. 10. 2. this therefore gave Occasion to the Affterory Oaths so frequent in this Epistle.

2dly, The end of an Oath is to declare the thing asserted, Heb. 6. 16, and if Oaths were allowed, and thought necessary in Civil Matters for this End, they must be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Gospel, and the Salvation of Souls for the same End, which manifestly was here the Cafe.

3dly, The Matter thus confirmed by an Oath must be such, as could not be sufficiently confirmed by other Wines of the Fact, be being only privy to them who doth thus confirm them, for where sufficient Testimonies of the Matter of Fact can be produced, an Oath seems the least needful in the Cafe. And that this was so, in all the Instances in which the Apostle thus confirms his sayings, will be easily discerned from the peril of the places in which the Apostle thus affirms the Truth of what he had affirmed, v. 23. Chap. 1. 8, 13, &c. 11. 10, 11, 31. &c. 12. 19.

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CHAP. 111.

Verse 1. A ND indeed a helper of your joy I would gladly be, but I determined this with my self, that I would not come again to you in heaviness, [i.e. so as to make you sad, if possibly I could avoid it.] 2. For if I [be constrained by your Disorder to] make you sorry, who is he then that maketh me glad, [i.e. whom can make me glad but the Reformation, and so the Joy of the same Persons, the Apostle's chiefest joy being in the welfare of his Converts? Chap. 1. 14. Philip. 2. 2, 16 &c, 4. 1 Thess. 2. 19, 20.] 3. And I wrote the fame to you, [or this very thing have I written to you before my coming, to excite you to this Reformation,] left when I came I should have from them, of whom I ought to rejoice, having confidence in you all, that [you send so affected to me, that] my joy is the joy of you all.

4. [If joy, left I should have sorrow!] For out of much affliction and anguish of heart, I wrote unto you [my former Epistle] with many tears, [which yet joy,] not that you should be grieved, [or made sorry] but that you might know the love which I have more abundantly to you.

5. But if any hath caused grief, [ as the inconstant Person hath already done,] he hath not...
A Paraphrase with Annotations on
Chap. II.

c. not grieved me (only) c but in part, that I may not over change, [or be too heavy upon him,] you all.
d. 6. Sufficient to such a man is e this punishment which was inflicted by many.
e. 7. So that contrariwise, you ought rather [now] to forgive him, and comfort him, [by receiving him again into the Church, which is the proper Composition of one cast out, than continue your aversion to him.] Let perhaps such a one be swallowed up with overmuch sorrow, [and so fall into despair.]

Wherefore I [who commanded the inflicting this cenfure on him, do now] beseech you that you would conform your love to him, [by re-admitting him thus penitent, to your Society, for the Church ought, after the Example of God, to do so.]

9. For to this end also I write [speaking hereby, that I might know the proof of you, whether ye be obedient [to me] in all things.]

10. [And be assured of this, that] To whom you forgive any thing, I forgive also [it,] for if I forgive any thing [Gr. have forgiven heretofore,] to whom I forgive it, for your sakes I forgive it. [though I did it in the perfon [i.e. by the Authority] of Christ.]

11. [And this forgiveness of the ince- fous person I therefore prese left Satan should get an advantage of us, [by hurrying him into despair, or representing the Church Discipline as that with tendeth to men ru-

ine, and so tempting him to Apostacy,] for we are not ignorant of his Devices. 12. Furthermore, [that ye may know my great concernment for you] when I came to Troy to preach Christ's Gospel, and a door was opened to me of the Lord [for the propagation of it there.]

13. I had [notwithstanding] no rest in my Spirit, because I found not Titus my brother, [whom I had sent to know the state of your Aflairs, returned] but taking my leave of them, I went from thence into Macedonia [hoping to find him there, where he arri-

ved, and gave me very comfortable account of you.] 14. Now thanks [therefore] be to God who always caueth us to triumph in, and through, Christ, and maketh manifest the favour of his knowledge by us in every place [where we come.]

15. For we are unto God a sweet favour [in our preaching] of Christ, [both in them that are saved, and in them that perish.

16. To the one [viz. to them that perished for rejecting Christ preached to them] we are [the favour of death unto death, and to the other] (who believe in him) the favour of life unto life; and who is sufficient for thee [great and weighty] things?

17. [We are,] J o y, very acceptable to God in this work.] For we are not as many, k who corrupt the Word of God, but [as] in men of sincerity, but, as [commissioned] of God [and] in the fight of God, speak we in preaching Christ unto you.

Annotations on Chap. II.

a. Verse 2. K Al is for, who is it then. The Hebrew Vau, rendered by a, is very often in our Translation then. See Gen. 13, 16 & 24, 41 & 28, 21 & 31, 3 & 42, 34, 38, Exod. 6 & 7, 9, 11, Lev. 3, 14, 23, 28, & 5, 5, & 6, Num. 5, 15, 21, Deut. 6, 21, & 8, 10, Jos. 1, 6, & 24, 12, & Sam. 8, 11, & 6, 9. And thus also is the word translated by us in the New Testament, Matt. 23, 32, Mark 7, 1, Matt. 25, 27, John 4, 35, & 7, 32, & 14, 9, Acts 26, 20, Rom. 8, 17, & 11, 5, 1 Cor. 1, 29, James 2, 4, Rev. 22, 9.

b. Ver. 4. Ex animo, with much affli- tion, &c. As the Apostle's zeal for the Good of Souls made him rejoice at their welfare, v. 2. so also did it cause him to weep for their Miscririages, Acts 20, 19, 31. 2 Cor. 12, 21, Phil. 3, 18.

c. Ver. 9. Am spiritus, in part.] This Phrase is commonly used by St. Paul for the distinction of one sort of Persons from another. So Rom. 11, 25, Blindness hath been to Is- rael; and what in part, as to the unbelieving part of them, Rom. 15, 15. I have written
mands that the Incefulus Perfon should be excluded from their Society, and be delivered up to Satan; he speaks to all that were to assemble together, 1 Cor. 5:4, that ought to have mourned for that fault, v. 2, to that all were obliged to abstain from eating with him, v. 11, and affers the Power they had of judging those that were within the Church, v. 12. And here, speaking of the Execution of that Sentence, he faith it was ενδικα a punishment inflicted, not νεκτω before only, but δώσω αὐθεντικώς by the Community: Hence he exhorts them all to forgive and comfort him, v. 8, adding v. 10, to whomsoever you forgive any thing, I forgive also, but there is not in this whole affair the least mention of any of the Clergy separately from the Church either executing, or relaxing this Cencre. Indeed St. Paul here carries the matter so high, that he alone, by his Apostolical Authority, puts forth the Sentence, saying ἐνδικως, I have already judged him, 1 Cor. 5:3, and also that of Abolution, saying here, v. 10, ἠδοκε ἁγιορητείς, I have forgiven him, committing only the Execution of each Sentence to them; So that this Injunction gives no colour to the Pretences of the Independents and other Sectaries, especially if we add, what is highly probable, that the Corinthian Church had then no ordinary or settled Governors or Pastors, but all their Offices were performed by Prophets, or Men enabled to perform them by the Gift of Prophecy; See Note on 1 Cor. 14:29. And if so, it cannot be expected that the same practise should continue when the extraordinary Prophets ceased, and Bishops and Pastors were every where appointed to Rule over their respective Flocks. In the Primitive Church, when any Perfon was to be Excommunicated, the Læry were firt confulted about the Fait, the Guilty Perfon pleaded in their Prefence, they judged of the Matter of Fait, as do our Juries in Criminal Causes, and by their Suffrage they confentcd to his Condemnation, as (a) St. Cyprian doth oft inform us, but then he still adders, that neither they, nor the inferior Clergy, could put the Sentence of Excommunication without the (b) Bishop, who as the Prefident of the Assembly, still pronounced the Sentence. They also confented to the Readmission of them into Favour, and to the Communion of the Church, but then their actual admission was performed by the  

(c) Impofition of the Hands of the Bishop, and Clergy, the Power of the Keys, faith he, being given to them by Christ, 1 Thess 4:13, 14.  

Ver. 7. Note. Hence it appears that in notorious Crimes, which give great cause of Scandal to the Church, and to Chrisitianity, the Conflagration of the Offender depends not only on his inward Grief, and Repentance towards God, but also on the Relaxation of his Cencres by the Church; for it is certain that the Apostle is here speaking, not as Grocius thinks, of the taking off the Dist aft which Satan had inflicted on the inccefulus Perfon, but of restoring him to Communication by Relaxation of the Churches Cencres: For (1) the word ενδικως punishment, v. 6. refers to the Canonical Cencres of the Church. (2) He commands them not only to forgive, N. 7, 10, but also to confirm their love to him; both which Exclusion feem to intimate that he would have him restored to Communication, and this he would have performed according to the Discipline, now mentioned from St. Cyprian, with the confection of the Pious Lavity.  

Ver. 10. To πανουργος ευρις, in the Person of Christ. That is, faith Theodore, Christ beholding, and approving what was done, for as he delivered the inccefulus Perfon to Satan in the Name of the Lord Christ, 1 Cor. 5:4, so in his Perfon and by his Authority he relaxes the Sentence. This place reaches us, faith Stillingius, That the Providence of Christ reaches to, and impendeth not only our Allions, but even our Minds and Thoughts. Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 Kings 8:39.  

Ver. 11. Note. Vain here is all the Discipline concerning Indulgences, or the Remission of the Satisfaction required by the Church, for the Apostle here speaks only of the Remission of his Excommunication, and hath not one word of any Satisfaction the inccefulus Perfon had voluntarily undertaken on the account of his Offence, or any thing imposed on him to do, on that account, but only of a delivery of him to Satan, and an Exclusion of him from the Church, in both which he was Passive.  

Ver. 12. εις ουτως εις θεον, but coming to those. That this was not the first time of St. Paul's coming to Troas is plain, seeing we find them there long before, Acts 16:8.
though then he seems to have flaid there but a night; it was not the time mentioned Acts 20.6. for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was some intermediate time which all Interpreters I meet with, think was in his way from Ephesus to Macedonia, Acts 20.1. but at his first journey from Ephesus to Macedonia he failed not by Troas, but by Corinth, though not touching there; See Note on Chap.16. It was then after, passing through those Parts he came by Troas into Greece, and if so, this Epistle could not be written till after St. Paul's coming the second time to Macedonia, See the Preface.

Vet. 16. ἔσχε ἐν ζωή, ἵνα τύχῃ, a favour of life and death. Here is a continual Allusion to the Phrageology of the Jews, who speak from the Prosphora τοῦ δωματίου, (d) a mortall favour, or as the Cudler faith τοῦ ἐνδοτο, Elish.1.2. Jer.1.19.and of σώσασθαι ὁ ἡμῶν ἐν ζωῇ, a favour of life, or a vital unguent, and laying of the law, that it is to Israel a favour of life, but to the Nations of the World a favour of death, of which the Apostle seemeth here to give the Reverse, laying the Gospel was to them, as being the Rejecters of it, the favour of Death, but to the Gentiles, who embraced it, the favour of Life.

Vet. 17. ἐκαθόρισεν ἐν ἀμέτρητο, who corrupt the word. Here is an Allusion to those Hucksters of whom the Prophet had it speaks, laying, εἰ ἐστιν ὁ ἐν πληγῇ ἐν ὑπαίθριον, thy Vintners mix wine with water, Isa.1.22. and so the meaning of the words is this, We do not adulterate the fincerity of the Word as your falsie Apoliters do.

Who these Corrupters of the Word of God were, we learn from Chap.11.22. where it is evident that they were not Samaritans, but Jews, not pretenders to be the Christ, or Ministers of Simon Magus, but Ministers of Christ, or such as owned our Jesus, not Simon Magus of Damascus, to be Christ, notwithstanding a Reverend Person afferts that they were Gnostic, and to this Opinion he is inclined by two Passages in the Epistles of Ignatius. The first is in the Epistle to the Magnesians, where, faith he, speaking of the Gnostic Judaeizers, as Enemies of the Cross of Christ, whose God is their Belly, who mind earthly things, Phil.3.18, 19. who were lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power of it, he adds, that they were εἰς χρυσόσαρκα, καὶ ἐν καρπῶι, Merchants of Christ, bucklering the Word, selling Jesu. But

1. The Gnostic were so far from being Judaeizers, that they denied the God of the Jews, declared that he was not of the Supreme God, and taught Men to despise the Law and the Prophets; See Note on Coloss. 2. 12.

2. All these Epithets or Characteristics agree perfectly to the Jewish false Teachers, they were the Men of whom the Apostle faith, their God is their belly, &c. as both (e) St. Chrysistom and Theodoret inform us. They were the Men who were lovers of Pleasure more than lovers of God, and who had a form of godliness, which the impure Gnostic had not; See Note on 2 Tim.3.5. The Jews also were the Persons who bought Christ for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Gospel, and they made a Gain of Christ; See Note on 1 Tim.6.5. So that what is here cited from the Ninth Section of this Epistle, agrees exactly to them.

3. It chiefly is to be observed, That these words are not in the true Ignatius, but are the Additions of his Interpolator. And (2) there is not a word in this place to show that they belonged to the Gnostic, or to any other Persons, who owning the Profession of the Christian Faith, corrupted it; but are expressly said to belong (f) to such Enemies of Christ as denied him: Whereas as the true Ignatius is plainly in this place speaking of the (g) Jews, of whom we interpret this, and the fame is also evident from the Interpolator.

The second Passage is cited from the Epistle to Trallians, where he faith, there are some vain Speakers and Impoters, not Christians, but Merchants of Christ, άπειροι ἀνθρώποι τοὺς Χριστοῦ ἐκκλησίας, καὶ ἐν καρπῶι, καὶ ἐν ἀθλησίᾳ, carrying the Name of Christ for deceit, and bucklering the Word of the Gospel. And who these were, he specifies in the Proces of the Epistle, viz. Simon the first-born of Satan, Menander, Bajalides, the unclean Nicolaitans; τὰς ἄδεινα, those that are falsely named, that is, the Gnostics. But here again

1. We have not the true Ignatius, but his Interpolator imposed upon us.

(d) Buxtorf in voce Εἰς p. 1496.4
(f) ὁν τοῦ πληγῆτο εἰς ἄνθρωπον ἀπειροῖο. Ibd. § 9.
(g) Μὴ πολλὰ ποιῇς τινα πορνοῦς, καὶ μιῴσῃς τὰ πολλὰ συνάπτομεν διὰ τὸ εἰς τὸν ἱερὸν ὀδύνην ἐργαζόμεθα, ἐν πόσιν ἔνοφος ἰδονής, ἵνα ἐναλλακτικοὶ καὶ διάφοροι μείωμεν. § 8. Epistle Magnes. § 8.9.

2. This
the Second Epistle to the Corinthians.

2. This Interpolator doth not say those Persians falsely named were the Groteschi; No, that is the Doctor's Interpretation, a gainst the true sense of the Greek, and the manifiest words of the old Interpreters, who says they were the (h) Nicolatians, so called because they falsely bore his Name, he being no such Person as they represented him: And indeed this is the common Epiteth of the (i) Nicolatians; he himself, by (k) Clemens Alexandrinus and others, being declared free from the Doctrines thefet; Hereicks ventured in his Name. And, 3ly, This Interpolator plainly intimates, that in the Section cited by the Doctor, he meant the (l) Judaeizers, as using the same words which he had used in the Epistle to the Magnesians concerning them.


CHAPTER III.

Verse 1. Do we [by speaking thus of our Sincerity, Chap. 2. 17.] begin again to commend our selves, or need we, as some others, [m.] Epistles of Commendation to you, or Letters of Commendation from you [to others?]

2. Ye are our Epistle written in our hearts, [you being always in our minds, and evidently appearing to us so to be, & known and read of all men, who have heard the fame of your Conversation.]

3. Forasmuch as ye are [by this Conversion] manifestly declared to be a the Epistle of Christ, ministr'd, [or penned] by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, as were the Ten Commandments; but in the skilfully Tables of the Heart.

4. And such [confidence, or] trust have we through [the love and favour of Christ] to Godward, [viz. that he will still thus efficaciously assist our Ministry.]

5. Not [having any confidence in our selves] that we are sufficient of our selves to think any thing as of our selves, [to bring men to the faith of Christ by our own reasonings, without the power and assistance of the Spirit of God,] but our sufficiency [as to this matter] is of God [alone.]

6. Who also hath made us able Ministers of the New Testament, [promised in opposition to the Old, Jer. 31. 33. and so] not of the Letter [only as was that of Moses,] but of the Spirit [promised Ezek. 36. 27.] for the Letter [of the Law condemns the disobedient, and so] killeth, but the Spirit, ministr'd by the Gospel, giveth life: [for if the Spirit of him that raised Jesus from the dead dwell in you, be that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. 8. 11.]

7. 8. But [then] if [that Law which is] the ministration of death, [and was] written, and engraven in stones was glorious, [in the minifter of it,] so that the Children of Israel could not indeedfully behold the face of Moses, for the glory of his Countenance, which glory [yet was only such as] was to be done away, [or vanish, as the Law was to do.]

8. How shall not [that Gospel which is] the ministration of the Spirit, be rather glorious [both in its self, and its Ambassadors?]

9. For if [that Law which was] the ministration of Condemnation, [by pronouncing the Sentence of Death upon all that did not perfectly obey it,] be, [or was attended with] glory, much more doth [the Gospel, which is] the ministration of Righteousness, [or of Justification to Life, Rom. 5. 18.] exceed in glory, and might.

10. For even that [Law] which was made glorious [at the first administration of it, may be said to have] had no glory in this respect, by reason of the glory of [the Gospel] which excelleth, [and so eclipseth it.]

11. For if that which is [now] done away, [and abolished,] were glorious, much more that which remaineth [for ever] is [to be] glorious.

12. Seeing then that we have such hopes [of the glorious efficacy of our Ministry, and of the power of God so illustriously joining forth in it,] we use great plainness (or boldness) of speech.

13. And [if] not as Moses [the Minister of the Law,] who put a vail over his face, [even that of Types and Shadows,] so that the Children of Israel could not in factfully look to the end, [or the accomplishment,] of that which is [now] abolished.

14. But their minds were [then, and still are] blinded, for until this day remaineth the same vail untaken away in the reading
of the Old Testament, which vail is [only] done away [by faith] in Christ.

Ver. 15. But [or they not believing in him] even to this day, when Moses is read, the vail is [still] upon their heart.

16. Nevertheless [as when Moses turned to the Lord, the vail was taken from his face, Exod. 34:34. 35] when it [the Jewish Nation] shall turn to the Lord [Jesus,] the vail shall be taken away [from them.]

17. Now the Lord is [the giver of] that Spirit, and where the Spirit of the Lord is, there is Liberty, [and so the Law, which is as a yoke of bondage, Acts 15. 10.] Gal. 5. 1.

is taken away, and we obtain our Christian liberty.

18. m [And it is not with us as it was with the Jews, for they only saw the face of Moses shining through the vail, but received no impression from, or derivation of his glory upon themselves. But we all [under the Gospel] with open [and unveiled] face, beholding as in a gla"is the Glory of the Lord [Jesus,] are changed into the same image [with him] from [his] glory to glory [derived on us,] as by the Spirit of the Lord, [or, as receiving it from the Lord and giver of the Spirit.]

Annotations on Chap. III.

a Verse 1. E 1 μα γίνεσθαι, do we need? These Particles η μαι often signify num in the Old Testament; η μαι, hast thou eaten of the Tree? Gen. 3. 11. See Gen. 4. 9. & 18. 4. 17. 23. 27. 38. 32. 10. 15. & 31. 14. & 41. 38. & 43. 7. So μαι also signifies, 1 Cor. 9. 4. μαι ευαγγελιον, have we no power? and v. 8.

b Ibid. Ἱσραὴλ ἐς πόλις, Letters of Commendation, That Commentatory Epistles were ancient in the Church we learn from (a) Tertullian, and (b) St. Cyprian. And that they had their rise from the Tefere hospitaliitas among the Heathens, is the Opinion of the Reverend Dr. Hammond on the place.

c Ver. 2. ἐγγραφόμενον in τας καθαρίας ψυχής, written in our hearts. This is a frequent Phrase in the Old Testament, and among the Jewish Doctors, importing (1.) the cleanliness and perpectivity of what is said to be thus In our hearts, Deut. 30. 11, 14, 15. Rom. 10. 8, 9. And (2.) our care to have it continuually in our Minds, and upon our Spirits, Deut. 6. 6. Prov. 3. 5. & 7. 2. See this proved Note in Hebr. 4. 12. And thus the Paraphrase is commonly used in Prophane Authors, both Greek and Latin. Thus Antiphilens faith to one who had lost his Register, or Note-Book, Thou shouldst (c) εἰ τὸν ἄρτον ἐμπείρῃς, write these things in thy Soul, and not in thy Papers. So (d) Seneca faith of Portius Lasso, who made use of no Books or Notes, Nescia se scribere animo, he said he wrote all things in his Mind So (e) Terence, Scripta illa dixit in animo Cychyle, which in (f) Findar is μετα προς ψυχήν, it is written in my mind.

So that these words may be thus paraphrased, We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Conversion, so that the Seal of our Apostleship are you in the Lord, 1 Cor. 9. 2. The Signs of an Apostle being wrought among you in all Patience, in Signs, Wonders, and in mighty Deeds, 2 Cor. 12. 12. So that you are our best Letters Commendatory to your selves. Nor need we Letters of Commendation from you to others, the Fame of your Conversion by us, and of the Gifts we, with the Gospel, have imparted to you, being spread throughout the World.

Ver. 3. Ἠσυχασμός, The Epistle of Christ.] His Commentatory Epistle declaring and commending his Power in your Conversion by such Signs and Gifts of the Holy Gosp imparted to you, and exercised by us among you, as he enabled us to do. And this Epistle is written in the Heathy Tables of your Hearts, i.e. in your Hearts made soft, pliable, and ready to obey the Word by the Operation of the Holy Spirit, according to the Promise, I will take away the flimsy heart from you, and give you an heart of flesh, Ezek. 11. 19. & 36. 26.

c Ver. 5. ἀπόφθεγμα, n, to reason any thing as of our selves. The Apolcal in the second Chapter of his first Epistle, contends that there was a Necessity of a Divine Revelation to enable them to make known to us the Truths contained in the Gospel, because Humane Reason without it, was not able to know, or to discern them, and therefore here also he doth declared this Sufficiency as of themselves without Divine Affirmation for this Work; that is, without those Illuminations and Powerful Operations of the Holy Spirit, which made them able Ministers of the

(b) Cyprian,Ep. 4. 13. Vide Dolph. Dictio. c.3.
(c) Aquil. L. 15. c. 23.
(d) Plutarchus de rebus Controvers.
(f) 100bhm. V. a.
New Testament. This Text therefore is imper- 
necessarily cited, to shew that no Man is 
sufficient of himself to think a good thought, 
and might as well have been produced to 
prove him not sufficient of himself to think 
at all.

Ver. 6. The Lord shall kill.

From the Explication of these words given 
in the Paraphrase, it appears how vain are 
the Imaginations of thoe Men who by the 
killing Letter understand, not the Law con-
demning to death, but the Literal and Hi-

erstory Sense of the Scriptures in general; 
and by the Life giving Spirit, the Mystical 
and Spiritual Sense of them. Vain also are they 
who by the Letter understand the Law, as 
it was understood by the Jewish Doctors in a 
Literal or Grammatical Sense; by the Spirit, 
the Mind of the Law giver; it being evi-
dent from the whole Chapter, that by the 
Letter the Apostle understandeth the Law en-
graved in Stones, v. 3, 7. the Law as deli-

ered by Moses, and as at first administered 
with an appearance of the Glory of the Lord, 
and by the Spirit, the Spirit of Christ, v. 17. 
or the Holy Spirit given to the Apostles 
to enable them to preach the Gospel, 
and con-
ferr'd on thoe that believed it.

Ver. 7-11. That the Allusion here from 
v. 7. to the 11th, may be the better under-
stood, let it be noted, 
1/1 That the Glory of God, or of the 
Lord, in the Old Testament, imports a bright 
Light, or Flame included in a Cloud, filled 
the Cloud of Glory; and because this,when-
ever it appeared, was a Symbol of God's 
glorious Presence, it is filled by the Jews 
(g) Schechenab, the Habitation, So Exod. 
16. 7. In the morning ye shall see the Glory 
of God; and v. 10. The Glory of God abode 
upon Mount Sinai, and the Cloud covered it 
six days, and the light of the Glory of the 
Lord was like devouring fire, Exod. 40. 34. 
A Cloud covered the Tent of the Congregation, 
and the Glory of the Lord filled the Taberna-
cle, Deut. the Habitation of God. This 
Glory, faith the Author of (h) Cafer, is the 
Divine Light which God vouchsafeth to his 
Peoole. By the Schechenab, faith Elias, we 
understand the Holy Spirit, as it is evident 
they do in these sayings, The Schechenab 
will not dwell with sorrowful or melancholy 
men. The Schechenab will only dwell with 
a strong, rich, wise, and humble man. The 
Schechenab dwells with the meek. When ten 
fit, and fludy the Law, the Schechenab dwells 
among them. See many other Intances in 
Buyster's Lexicon, p. 2396, 8cc.

2/2 Observe, That after the Covenant 
made with God at Mount Sinai, Exod. 24. 
7,8. was broken, and the Law given from 
Mount Sinai violated by the Idolatry of the 
Jews, in making and worshipping the Gol-
den Calf, Exod. 32. Moses is again called 
up into Mount Sinai to renew it, Exod. 34. 
27. and God there descends to him again in 
the Cloud of Glory, v. 5. and then was it 
that the skin of his face shone, to the terror 
of those that saw him. So that he was forc'd 
to put a veil over his face, v. 29, 30. And 
the Allusion here is chiefly to this Glory, or 
shining Brightness of the Face of Moses, 
when he received the Law the second time, 
as is evident from v. 7. and from the words 
here used by St. Paul, 2 Cor. 3. v. 18. 
that which was made glorious was not 
glorious; for they are the very words used 
by the Septuagint, concerning the shining of 
the face of Moses, ἐκάθισεν ἐν ἡμέρα 
της ἀκαίρω-

3/3 Observe, That as the Glory of the 
Lord descended on the Mount at the deliv-
er of the Law, so to enable the Apostles 
to be able Ministers of the New Testament, 
the Spirit of God descended on the Apostles 
at the Day of Pentecost, in the likeness of 
Cloven Tongues, or Tongues of Fire, fitting 
upon them, Acts 2. 3. and as the Taberna-
cle and Temple were filled with the Glory 
of God, so were they all filled with the 
Holy Ghost, v. 4. And as the shining of the 
Face of Moses signified the Glory of that 
Law which he delivered to the Jews, to the 
Gifts of the Holy Ghost shining forth in the 
Ambassadors of Christ, signified the Glory 
of the Gospel. Now, faith the Apostle, this 
Glory is more excellent than that which at-
tended the Law given by Moses.

1.Because the Glory appearing on Mount 
Sinai made the People afraid of Death, say-

ing, Let not God speak to us any more lest 
we die, Exod. 20. 19. Neither let us see this 
great fire any more, that we die not, Deut. 
18. 16. And when the face of Moses shone, 
The People were afraid to come near him, 
Exod. 34. 30. for the Law being the Mini-
strations of Death and Condemnation, ever

the Glory of it struck a terror into their 
hearts, and left a fear of Death upon their 
Spirits, and thus received they the spirit of 
bondage unto fear, Rom. 8. 15. whilst we 
have given to us the spirit of power and love, 
2 Tim. 1.17. and the Spirit of Adoption where-
by we cry Abba, Father, And to this diffe-
rence the Author to the Hebrews alludes, 
Chap. 12. 15. 24.

2. Moses with all his glory was only the 
Minister of the Law, written in Tables of 
Stone; the Apostle of the Gospel, written in 
the Hearts of Believers. He only gave to 
the Jews the killing Letter of the Law,
they with the Gospel gave the quickening the Spirit.

3. The Glory which Moses received at the giving of the Law, did more and more diminish, because his Law was to vanish away; but the Glory which they received from Christ did inrease from Glory to Glory, v.18. the Doctrines they delivered by it being to remain for ever.

h Ver. 12 v. The same word seems to import opennes and plainnes of Speech. So, he spake this saying mockingly, openly. Mark 8. 32. If thou art the Christ tell us plainly, plainly, John 10. 24. Having spoiled principalities and powers, he triumphed over them in mockingly openly. Collos. 2. 15. See John 7. 4. 13. & 11. 14. & 16. 35. 29. & 18. 20. And to this sense the opposition in these words, We use great plainnes of speech, and do not put a vail before our face, as Moses did, seems to lead.

i Ver. 13. Else we would have spoken with you the end of that which was to be abolished. i. e. Either to Christ and his Gospel, as the Body vailed under those Types and Shadows, Col. 2. 16. 17. or they could not look unto Christ, who is the end of the Law for Justification, Rom. 10. 4. that being only our Schoolmaster to bring us to Christ, Gal. 3. 24. 25. And here is the Fourth Excellency of the Gospel above the Law, that whereas that was vailed under Types and Shadows, the Gospel was delivered with great perspicuity and plainness of Speech, which is a great confirmation in the perspicuity of the New Testament in all things necessary.

k Ver. 16. There is no discourting to Jesus, when it shall turn to the Lord. The Apostle discourting, v. 13. of the Sons of Israel, of those to whom belonged the Old Covenant, and to whom the Law of Moses was read, v. 14. 15. must be suppos'd to speak here of the same Perfections, and then the Apostle here plainly taketh it for granted, that there will come a time when the Jewish Nation shall turn unto the Lord, or be converted to the Christian Faith, and so looking on Christ as the End of the Law, and being enlightened by his Spirit, shall clearly discern the Spiritual Sense of the Law, and the true meaning of their own Prophesies concerning the Messiah. Nor is it any Objection against this Exposition that the word is רַפּ ה in the fngular, for as that answers well to Ieruel, or the Jewish Nation, so is it a known (i.) Rule, that in the Hebrew Tongue a Verb of the Fngular Number is joyned to a Noun or a Participle plural.

l Ver. 17. G 9 κοίνον αὐτῷ ἐστιν θάνατον, now the Lord is that Spirit.] The Ethiopian Version reads not igitur, but igitur, where the Lord is, there is the Spirit, which makes the sense of these words clear; but this Reading hath no Authority from any Ancient Copy, or Christian Writer. (k) Origene cites the words according to the common Reading, igitur; nor is it suitable to the Greek, which should have been, according to that Reading, igitur, καὶ ὁ ὑιός ἡμῶν. I therefore prefer the other Interpretation, which faith, The Lord is the Spirit, as he is the Way, the Life, John 14. 6. the Resurrection and the Life, John 11. 15. as being the Author and the Giver of them. He it is who baptizeth with the Spirit and Fire, Mark 1. 11. who giveth this good Spirit to all Believers, and sends them to them from the Father, John 7. 38. 39. & 15. 26. & 16. 7. He is the Lord, who ministereth to his Church all the Gifts and Operations of the Spirit, 1 Cor. 12. 5. Eph. 4. 8. And this Interpretation is favoured by the last words of the Chapter, and καὶ ὁ ἐν τοῖς Ἰουδαίοις, from the Lord of the Spirit, for through the New Testament wherever the Spirit of the Lord is mentioned, καὶ ὁ ἐν τοῖς Ἰουδαίοις is put before, but never follows the word καὶ ὁ ἐν τοῖς Ἰουδαίοις, as according to the common Interpretation here it doth.

Ver. 18. Here are two further Excellencies in the Glory of the Gospel above that of the Law, viz.,

5. That the Jews only saw the shining of the Face of Moses through a Vail, but we behold the Glory of the Gospel of Christ in the Person of Christ our Law-giver with open Face.

6. They saw it through a Vail, which hindered the reflection or shining of it upon them, and so this Glory shine only on the Face of Moses, but not at all upon them, whereas the Glory of God, in the Face of Jesus Christ, shines as in a Glass, which reflects the Image upon us Christians, so that we all are transformed into the same Image, deriving the glorious Gifts and Graces of the Spirit, with the Gospel, from Christ the Lord, and great Distributors of them, 1 Cor. 12. 5. and to the Glory which the Father gave to him, he hath given us, John 17. 21. It is therefore rather with us, as it was with Moses himself, concerning whom God spake thus; To whom will I speak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude of by the Glory of the Lord shall be behold, Num. 12. 8. For as he saw the Glory of God apparently, so we with open face behold the Glory of the Lord; as he by seeing of this Glory was changed into the likeness of it, and his Face shone, or was exalted upon made glorious, so we beholding the Glory of God.

CHAPTER IV.

Verse 1. Therefore seeing we have this [glorious] Ministration, as we have received mercy [from God in committing it to us.; 1 Tim. 1:12., fo.] we faint not [under the pressurces to which it doth expose us.]

2. But have renounced the hidden things of dishonesty [or shame., not walking in craftiness and guile., nor handling the Word of God deceitfully., as do your false Apostles and deceitful workers, 2 Cor. 11:13.] but by manifestation of the Truth commanding our selves to every man's Conscience [at persons eating] in the sight of God.

3. e But if, notwithstanding this manifestation of the Truth, our Gospel be hid [from any to whom it is preached.] it is hid [only.] to them that are lost.

4. In [or, among] whom the God of this World hath blinded the minds of them that believe not, the light of the glorious Gospel of Christ, who is the Image of God, should shine into them.

5. [I say the Gospel of Christ.] For we preach not ourselves, [as aiming at our own glory, or profit in this work.] but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6. [And this Gospel I write the Gospel of the glory of Christ.] For God, who [by saying, Let there be light, and there was light.] commanded the light to shine out of darkness, hath [also.] shined in our hearts, to give the light of the knowledge of the glory of God in the face [or person.] of Jesus Christ;

7. But we have this [glorious] Treasure in earthen vessels, [i.e. in Bodies subject to be broken with continual pressurces.] that the excellency of the power [which preserves such frail creatures under them, and enables them to do such great things in them.] may appear to be of God, and not of us.

8. For though we are troubled, [and distressed] on every side, yet are we not [so.] distressed [as to be brought unto extremities:] we are perplexed, but not in despair [of help from God.]

9. [We are.] perfected, [or purged.] but not forsaken, [or cast behind.] so as to lose the Crown we run for, cast down, but not destroyed [or kil'd by the fall. See these A.gonistical Terms explained by Dr. Hammond.]

10. Always bearing about in the Body [a resemblance to] the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our Body.

11. For we who [yet] live, are always delivered up to death for Jesus sake, [dying daily, or standing in jeopardy of every hour, whilst we are ministring the Gospel to you.] 1 Cor. 15:30. 31. That the life also of Jesus might be made manifest in our mortal flesh, [still exposed to death by our Enemies, but still preserved in life by the power of Christ.]

12. So then [the] death [of Christ] worketheth, [Gr. is wrought.] in us, [who fill up that which is behind of the Sufferings of Christ in our flesh.] Col. 1:24. but [the] life [of Christ only.] in you.

13. [Yet] we having the same Spirit of Faith, [i.e. the same faith wrought by the Spirit.] according as it is written [in the Psalms, viz.] I believed and therefore have i spoken, we also believe, and therefore [continue still under all these Sufferings.] to speak and preach the Gospel of Christ.

14. Knowing that he who [k] raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you, [to enjoy his heavenly Kingdom together.]

15. For, [or, and] all these things [we preach, and suffer.] are for your sakes, that the abundant grace [conferr'd upon you by our Ministry.] might, through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not [under the Tribulations we thus suffer.] but though our outward man perisheth, yet the inward man is renewed [with vigour and alacrity, in the performance of our duty.] day by day.

17. For [we know that] our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

18. [We faint not, I say.] 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.
a Verse 1. **M**[r. in many copies] Is not to slacken in, or cease from the performance of an Enterprise, Luke 18. 1. Gal. 6. 9. 2 Thess. 3. 13. particularly μὴ ἀνακέντηται σταυρὸν, not to faint under Tribulations, Eph. 3. 13. and here v. 16. And this sense is confirmed by the words following from v. 7. to the 16th.

b Vers. 2. *Τὰ μετοπεῖν καὶ ἄνγκρει, the hidden things of Christ.* The Apostle often speaks of some Deceivers crept into the Church, whose glory was in their shame, Phil. 3. 19. whose Exhortation was attended with Uneasiness, Deceit and Guile, 1 Thess. 2. 3. and here, who did the hidden things of shame. Now then, all the Greek Scholiasts, were the false Apostles, τὰ μετοπεῖν καὶ ἄνγκρει, who corrupted the Gospel by mixing it with the Law, as is apparent from the Apostle's words, for speaking of these false Apostles, and deceitful Workers, Chap. 11. 13. he faith v. 20. Are they Hebrews? So am I; Are they Israelites? So am I; Are they the Seed of Abraham? So am I. And that the Jewish Doctors were prone to Fornication, Uneasiness and Adultery, we learn from the Apostle's question, Πῶς ὑμεῖς, if our Gospel be hid? Hence we learn that the Apostles delivered the Gospel, in all things necessary to be believed, or done, with sufficient plainness and perspicuity, for otherwise they could not truly be said to have manifested the truth to every man's Conscience. The Apostle also, by declaring that if this Gospel was hid from any to whom it was preached, it was only hid to them whose minds the God of this World had blinded, left the light of the glorious Gospel should shine in upon them, doth plainly teach that the Gospel was not hid from them for want of clearness on the part of those who preached it, but only by reason of that blindness which Satan had wrought in them that heard it: So that if it were not manifest to all, (b) the fault is not in us, or in the obscurity of the Gospel, but in their own blindness, for we hide nothing from them: So the Father.

*De Bell. Jud.*

1. 6. c. 26. p. 930 C.

(b) Or, ὡς ἀφεθήκει τὸ γάμου. Oecum. *ὡς ἀφεθήκει τὸ γάμου* καὶ ἀφελλεθήκει ὁ γαμήλιος σώματος, διὰ τὸ ἀληθινὸν ἐν θεῷ. Theop. in locum.
Answ. To this I answer, That the Scriptures write and reid to them, contain the same Gospel of Christ which they preached, and as the reading of the Law of Moses, is filled the Preaching of Moses every Sabbath-day, Acts 15:21. So is the publick Reading the Scriptures of the New Testament, the preaching Christ, and his Gospel; what reason there can be against why it is he who confidedly preached the Gospel plainly, should write the same things to the same Persons of course, especially if we consider that they did write the same things to their safety, Philip. 3. 1. to put them in remembrance of those things which they knew, and in which they were established, by their preaching, 2 Pet. 1. 13, 14. and to stir up their pure minds by way of remembrance, that they might be mindful of the Commandments of the Apostles of our Lord, Chap. 3. 1, 2. that by reading them they might understand their knowledge in the Mystery of Christ, Eph. 3.4. And were these ends being prosecuted, or to be obtained by writing that obfuscely which they had plainly preached to them? Moreover whatever things were written aforetime, faith the Apostle, were written for our learning, Rom. 15. 4. And surely they who write after by the Holy Spirit, write to the same end, that they to whom they wrote might be wise so that which is good, Rom. 16. 19. that they might understand what the will of the Lord is, Eph. 5. 17. or might prove what is the good and acceptable, and perfect will of God, Rom. 12. 2. And if they write for our Learning and Instruction in these things, to be sure they write plainly and clearly as to them, since otherwise they write not so as to instruct and teach, but to confound the Reader. Seeing therefore the great end of writing is to instruct and teach the World in the Will and Mind of God, and the great things of Christian Faith, either we must say that both the Writers of the Scripture, and the Holy Ghost that inspired them, were defective in Skill, or in Care, so to write as to obtain this End, or that their Writings are an effectual Means to obtain it, which yet they cannot be unwise if they are plain and clear, as to the great things of Religion.

In short, every wise Agent pursues his End by the most proper and effectual Means: Now surely to write plainly and not obscurly, is the most proper means to instruct Men by Writing, and so the Apostles must have used this Means of Instructing in their Writings, or else they cannot be esteemed wise Agents.

Ver. 4. će ὑμῖν ἐνίκησεν, the God of this World, &c. Here observe, (1.) an Hyperbaten, the true eneue, and delusion of the words being thus, Among whom are the Unbelievers, whose eye the God of this World had blinded, &c. Note (2.) that Satan here is called by St. Paul the God of this World, and Ephes. 6. 12. The Ruler of the Darkness of this World, agreeably both to the Jewish and Christian Notion; the first ascribing to him the Dominion over all that were not of the Religion of the Jews, and introducing God speaking to the Angel of Death or Satan, thus, (c) Though I have made thee unworthy a Ruler among the Creatures of the Nations, thou shalt have nothing to do with this People, because they are my Sons, where also it presently follows, Thou art the Angel of Death, which is called Darkness. And the Christians allowing him to be ruler over all that were not converted to Christianity, and speaking of that, as of the Distention which delivered them from the power of Darkness into the Kingdom of Christ, Col. 1. 13. 1 Pet. 2. 9. and turned them from Satan unto God, Acts 26. 18. And of the Gentile World, as walking before according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Disobedience, Eph. 2. 2. which had the Fathers considered, they would not have contended so fiercely against the Marcionites and Manichees, that the God of the World here mentioned was the true God, as both (d) Irenaeus, and (e) Tertullian, and as (f) St. Austin testifies, almost all the Ancients did; whereas indeed the true God is never represented in Scripture as the God of this World, but as the God of them who are called out of this World, nor is it the design of God, but of the Devil, to hide the glorious Light of the Gospel from the World.

Ibid. (e) ἐκ τῆς ὕποψιν ἐν τῷ, who is the Image of God. (f) Christ seems here to be filled the Image of God, not in the sense of Theodoret, as being God of God, but rather, as the Text infinates, with relation to the Gospel, and his Mediatorial Office, in which he hath given us many glorious Demonstrations of the Power, Wisdom, the Hofines, Purity and Justice, the Mercy, Goodness and Philanthropy of God, Tit. 3. 4.

Ver. 6. πλασματωδής ἡ γυναίκα ἐν ἑνὶ ἐν ἑνὶ, the light of the knowledge of the glory of God. (g) Here seems to be an Allusion to the

(1) Bexton's Lexicon, p. 2007.
(2) Deum exceatens mentem infelix huic fellei, Iren. l. 3. c. 7.
(3) Deum exceatens mentem infelix huic fellei, Tertull. cont. Marcion. l. 3. c. 12.
(4) Quam quidem sententiam plerique nihilum in diuinsant, ut Deum quem dicit exceatens infelix huic fellei, Contra Faust. Manich. l. 2. c. 2.
A Paraphrase with Annotations on Chap. IV.

Shining of the Face of Moses after he had obtained his desire of seeing the Glory of God, Exod. 33:16, 19. upon which his face was made glorious, Exod. 34:29, 30. by reason of the delight of God that he had seen. This now, faith in St. Paul, belongs to us. Apollines, the Glory of God shining more gloriously in the Face of Perfection of Jesus Christ, than ever it did in Moses, and we beholding with open face the glory of the Lord, Chap. 3. 10, whereas the Children of Israel could not steadfastly behold the glory of the face of Moses. Note also, that in revelation is the constant reading of the Greek Scholiasts.

Ver. 10. "&γήν ζείρας &γήν ταράττως, that the life of Jesus might be made manifest." It being a certain demonstration that Christ is riven and still lives, that we, who partake of others to believe this, are enabled to do such mighty wonders in his Name, and patiently and confidedly suffer such fiery Trials by his Grace.

Ver. 12. "Ev υπέρσχεν γεγενατε." As being made partakers of the vital efficacy of Christ in his Spiritual Gifts, and of an Affirmation to his Resurrection by a Life of Holiness, but not of the like Sufferings with us, I Cor. 4:9, 10.

Ver. 13. "καθὼς οὖν, I believed, therefore here have I spoken." These words of David were spoken when the sorrow of death compassed him round about, and the pains of Sheol caught hold upon him; and yet he believed he should walk before God in the land of the Living, Psal. 116:3, 9, 10, and therefore are applied by the Apostle in the Spiritual sense of them to the Resurrection, thus, That as David notwithstanding all the Persecutions which he suffered from the Hands of Saul, firmly believed he should be preferred, and raised to a Temporal Kingdom, so we Apollines believe that, after all our Sufferings for the Gospel, we shall be raised and advanced to an Heavenly Kingdom.

Ver. 14. "Ου υπέρσχεν, but that raised up the Lord Jesus." Here Schindlerius observes two things, (1.) That our Lord Jesus did not raise up himself, but was raised from the dead by the Father. (2.) That though Christ Jesus shall raise us up, yet shall he do this not by his own power, but by the power received from the Father. Now here

1/1, I acknowledge that the Resurrection of our Lord is frequently ascribed in Scripture to God the Father, Acts 3:26 & 13:32. &c. 17:31. Rom. 4:24. &c. 10:9. 1 Cor. 6:14. &c. 15:15. Gal. 1:1. Eph. 1:20. Col. 2:12. 1 Thess. 1:9, 10. Heb. 13:20. 1 Pet. 1:21. And the reason of the Christian Difffinition requires it should be so, this being a Demonstration that God the Father was satisfied with his Performances and Sufferings for us, and that he owned him as a true Prophet, and his beloved Son, in that he raised him from the dead, but then this is not so to be understood, as to exclude Christ wholly from the fame Action, for he himself promised to do this, when he said of the Temple of his Body, Destroy this Temple, and in three days I will raise it up, John 2:19, 22. And that he did so, we learn from this, that after his Resurrection the Disciples believed the word, which Jesus spake, whereas, had he not raised up himself, they could not have believed his word.

Let it then be noted, That our Lord was quickened by the Spirit, 1 Pet. 3. 18. even by the Spirit by which he offered himself, Heb. 9:17. Since then this Spirit of God dwelt in Christ; and is by him communicated to all Believers, it is easy to be understood how Christ raised up himself, and yet was raised up by the power of God, as the Holy Ghost is filled, Luke 1:35. Thus also the Resurrection of the Just is ascribed to God the Father, Acts 26:8. 1 Cor. 6:14. Heb. 11:19. 2 Pet. 1:3. 1 and yet the fame Resurrection is frequently ascribed to Christ, 1 John 5:28. & 6:39. 40. & 11:27. 1 Cor. 15:23. 22, 25, 26. Rom. 14:19. Rev. 3:18. and this he will effect by the power he hath in himself, John 5:26. by himself, John 6:47, 54, 55. I will raise him up at the last day by his word. The dead shall hear the voice of the Son of God and live, John 5:28. by the power by which he is able to subdue all things to himself, Philp. 3:21. Now to raise the dead being a thing proper to God himself, Rom. 4:7. Acts 26:8. an influence of the power of God, Matt. 22:29. and the belief of it being faith in God, Heb. 11:19. 2 Pet. 1:3. whoever hath the power of raising all Men from the dead, must have the power of God. The God of the powers of the world, and the triumphs of the head dwelling in him, and if Christ did receive this power from the Father, he must receive it from him by the Communication of the Godhead to him.

Ver. 16. "ου υπέρσχεν, the outward man." Hence we learn, That the dissolution he twixt the outward and inward Man, is son of the fame import with that of the Old and the New Man, Rom. 6. 6. which is renewed after the image of God in Righteousness and Holiness, Eph. 4:22. Col. 3:9, 10. but the outward man that perisheth signifies only the Body, the inward is only the Mind or Spirit which is in Man, so that when the Angelic Faith, in the Person of a Man under the Law, I delight in the Law of God, over the inward Man, Rom. 7:12. he faith nothing which intimates that the Person speaking was renewed in the spirit of his mind, but only that his Mind was inclined to obey the Law.
Chap. V. the Second Epistle to the Corinthians. 215

Law of God, though through the Law in his Members warring against it, he was led captive to the Law of Sin.

m Ver. 27. 밥, weight of glory. j The Hebrew word רכז which answers to דעג, weight, signifies not only Multitude, but Greatness, and in the Rabbinus, as well as Scripture, honourable. So Gen. 18. 20. Their sin was very great. See Gen. 50. 11. Exod. 9.3. Honourable, to Exod. 20. 12. דעג Honour thy Father and thy Mother. See Deut. 28. 58. So that this word may signify the Magnificence, the Abundance, and the Honour of the Future Glory which is prepared for the Christian Sufferer.

n Ver. 18. Note hence, That it is not only lawful, but even laudable, after the Example of the Apostles, in our Actions and Sufferings, to have respect to the Recompence of Reward, that being by the Will of the Holy Ghost propounded as our Encouragement to do and suffer these things.

CHAPTER V.

Verse 1. FOR we know, that if our earthly house of this Tabernacle were dissolved, we have prepared for us, at the refreshing of it, a building of God, an House not made with hands, eternal in the Heavens. 2. For in this [Tabernacle] we groan earnestly, deferring to be cloathed upon with our houfe, which is from Heaven. 3. [We are, I say, from hence.] c If so be that, [or seeing that, at the Resurrection] we be unclad, [or with a body naked, as we have here.] 4. For we that are in this Tabernacle do groan, being burdened, not for that [through impatience under our Sufferings] we should be unclad, [by putting off the Body, but] [as desiring v.2. to be] cloathed upon [with our Celestial Body] that mortality might be swallowed up of life.

e Now he that hath wrought us for the self same thing, [i.e. hath wrought in us this earnest desire,] is God, who hath also given us to the earnest of the Spirit, whereby we are sealed up to the day of Redemption, Eph. 4. 30. and most for the Redemption of the Body, Rom. 8.23.

6. Therefore [having this earnest of the Spirit,] we are always confident, knowing, [Gr. being therefore always confident and knowing] that whilst we are at home in the body, we are absent from the Lord. 7. [For when it is thus with us,] we walk by faith [only,] not by sight. 8. f We are confident, I say, and willing, [me in this confidence are willing.] rather to be absent from, [or travel out of,] the Body, and to be present with the Lord, [or at home with him.] 9. Wherefore we labour that whether [we be] present [in,] or absent [from the body,] we may be accepted of him [at his Appearance.] 10. For we must all appear before the Judgment Seat of Christ, that every one may [then] receive the things done in his body, [or by the body.] according to what he hath done, whether it be good, or bad. 11. Knowing therefore the terror of the Lord, we persuade men [to believe we all in all sincerity and truth, when we propound these things to them,] but in this we are made manifest to God, and [true also of we] are made manifest in your Consciences, and have given you good assurance that we act sincerely.

12. For we commend not ourselves not of ourselves, you [as is the doubt of your good opinion of us,] but [we say these things to give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart, [or truth and sincerity, but either of other men's labours, 2 Cor. 10. 15, of things not really done by them, 2 Cor. 11. 12—21.] 13. For whether we be beside ourselves, [transported in speaking of our Raptures, Exaltations, and Visiions, it is to] do service to God; or whether we be sober [in our Discourses, not desiring that other should think of us above what they see in us, 2 Cor.12.6.] it is for your sakes.

14. For the love of Christ constraineth us, [thus to promote his glory, and to seek your good,] we thus judge, that if one died for all, then were all dead [i.e. obnoxious to death, and condemned to it for sin.] 15. And that he died for all, that they who live [by his death] should not henceforth live unto themselves, but unto him that died for them, [i.e. for their sins,] and role again [for their justification, Rom. 4. 24, 25.] 16. Wherefore henceforth know we no man after the flesh, [i.e. according to carnal interests, the Riches, Honours, Pleasures, and Advantages of this World, 2 Cor. 1. 17 & 10. 2. yes, though we have known Christ after the flesh, Expelling him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Disciples.] yet now henceforth I know we him [so] no more.

17. [And}
17. [And so it is with all his sincere Varieties.] Therefore if any man be in Christ, he is become a new creature, old things are palled away, [his affliction to all temporal and carnal things] behold all things are become new [in him].

18. And all [these] things [belonging to the new Creation, this change of our affections, this constraining Love,] are of God who hath reconciled us to himself by Jesus Christ, and hath given, [or committed] to us the ministry of Reconciliation.

19. To wit, that God was in Christ reconciling the World to himself, [and] not imputing their [former] trespasses unto them, and hath committed to us the Word of Reconciliation.

20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

21. For he hath made him to be [a] sin [offering] for us, who [himself] knew no sin, that we might be made righteous in the rightousness of God in him.

Annotations on Chap. V.

a Verse 1. O with a building of God.] It was the Doctrine of the (a) Platonists. That the Soul was a kind of Being which could not well subsist, or act without a Body, and therefore after her Separation from the Body, wanted some Vehicle or Clothing, by which the might subsist, and act; and this Notion was embraced by Origen, and this Text was accordingly interpreted by him; See the Note on 1 Cor. 15. 44-45. And according to this Notion good Christians, as they depart this life, are not found naked, but clad with their houses from Heaven, which at the Resurrection shall be the body, or clothing of their raised Bodies, which renders them immortal. But the Apostle cannot here be supposed to mean, that afflons as ever good Christians die, they shall be clad with the clothed with thisHoufe, which is from Heaven, but only that they shall be so at the Resurrection. For (1.) we Christians, Lith be, are clad so even within our Felixes, waiting for the Adoption, that is, the Redemption of the Body, Rom. 8. 23. (2.) They grammar it clad with the clothed upon, that they might be clad up of life, v. 4. Now when this corruptible shall have put on incorruption, and this mortal immortality, then shall all be clad upon the saying that is written, Death is clad up of vitorly, 1 Cor. 15. 54.

Verse 2. To be clad upon.] By putting over this mortal Body, an incorruptible and eternal Houfe. The Jews say, that Adam in his first Creation, being made to be clad with Grammar for incorruption. Withom 1. 23. His Body was covered from Corruption. Vata Onychia, with a clothing like in colour to the Nail of the Hand. Accordingly the Apostle represents the future Bodies ratified incorruptible, as clad with an immortal Covering, 1 Cor. 15. 53-54.

Verse 3. 1 Cor. 15. 53. If so be.] That these words may be also rendered fence, and seeing that, is evident from Scripture, and good Authors. Thus here v. 4. signifies guaridarit, so in Isaiah, seeing ye have heard, Eph. 3. 2. See the Note there. And again, Eph. 4. 1. Or else retaining our own Vesture, we may give this fence to the words, If so be that [then] we shall be found clothed, with our Celestial Bodies, and so fitted for a blest immortality, and not [as the wicked] naked, and without this heavenly building.

Verse 4. 1 Cor. 15. 57. Thou fowest naked grains, etc.] not clad with another Body. So 1 Cor. 15. 37. thou fowest naked grains, not covered with a Blade, or cover of Chaff, as when it ripeth up out of the Earth it is, or with a Cod, as in Beans, Pease, and Lentils. And accordingly the (b) Rabbins introduce a Samaritan or Gentile, enquiring of R. Meir, Whether the dead rife naked or clothed? and him answering thus, That Pease which are found naked, or frit clad, or covered with a Cod, and as much more the dead: But then they seem to refrain this to the Juft, saying, that the Juft shall rise clothed.

Verse 5. 0 if a Samaritan in the world, he that hath brought us for the self same thing.] Hence it appears there is no ground for that dangerous Opinion, that the Apostle here speaks as one that believed the General Resurrection and Advent of our Lord to Judgment would be suddenly, for this Per- susion being false, the Apostle could not in this sense say, We know that if this earthly Tabernacle were dissolved, we have [imme-

(a) Plutonists. (b) Pink. Eiph. c. 30. p. 80. Midrash Cateleth. c. 5, 11.
diately) a building of God, i.e. an heavenly Body to put on; God could not work them up to this defile, that they might not be unadorned, i.e. not die, but live to the Resurrection to be then adorned upon; nor could the Apostle, consistently with this Persuasion, introduce the name Christians willing to be absent from the Body, that they might be present with the Lord. Moreover, in the preceding Chapter, v. 14, he plainly says that they expected to be raised up by Jesus from the dead, and therefore must expect to die. See the Note on 1 Thess. 4. 15.

Ver. 8. We are confident.] i.e. We have not only confidence in his appearance, John 2. 28, but always even in death it fell, that though it renders us absent from the Body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, That according to the Doctrine of all the ancients, the Souls of pious Men are not assimilated into the highest Heavens, or the immediate Presence of God and Christ, instantly upon their departure hence, for thus only we shall be ever present with the Lord, 1 Thess. 4. 16, 17, when by the power of God, at the last Trump, we shall be raised up to meet him in the Air, this Promise being made at his second Coming to receive his Disciples to himself, where he is, they may be also, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are in the place appointed for them, in the Paradise, with the Lord, that is, with him, in Paradise, where they enjoy the fight and conversion of their Saviour by way of Vision: For Paul, and the rest of the Apostles, faith (c) Polycarp, are in the place appointed for them with the Lord. Not only in Heaven, faith (d) Irenæus, but in Paradise also our Saviour shall be seen, as Men are worthy to behold him: And this doth (e) Pseudo Justin! gather from this very place, That the Souls of the Just go to Paradise, and converse there with Christ by vision.

Ver. 10. In the midst of the things done by the Body.] Some Manuscripts read τον παλμόν τον ἀγαθόν τον προπομπόν τον προστάτευσιν τούτου τούτου τούτου τούτου τούτου, those proper to the Body, so the Vulgar Latin: both Readings do sufficiently confute the Doctrine of the Roman Purgatory, and their Prayers for the Dead, as teaching Men shall receive hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themselves have done in the Body. Now it is sure, that what the Living do of this kind for them after death, they themselves do not in the Body, and so no account will be had of it in the great Day. And why should they suffer before such dreadful Pains in Purgatory, who afterwards must receive Rewards or Punishments, according, not to what they have suffered there, but according to what they have done in the Flesh? The Fathers here do farther note, that the same Body which was dissolved, shall be raised again, and not another, it being absurd to think that one Body should sin, and yet another should be punished for it: one Body suffer, another should be crowned for it: So Methodius, Chrysostom, and Theophylact.

Ver. 11. That the Soul is to receive its Rewards with the Body, and not without it, according to (f) Methodius, (g) Theodoret, and (h) Hilary the Deacon, who patseth under the Name of St. Ambrose.

Ver. 15. Kαὶ ἂν ἀναστήσεται, καὶ κύριος ἔσται. Here observe, That Christ died for all, all that were dead, all who are by his Death engaged to live to him; as all to whom the knowledge of the Gospel is vouchsafed, are.

Ver. 20. To die to the Law, Gal. 2. 19. To die to the world, Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to inform

(c) Καὶ τοῦ ἀρχιπρέτου ἀριθμὸς τῶν ἐν Χριστῷ. Ep. § 9.

(d) Παρουσίας εἰς τὸν ἐγκαινιασμὸν τῶν ἀνθρώπων. Iren. 1. 5. 3. 6.

(e) Καὶ οὗτος ἀνεβης ἐκ τοῦ θανάτου ἐκ τῆς καρδίας. Phil. 3. 11.

(f) ὡς ἡ χειρὶ τοῦ σταυροῦ, εἰς τὸ κατάλησιν μαθητῶν. Method. Apud Occumen. in loc.

(g) Καὶ ὡς τοῦ πανταγόοντος, εἰς τὸ κατάλησιν μαθητῶν. Theodoret.
that tenfe, it must be deemed alien from the Text.

1. Ver. 16. Men. In yeuoware, we know him so no more.] It is manifest that the 
Difpilers, whilst Christ was with them, were much 
dlicted to thofe Temporal Interests, till ftrif-
ing, and contending who among them should 
be the greatest in Chrifl's Kingdom, Luke 9.46. 
& 22. 24. asking to fit on his right hand, 
the other on his left hand in his Kingdom, 
Mark 10. 37, and faying, We have left all, 
and followed thee, what shall we have there-
fore? Matthew 19. 27, and prefently after his 
Refurrefion enquiring, 
"Wilt thou now Lord 
refore the Kingdom to Israel, Acts 1. 6. 
Thefe Expecfations, faith the Apofte, 
we have now laid aside, and ferve Chrift only 
for Spiritual and Eternal Advantages. 
Or we may interpret thefe words thus: We 
know, i.e. refpeft) no Man according to the 
Fleth, i.e. according to his Circumcifion, 
or his Nation,) as being an Israelite, or of 
the flock of Abraham, as knowing that in 
Chrift, neither Circumcifion avaifeth any 
thing— but a new Creature, Gal. 6. 15. 
and though we faws at first knew Chrift 
according to the Fleth, adhering to Circum-
cifion and the Law, even after Faith in 
Chrift, yet now we do not; but all thefe 
old things are now paffed away, we are beaf 
to the Law, that we might live to God, 
Gal. 2. 20. and ferving him now in neufefs 
Spirifit, not in the oldnefs of the Letter, Rom. 
7. 5.

k Ver. 20. Slauev ev Xayv, 
, be ye reconciled to God.) Here is ob-
fervable, againft the Socinians, a double Re-
conciliation; 1st, a Reconciliation of God to 
us, for God was in Chrift reconciling the 
World to himself through him; and that not 
by renewing our Natures, but by not im-
puting our Treafonfes to us. This Reconcilia-
tion was in Chrift, faith the next Verfe, by 
making Chrift a Sin-offering for us, that 
we might be made the Righteousnefs of God in 
him, and this Reconciliation is followed with 
an Exhortation on our parts to be re-
conciled to God.

Object. But Creflius objects, That the Re-
conciliation here mentioned is ascribed to 
God, and fo it cannot be the appealing of 
his Anger by making any Satisfaction to him; 
for can it be fuipofed, faith he, that God, 
being angry, fould appeafe himself, and 
that by making Satisfation by another to 
himself.

Anfwer. I anfwcr, That the Text doth not 
barely fay, God reconciled us to himself, but 
that he was reconciling the World to him-
self in Chrift, that is by Chrift, as the Means 
of our Reconciliation, or as the Sin-offering 
by which this Reconciliation was procured. 
It therefore is not neceffary that these words 
should import, that God being angry, should 
appeafe himself, but only that he should 
declare himself to far appeafe by Chrift's 
Sufferings for us, and to well fatised with 
his Blood shed for the Remiffion of our Sins, 
that he would not impute thofe Sins to any 
that believed in him. The Blood of Chrift 
made a Sin-offering, making Atonement for 
us, as the Blood of the Sin-offering under 
the Law made Atonement for the Sinner, and 
procured the forgiveness of his Sins; and if 
under the Law Satisfaction was made by the 
Sinner to God, by a Beaf of his own appo-
ing, why may it not be made under the 
Gospel by a Saviour of his own fending?

Ver. 21. "Tell how Jesus implores, he made 
him fin for us.] The words here being fa-
critical, must be explained by their use 
in the old Law, when applied to Legal Sacri-
fices. Now the word δικαιοσύνη, which we 
render fin, is ufed there culturally for a 
Sin-offering: So the Law of the Sin-offering 
is ναι δικαιοσύνη, Lev. 6. 25, the Bullock 
appointed for a Sin-offering is ναι δικαιοσύ
νης δικαιοσύνης, the Bullock of Sin, Exod. 29. 36. 
Lev. 4. 8. 20. The Goat to be Gifitified for Sin is ναι δικαιοσ
ύνης, the Goat of Sin, Lev. 4. 29. To 
make such a Beaf a Sin-offering for the 
People, is in the Sacrificial Phrase ναι δικαιοσύ
νης, ναι ναί ναί δικαιοσύνης, to make it fin, Lev. 
11. 16. & 8. 12. It cannot therefore be 
doubted, but that ναι ναί ναί δικαιοσύνης Δι
σκοτίας, doth signify here to make Chrift a Sin-
offering, or Sacrifice for fin for us. The end 
for which he was thus made a Sacrifice is 
this, that we might be made the Righteous-
nefs of God in him, i.e. that we might be 
justified by God, or might obtain forgive-
nets of fin, through faith in the blood of 
this Sin-offering. This Righteousnefs in him, 
the Justification of God, in St. Paul's fles, still signifies the Righte-
ousness of Faith, in Chrift dying, or thad-
hing his Blood for us; as in these words, δικαιοσύ
νης καὶ θνητοῦ, for the Righteousnefs of God 
in him is revealed from faith to faith, as it is 
written, the juft shall live by his faith, Rom. 
1. 17. Again, δικαιοσύνης καὶ θνητοῦ, the Righteous-
nefs of God without the Law is manifeft— 
to wit, the Righteousnefs of God through 
faith of fefus Chrift, Rom. 3. 20. 21. And 
Chan. 10. 3, 4. For they not knowing θ 
δικαιοσύνης καὶ θνητοῦ, the Righteousnefs of God, and 
going about to establish their own Righteous-
nefs, have not submitted ναι θνητοῦ καὶ θνητοῦ 
to the Righteousnefs of God. For Chrift is 
the end of the Law for Righteousnefs, that 
is, Justification, to every one that believeth, 
Philip. 3. 9. That I may be found in him, not 
holding my own Righteousnefs, which is of the 
Law, but that which is by the Faith of Chrift, 
ναί θνητοῦ δικαιοσύνης καὶ θνητοῦ, the Righteous-
nefs
Verse 2. 

WE then, as workers together with him, [1 Cor. 3. 9. and his Ambassadors, 2 Cor. 5. 20.] beseech you also, that ye receive not the grace of God in vain.

2. For he faith, [1 Thes. 4. 8.] if I have heard thee in a time accepted, [i.e. of favour and acceptance:] and in the day of salvation have I succoured thee: behold, now is the accepted time, now is the day of salvation, [when God sends his Ministers to preach, and offer it to you, 2 Cor. 5. 20.]

3. Which we are careful to preach as becomes workers with God, v. 1. giving no offense in any thing, that the Ministry be not blamed.

4. But in all things approving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses.

5. In stripes, in imprisonments, in tumults, [raised against us for preaching the Gospel,) in labours, in watchings, in afflictions, [i.e. in conflict enduring all sorts of sufferings, and exercising all sorts of self-denial, for the Gospel's sake.)

6. By pureness [of conversation] by knowledge [of the Divine Mysteries, by long suffering [under all provocations,] by kindnefs [towards all men], by the various gifts of the Holy Ghost, by love unfeigned.

7. By the Word of Truth [preached] by the power of God [confirming it, Rom. 15. 19.] by the Armour of Truth [which covers and protects us, when assaulted,] on the right hand [by prosperous,] and on the left [by adverse Events.]

8. By going through the various conditions of honour and dishonour [going through] evil report, and good report, [being looked upon by the wise men of the world] as deceivers, and yet being true [dispensers of the word of life to them.]

9. As unknown [and obscure Persons,] and yet well known [by the powerful works we perform.] as dying daily [by our continual Persecutions,] and yet behold we live; as cast aside, and yet not killed.

10. As sorrowful [in outward appearance,) yet always [secretly] rejoicing, as poor [in the concernsments of the world,) yet making many [true, and spiritually] rich; as having nothing, and yet possessing all things [in contentment of mind.] Phil. 4. 18. in the favour of that God who giveth all things richly to enjoy, 1 Tim. 6. 17. in Christ Jesus who is all in all, Col. 3. 11. and in whom we are blessed with all spiritual blessings, Eph. 1. 3. in the promise to inherit all things, Rev. 21. 7.

11. O ye Corinthians, our mouth is [free] open to you [in speaking well of you, Chap. 7. 4.] our heart [and our affection] is enlarged [to you.]

12. Ye are not restrained in us, [you have a large room in your hearts,) but you are restrained [rather] in your own bowels [of affection to us.]

13. Now for a recompence in the same [kind.] I speak as to my Children, be ye also enlarged [in your affections to me your spiritual Father.

14. Be ye not unequally yoked together with unbelievers, [do not join with them in their idol feasts, and Heathenish rites, or in the matrimonial yoke] for what fellowship hath righteous 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? [you therefore must have none with them.] for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in [i.e. among] them, and I will be their God, and they shall be my People.

F 1 2

17. Where-
17. Wherefore come out from among them, and be ye separate, faith the Lord, and touch not the unclean thing, and I will receive [and accept] you.

Annotations on Chap. VI.

Verse 1. The Grace of God in the Old Testament imports his favour and kind Affección on us; and in this sense it is said in general, a good man obtaineth, Ratzon, εὐδοκεῖ, favour of the Lord, Prov. 3. 34. & 12. 2. or in particular, that such a pious man found favor in the sight of God, 43. 14. & 47. Gen. 39. 4. 15. & 12. 36. Exod. 3. 6. for as when it is said, that Joseph found favor in his Master's sight, the meaning is, his Master theew'd favor to him; and when it is added, that the Egyptians found grace in the sight of Joseph, the meaning is, he was inclined to shew favor to them, and grant them Com for their faithfulness; so when the Scripture saith, that pious Perseus found grace in the sight of God, the Pharaoh must signify God's inclination to shew Mercy, and bear a kind Affection to them. The Grace of God in the New Testament, when it is not used to signify the miraculous Gifts of the Holy Ghost, bears generally the same sense; as when the Angel to Mary, Thou hast found grace with God, Luke 1. 30. St. Stephen of King David, that he found grace with God, Acts 7. 46. St. Luke, that Jesus encreased grace with grace with God and Man, Luke 2. 52. when Paul and Silas are said to be commended to the grace of God for the work of the Ministry, Acts 13. 2. & 14. 26. & 15. 40. this being done by their Prayers to God for his favor and almsness in that work. When Men are said to be justified by the grace of God, Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and so have forgiveness of their sins, according to the riches of his grace, it must import the same; for Julification and Forgiveness of Sin are Acts of God's free Grace and Favour to the Sinner. When it is said that we are favored by the grace of our Lord Jesus, Acts 15. 11. by grace ye are favored, not of works, by grace we are favored through faith, Eph. 2. 8. 9. Seeing this is spoken to Men yet alive, and so oblig'd to work out their justification with fear and trembling, it cannot mean they were actually saved, but only that they were called to a state of Salvation, enjoy'd the means, and were put in the way of Salvation by Grace, according to those words of the fame Apostle, He hath saved us, and called us with an holy Calling, not according to our works, but the grace given us in Christ Jesus, 2 Tim. 1. 9. and to be thus favored by grace, is to be favored by the mercy and favour of God to us, according to those words of the Apostle, When the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but by his mercy he saved us, Tit. 3. 4, 5. it being purely of the mercy, and the grace of God that any Nation is called to the Knowledge of Salvation by Christ. When the Grace of God is said to have abounded towards us, Rom. 5. 15. 20. & 15. 16. that Grace is filled the free Gift of God. When St. Paul faith, by the grace of God I am what I am, 1 Cor. 15. 10. that he was called by his grace, Gal. 1. 15. and that the grace of God was abundant to him, 1 Tim. 1. 13. 14. he himself interprets this of God's great Mercy to fo great a Sinner. When he faith, I do not frustrate the grace of God, Gal. 2. 21. this he interprets to be God's favour to Man-kind, in sending his Son to die for us. The exceeding riches of his grace, Eph. 2. 7. is God's great kindnese to us in Christ Jesus, and by the grace of God it is that Christ so Jouelled death for every man, 2 Tim. 1. 9. Heb. 2. 9. Hence is this Gospel filled, the grace of God which brings salvation, Tit. 2. 11. the grace of God which is able to build us up, and procure us an inheritance among them that are sanctified, Acts 20. 32. This also must be the import of the word, when the Apostles exhorted their Converts to continue in the grace of God, Acts 13. 43. and when they inform us, that God confirmed the word of his grace by doing signs and wonders, Acts 14. 3. and that the law came by Moses, but grace by Jesus Christ, John 1. 17. See the Notes on Heb. 12. 28. & 13. 9. James 4. 6. 

Ibid. Μα οι εστο γενομεναι, not to receive this grace in vain. This we do, (1) when we do not obtain the end for which it was designed, viz. to teach us, denying all ungodliness and worldly lusts, to live righteously, soberly, and godly in this present world, Thus those Obligations, which are not acceptable to God, are filled vain Obligations, 1 Tim. 1. 13. and the Worship which is not according to his will, vain Worship, Mark. 15. 9. because this Worship, and these Obligations, though designed to procure God's favour, will not do it. (2) When we receive no benefit by the Grace received, and it conveys no Pardon or Salvation to us; so upon supposition, that there will be no Reformation.
Chap. VI. the Second Epistle to the Corinthians.

surrection, your faith is in vain, 1 Cor. 15.
17. and if you retain it not, ye have believed
in vain, v. 2. So to labour in vain, and run
in vain, Gal. 2. 2. & 4. 11. is to do these
things without profit to them, for whose
fakes they are done: And those are called
vain questionings and vain words, Tit. 3. 9. and
Matt. 12. 36. which are unprofitable.

Ver. 2. Kapi éxwóv wérol, I have heard
there in a time acceptable.] These are the
words of God the Father to Christ, signifi-
ing that he had accepted his Intercession for
the Conversion of the Gentiles, and decla-
rating that he had given him òc loíkouv wíw áp-
wr, for a Covenant to the Nations, a Light
to the Gentiles, and his Salvation to the ends
of the Earth, Isa. 49. 6. 8. And fo the
(a) Jews interpret them. That Salvation
either in the Prophet speaking of Christ, as
the Salvation of the ends of the Earth, or in
the Apostle speaking of the Day of Salvation,
should mean the deliverance of the Christi-
ans from the persecuting Jews, is very im-
probable in itself, and is confuted by those
words, Now is the day of Salvation, for
Christians then groaned under Persecution
both from Jews and Gentiles; and the destruc-
tion of Jerusalem, which is suppos'd to
have brought this deliverance to the Christi-
ans from the persecuting Jews, was four-
ten years after the writing this Epistle.

Ver. 4. Ó diámo, Say hence, imports Affili-
tions in the general, and more grievous
Troubles; Òkómeras such Preftures as reduce
us to the greatest straits. See Chap. 4.
8. 9.

Ver. 14. 0 ómo éyven õyçwv wíwos, he not
unequally yoked with unbelievers.] Here note
that these words cannot be duly brought to
prove that Christians must not communicate
with vicious Persons at the Table of the
Lord, though they be Christians in Profes-
sion, since the Apostle only speaks of un-
believers. (a) The Apostle here useth the ve-
ry words by which the Prophet Isaiah, Chap.
52. 11. exhorts the Jews to prefer themselves
in Babylon, from the corruption of their
Idolatry, and by which St. John exhorts all
Christians not to partake of the Sins, or the
Spiritual Whoredoms of the Beast, Rev. 18.
4. He therefore cannot be supposed to for-
bid all Christians, all converse even with
the Unbeliever, for he permits the believing
Husband to live with the unbelieving Wife,
and will not suffer the believing Wife to de-
part from her unbelieving Husband, 1 Cor.
7. 12. 13. he therefore only doth forbid com-
munion with them in actions proper to
them as Heathens, and alien from the
Profession of Christianity, viz. their Feat
ings and Sacrifices in the Idol Temple, 1 Cor. 8.
10. & 10. 21. And by Analogy, he also may
be supposed to forbid Christians to marry
with an Unbeliever, for this was always held
unlawful for the Jews to marry with an
(b) Heathen, till they became Prospects for
their Religion: For they looking upon them-
theselves as the pure servants of God, Neh. 9. 20.
See Note on 1 Cor. 7. 14. thought it a Cor-
ruption of the Holy Seed to marry with the
People of the Earth; and hence, when this
was done, Ezra complains ὧν ἡλικία ἢ ἐν τοῖς
τίθαις, the holy Seed was mixed
with the People of the Earth, Ezra 9. 9. Now
the Christians being made an holy Nation, a
peculiar People, the holy Temple in which
God by his Spirit dwelt, it feemeth as unfit
that they should marry with Heathenish Is-
loters; and therefore to such of them as
were free, the Apostle speaks thus, Let them
marry only in the Lord, 1 Cor. 7. 39. 1-2. to
which nearer, the Church, as the Bride,
with an Infidel being the closet Conjionation
with them, subjecting them many times to
a necessary abstinence from Christian Assem-
blies, and to continual Temptations to Apo-
lasy, or compliance with their evil Manners,

Ver. 18. ἔμανεν γὰρ ὁ θεός μαθητής, I will be to
d you a Father.] These words are not to be
found in Jer. 31. 9. but they are the words of
God to Solomon the Ruler of his People,
καὶ ἐγὼ τὸν γιον σου ἐγώ, a Judge over his
Sons and Daughters, 1 Kings 4. 29. 31. and
they begin thus, ὁ θεὸς πάντων ἐγώ, thus
faith the Lord Almighty, 2 Sam. 7. 8. & 14.
καὶ ἐγὼ ἐγώ συνθέλειν νὰ ἡρμηνεύω, thus
the Lord will be to me a Son, which words are by the
Apostle affixed to Christ, Heb. 1. 5., and here
to all Christians, as being Members of his
Body, and Joint-heirs with him. Moreover,
the (c) Jews boasted that the Divine Majes-
ty dwelt among them, After the days of Jacob
the Book (d) Cosri,holy Men increas'd into a great Assembly, and the Schechimah, or
Divine Majesty, rested upon them by love to
be their God. This favour God here promis-es to
pious Christians, as being the true Israelites.
Again, they also thought that Furty from
Uncleanness was a necessary Requisite to ob-
tain this Presence of God: (e) for God say,
they do not appropriate his Name to Israel
to be called their God, but when their Camps
are holy, but as at that very moment, that they
are so, he makes his Presence to dwell among
them, and becomes their God, and these
things the Apostle, according to the Scrip-
ture Language, here applies to the Socie-
ty of Christians. And oh! what a power-

(a) Ps. 77. part 2. c. i. § 21. (b) Bact. Lex. p. 493. (c) Targ. in Cont. i. 45. (d) Part. 3. § 17. (e) p. 175. (c) Cest. libid. p. 178. Dan. 3. & 23. 14.
A Paraphrase with Annotations on Chap. VII.

Chapter VII.

Verse 1. Having therefore these Promises, dearly beloved, [of a God thus related to, and dwelling with us,] let us cleanse our selves from all filthiness of flesh, [all uncleanness, and impertinences,] and spirit, [all idolatry, perfec ting even (or still making progress in) holiness, in the fear of God we dwell in, and stand near related to us.]

2. [And] receive us [into your kind Affections,] for we have wronged no man [from the truth] we have defrauded no man, [as your false Apo fistes have done, 2 Cor. 11. 3, 20.]

3. I speak not this [with an evil mind] to condemn you, [as suspecting such things of us,] for I have said before that you are in our hearts [Chap. 3. 2, so that we are ready to die, and live with you, i.e. we love you so affectionately, that we could even die for the promotion of your welfare.]

4. [And therefore] great is my boldness [or freedom] of speech toward you; great [also] is my glorying of you, I am filled with comfort [for your obedience, v.14, and your liberality, 2 Cor. 9. 2.] I am exceeding joyful [on that account] b in all our Tribulations.

5. [If say, our Tribulations;] For when we were come into Macedonia, our flesh had no rest for them, but we were troubled [and pressed] on every side, without were conflicts [with the opposers of the Gospel,] within were fears [lefs the false Apo fistes should have perverted you from the simplicity which is in Christ, 2 Cor. 11. 3.]

6. Nevertheless [that] God that comforteth those that are cast down, comfort us [also] by the coming of Titus [with good tidings from you, v. 13.]

7. And not by his coming only, but by the consolation wherewith he was comforted in you, [which he discovered to us,] when he told us your earnest desire [to redeem what was amiss in the matter of the infectuous Person,] your mourning [for your mis-

heavenly Father, which Relation secures the enjoyment of all Blessings to them, which they daily ask, Matt. 7. 12. Lastly, As they design to be his Sons and Daughters, and by that glorious Relation to be made Heirs of God, Joint-heirs with Christ, Rom. 8. 17. and to have the Spirit of his Son in their hearts, crying Abba, Father, Gal. 4. 6.

See the Appendix to this Chapter at the End of this Epistle.

b Verse 1. Having therefore these Promises, dearly beloved, [of a God thus related to, and dwelling with us,] let us cleanse our selves from all filthiness of flesh, [all uncleanness, and impertinences,] and spirit, [all idolatry, perfec ting even (or still making progress in) holiness, in the fear of God we dwell in, and stand near related to us.]

2. [And] receive us [into your kind Affections,] for we have wronged no man [from the truth] we have defrauded no man, [as your false Apo fistes have done, 2 Cor. 11. 3, 20.]

3. I speak not this [with an evil mind] to condemn you, [as suspecting such things of us,] for I have said before that you are in our hearts [Chap. 3. 2, so that we are ready to die, and live with you, i.e. we love you so affectionately, that we could even die for the promotion of your welfare.]

4. [And therefore] great is my boldness [or freedom] of speech toward you; great [also] is my glorying of you, I am filled with comfort [for your obedience, v.14, and your liberality, 2 Cor. 9. 2.] I am exceeding joyful [on that account] b in all our Tribulations.

5. [If say, our Tribulations;] For when we were come into Macedonia, our flesh had no rest [for them,] but we were troubled [and pressed] on every side, without were conflicts [with the opposers of the Gospel,] within were fears [left the false Apo fistes should have perverted you from the simplicity which is in Christ, 2 Cor. 11.3.]

6. Nevertheless [that] God that comforteth those that are cast down, comfort us [also] by the coming of Titus [with good tidings from you, v. 13.]

7. And not by his coming only, but by the consolation wherewith he was comforted in you, [which he discovered to us,] when he told us your earnest desire [to redeem what was amiss in the matter of the infectuous Person,] your mourning [for your mis-

 carriage in it,] your fervent mind towards me, [and zeal against my Adversaries,] so that I rejoiced the more [for his consolation, than for his coming.]

8. For [therefore] though I made you sorry with a Letter, c I do not repent, [Gr. c I am not sorry,] though I did repent, [Gr. though I was sorry, viz. that I was forced to make you so, Chap. 2. 4.] For I perceive that the same Epistle made you sorry, though it were but for a little confusion.

9. Now I rejoice, not [barely] that ye were made sorry, but that ye were repented, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation not to be repented of, [Gr. not repented of] but the sorrow of the world worketh death.

11. For behold, this self same thing that he forewarned after a godly sort, what carefulness it wrought in you [of obeying my directions, v. 15.] yea, what clearing of your selves [from guilt, by inflicting Confiscures on the guilty Person, and putting away evil from among you, 1 Cor. 15. 13.] yea, what indignation, [against him who had dishonoured his Profession, and defiled the Church,] yea, what fear [of my displeasure, or the Rod I threatened, 1 Cor. 4. 21.] yea, what vehement desire [to redeem what was amiss in this matter, v. 7.] yea, what zeal [for me,] yea, what revenge [in punishing the delinquent, so that] in all things [by this dispensation] you have approved your selves [to be clear from guilt] in this matter.

12. Wherefore though I write [so severely to you, I did not it for his caule that had done the wrong, as delighting in his punishment,] nor for his caule that suffered wrong, [i.e. out of particular kindness to the Father of the infectuous Person,] but [chiefly] that we care for you in the light of God might appear to you.

13. Therefore we are comforted in your comfort.
comfort, [i.e. in the comfort we received from your deportment in this matter,] yea, and exceedingly the more joyed we for the joy of Titus [in you,] because his spirit was refreshed by you all.

14. For [now,] if I have boasted anything to him of you, I am not ashamed; but as we speak all things to you in truth, [and sincerity,] even so our boasting which I have made before Titus is found a truth.

15. And his inward affection, [Gr. his bowels,] is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling you received him, [left there should be any thing found in you that might offend him, or require my rod.] 

16. I rejoice therefore that I [can have [this] confidence in you in all things.

Annotations on Chap. VII.

a Verse 1. A πάντα μεταφέραμεν, from all filthiness of flesh and spirit. The sins of the Corinthians being uncleannesses and idolatry, [See the Preface to the first Epistle, and the Notes on Chap. 10.] they seem to be here more especially intended.


c Verse 8. οὐ μετανοήσας, I do not repent. In feems incongruous that the Apostle should repent of what he wrote by the direction of the Holy Ghost, and to this very end to stir up a godly sorrow in them; and therefore it seems better to render the Original, οὐ μετανοήσας, & οὐ μετανοήσας, with Grattine and others. Non dolo quanquam doluit mihi, I am sorry now though I was sorry when I wrote this Epistle, doing it with many tears, Chap. 2. 4. Or thus, I do not repent, though I should have repented, viz. if it had not found this good effect upon you.

Verse 10. Ἆναμενδέον, not repented of. That is, Such a change from the Service of Sin, to the Service of God, as we do not revoke, or repent of by relapsing again into the Sins once left off. Note also, That Godly Sorrow is not it self Repentance, but that which tends to work in us by preferring us from relapsing into that offence, which created so much bitterness and anguish to us: The sorrow of the World worketh Death, it dries up the moisture of the Body, Prov. 17. 22. and hath killed many, Eccles. 30. 23.

Verse 11. ἀγρίως ἄγρι, to be clear. Note here that true Repentance from Sin clears us from the Guilt of it, not only in the sight of God, but Man, so that it is both uncharitable and unchristian to figmatize, or reproach any Person for the Sin we know, or believe he truly hath repented of.

CHAPTER VIII.

Verse 1. Moreover, Brethren, we do you to wit of, [Gr. we make known to you,] the grace of God bestowed on the Churches of Macedonia, [Philippi, Thessalonica, Berea, &c.]

a How that in a great trial of Affliction, the abundance of their Joy [in the Holy Ghost appeared, 1 Thess. 1. 6.] and their deep poverty abandoned b to the riches of their liberality; [or how they being very poor, and much afflicted, Acts 16. 20. & 17. 13.] did notwithstanding with great cheerfulness and joy, make a rich Contribution towards the Relief of their poor Brethren in Judea.

3. For to their power I bear record, yea, and beside their power, [or abilities,] they, [anlegticipated by us,] were willing of themselves [to contribute to the necessities of the poor Saints in Judea.

4. [Not being intreated by us, but] praying us with much intreaty that we would receive the gift, and take upon us the fellowship of miminishing to the Saints; [or he one of those who should take care for the administration and conveyance of it to them, 1 Cor. 16. 14. Acts 24. 17.]

5. And this they did not as we hoped, d [or thought the event would be, who could expect only a small Collection from Men so poor, and so exhausted,] but fift [they] gave themselves unto the Lord, [i.e. to his service in it,] and unto us [to be employed in the promotion of this Charity, or the distribution of it to others,] by the will of God [moving them fo to do, or according to his will, 2 Cor. 9. 4.] 

6. Infomuch that [seeing this forwardness in others] we defined Titus, that as he had [in his last visit of you,] begun, so he would [now] finish in you the same grace [or Charity] also, [and see that ye be not defective in it.]

7. Therefore [Gr. ἀκεῖνες, but] as ye abound in
in every other thing in faith, in utterance, and knowledge, [1 Cor. 1:5] and in all diligence [so am I what I blamed you for, 2 Cor. 7:11] and in your love to us, [ibid. v. 7. fo] lest ye abound, [or, I pray that ye would abound] in this grace also.

8. I speak not [this] by [way of] commandment, but [of advice only, v. 10.] by occasion of the forwardness of others, and to prove the sincerity of your love [to Christ, and his Saints.]

9. [And command you I need not:] For ye know the grace [or kindness] of our Lord Jesus Christ, that [f though he was rich, Gr. that being rich,] yet for your sakes he became poor, that [because] ye through his poverty might be rich; [for at Chrysostom and Occumenius read, that [ław] we through his poverty might be rich, which is the same in both with the other Reading.]

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 [or complete.] the doing of it, that as there was a readiness to will, so there may be a performance [of that will] also, out of that which ye have.

12. For if there be first a willing mind, [whatsoever is given] it is accepted, according to that a man hath, and not [expected he should give] according to that he hath not.

13. For I mean not that other men be eased [or by your Charity should live at ease.] and you [in the mean time] burdened [with want]

14. But [that Christian Charity should be managed] by an equality, that now at this time your abundance may be a supply for their want, that [another time] their abundance also may be a supply for your want, that there may be equality.

15. [That in your Peregrination it may be] as it is written [of the Jews travelling into the wilderness, where] he that had gathered much [Manna] had nothing over, and he that had gathered little had no lack, [Exod. 16:18.]

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he [not only] accepted the Exhortation [I made to him concerning this Employment.] but being more forward [than I thought to find him,] of his own accord, he went unto you.

18. And we have sent with him the Brother, m whose whole praiie is in the Gospel m throughout all the Churches.

19. And not that [or so] only, but who was also chosen of the Churches to travel with us with this grace, [or Charity,] which is administered, [or dispensed,] by us to the glory of the same Lord, and [to the declaration of your ready mind [to relieve your poor Brethren, or of your ready mind to perform this charitable office, Theodor. and Occumenius read was.]

20. [We by taking such faithful Companions with us,] avoiding [or taking care of this, that no man should blame us, [or charge us with infirmity,] in this abundance [of your liberality] which is administered by us.

21. [And so] providing for honest, [Gr. creditable] things, not only in the fight of the Lord, but also in the fight of Men.

22. And we have sent with them a our Brother, whom we have often times proved diligent in many things, but now much more diligent [in this Employment] upon the great confidence that I have in you.

23. Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you [in promoting your welfare and reformation, 2 Cor. 2. 13. & 7. 6, 7.] or whether our Brethren be enquired of, they are the Messengers of the Churches, and [the Promoters of] the glory of Christ.

24. Wherefore they go to them, and before the Churches, [the proof of your love [to me,] and of our boating on your behalf, [i.e. that we did not vanity boast of your readiness to perform such works of Charity.]

* All the Greek Scholiasts here read voverg.

Annotations
Annotations on Chap. VIII.

a Verse 1. The charitable Contribution given in the Churches of Macedonia, to which they were excited by God's rich grace towards them; for that signifies liberality appears from v. 6. I exhort Titus to finish in you this charitable Contribution; and v. 7. that ye also may abound in this liberal Contribution. And v. 19. who was chosen of the Churches to travel with us and this Charity to be disfamed by us. So Chap. 9. 8. God is able to make you all liberality abound among you. And 1 Cor. 16. 3. to bring your liberality to the poor Christians. Hence is by Hesychius and Phavorinus interpreted a Gift, as it is here by the Apostle saying of this abounding Charity, Thanks be to God for this unspeakable gift, Chap. 9. 14. 15. This Charity is filled the grace of God, either for its exceeding greatnes, as Cedars of God, and Mountains of God, signifies great Mountains and Cedars, Phil. 36. 6. & 80. 11. See Note on Acts 7. 20. Gen. 23. 6. & 30. 5. Jon. 3. 3. or rather as proceeding from God as the Giver of this Disposition, and the Motive to this Charity, as the seal of God, 2 Cor. 11. 2. the love of God, 2 Cor. 5. 14. the grace of God, Tit. 2. 11.

bVerse 2. The riches of their liberality. So the word generally signifies both in the Old and New Testament. So Prov. 11. 25. & 14. 15. the liberal Soul shall be made fat, Rom. 12. 8. He that giveth, let him do it with liberality, 2 Cor. 9. 11. being enriched in all things he shall with all liberality. And again v. 13. James 1. 5. If any man lack wisdom, let him ask it of God, who giveth liberally.

cVerse 3. Beyond his power. Thus (a) Philemon notes it as the Excellency of a Servant to engage in his Master's Service, not only readily and laboriously, but even beyond his strength.

dVerse 5. Not as we hoped. The word signifies, hoping, is used by the (b) Attick, sly Grammarians, not only touching good things, but simply touching the event of what is future.

eVerse 8. Not by way of commandment, or injunction. I. e. The Apostle commands not how much they should confer, much less that they should give all their Substance, and live upon a Common Stock, leaving nothing to themselves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

Ver. 9. He became poor for you. These words the Socinians interpret thus, That Christ being the only Son of God, conceived by the Holy Ghost, and endued with the power of the Holy Ghost, and being one to whose power all things in the Earth did yield, was therefore filled rich; and that he became poor when he was bound, led away, exposed to contempt, spit upon, mitered on the face, whipped, crucified. But this Interpretation seems not well sufficient with the words of the Apostle. For,

1. All these Sufferings are indeed propert Indications of Infamy cast upon him, and seeming Infirmity in him, but not of Poverty, facing the richest Man may be exposed to all, or any of these things.

2. The words seem to imply some change in the Person of whom it is here said, that he being rich, he became poor; whereas Christ was not left the Son of God, or left without power, when he thus suffered, as appears by the great Miracles he then did.

Others of them say, that he became poor by leading a poor life on Earth; But (c) it is not by his Poverty on Earth that we are made rich, but by the Humiliation of himself.

And (2.) he was thus poor from his Birth and Cradle, even before the Holy Spirit descended on him at his Baptism. How much more naturally therefore are these words interpreted by that of the same Apostle, that being in the form of God, and thinking it no robbery to be equal with God; he emptied himself of all his glory, when he came to take our Nature on him, taking together with it the form of a Servant, and bumbling himself to the death, even the death of the Cross? Phil. 2. 7. 8. See the Note there. Which death, faith breans, he could only suffer under, the Divine Nature being then quiescent, and not active in him, this is that glory which he had with the Father before the world was, and which he, after his Afection, was assumed, John 17. 5. Now if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us in imitation of his great Example, to part with our Temporals, to supply the Exigencies of his needy and afflicted Members.
Ver. 10. "But, say I, and to these Messe-
geners of the Church," For as 
touching the ministring to the Saints [in Judea,] it is superfluous for me to write to 
you again.

2. For to know the forwardness of your
minds [in that affair] for which I boast of
you to them of Macedonia, that Achaia was
ready a year ago, and [the same and example of] your zeal, hath provoked very many.

3. Yet have I sent the Brethren, [menti-
oned Chap. 8. 17, 18.] let our boastings of
you should be in vain in this behalf, that
as I said [Chap. 8. 11.] you may be [found]
readier.

4. Let haply if they of Macedonia [who
gave themselves up to us, Chap. 8. 5.] come
with me, and find you unprepared, we,

that we say not you, should be ashamed in
this faithconference boasting.

5. Therefore I thought it necessary to ex-
hort the [aforesaid] Brethren, that they
would go before unto you, and make up
before hand your Bounty, whereof you had
notice [or declared] before, that the same
might be ready as a matter of [free] bounti-
ity, and not [extorted from you with difficul-
ty,] as [a matter] of covetousness.

6. But [to preserve you from this temper]
this I say, he which soweth sparingly, shall
reap also sparingly; and he who soweth bountifully, shall reap also bountifully
[from God again, Prov. 11. 24, 25.]

7. Every man [there] according as he
purspeth in his heart, so let him give not
grudgingly, or [as] of necessity [to avoid
 famine,]
Chap. IX. the Second Epistle to the Corinthians.

be, or only to supply with the Example, or Importance of others, for God loveth a cheerful giver.

9. And [to this end consider that] God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound in every good (and charitable) work.

10. Now [may] he that ministrith seed to the flower, both minister bread for your food, and multiply your seed town, and [who] be the fruits of your righteous's.

11. That you may still make progress in them, being enriched in every thing to all bountifulness, which causeth through us [who do differ from] thanksgiving to God.

Annotations on Chap. IX.

a Verle 2. The second gives you your forwardness. Some tell us that St. Paul preached the Gospel at Corinth freely for two Reasons: (1.) Because he observed in them such a favoring temper, as would hinder the progress of the Gospel, unless it should prove matter of charge to them. But this cannot be a true account of the matter: x. Because he doth the fame at Thessalonica the Metropolitan of Macedonia, labouring night and day, because he would not become chargeable to any of them, 1 Thess. 2. 6. 9. 2 Thess. 3. 8. and throughout all Asia, laying thus to them, You know that these hands have ministered to your necessities, and to those that are with me, Acts 20. 33. And it seems plain from his own words, that no Church communicated any thing to him, but that of Philippi, Phil. 4. 15. 16. (2.) Because he commends them for their readiness, and smilling here, and Chap. 8. 11. 19. and mentions the liberality of their Contribution, and their unspeakable Gift, with thanks to God, v. 13. 14. 15. in this Chapter, in which he doth exhort them to complete it. (3.) Because they contributed to others who were false Apostles, and suffered them to take of them; so he infinuates in these words, If others are partakers of this power over you, are we not much more? This he speaks, say Chrysostom and the Greek Scholiasts, not of Peter, or the other Apostles, for then he would not have said, Are not we much more partakers of this power than they? But these have the same view, but of some false Apostles, and Corrupters of them, of whom he faith, 2 Cor. 11. 20. You suffer if a man devour you, if he take of you, which also is a Conjustation of the second pretended Reason of this Abfinition, that the Apostle did this to disappoint the arts of these false Teachers, who preached the Gospel freely and glorified in doing. See the Note on 2 Cor. 11. 12. 13. The Apostle himself gives another Reason of the doing this, both here, and elsewhere, viz. not because we have not power, but to make our selves an example to you to follow us, 2 Thess. 3. 9. And again, Acts 20. 34. have shewed you all things, how that so doing you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is better to give than to receive.

Ver. 5. In order to all mankind, and not as a matter of covetousness.] The Corinthians abounded, faith (a) St. Chrysostom, sci done in virtue of the grace of God, in wealth above all other Cities, as being a very famous Mart, and so the Apostle is concerned to stir them up to an abundant Charity, as he did v. 14. and because Riches begar Covetousnes, he here arraign against that Vice. Note also, That to give Alms out of shame, to satisfy the importunity of others, rather than out of love and good will, is a symptom of a covetous temper.

Ver. 7. His &c, not of necessity.] Note that Necessity in Scripture stands opposed, not to Co-action, but to the free Election of the Will. See the Note on Phil. 14. and on 1 Pet. 5. 2.

(c) Preface in Epiftolae in Epiftolae.
Ver 8. "As He is, God is able." Here note, That not only the Promise, but the Power of that God, who is good to all, is a Motive to expect His Grace and Favor; See the Note on Rom. 11. 23. Heb. 2. 18. Note, "As He is," That as Christ here signifies to make, or cause to abound, so Mat. 13. 23 & 25. 29. Whosoever hath, to him shall be given, & shall abound, and he shall be made to abound, 1 Thess. 3. 12. The Lord make you to increase, & abound, & abound in love. Ver 9. "As his righteousness." That is, his Liberty, as the word often signifies in the Septuagint, So Gen. 19. 19. Thou hast magnified us, thy righteousness, or kindnes to me. Chap. 20. 13. "For this kindnes shalt thou shew me, Chap. 24. 27. He hath not left. But this kindnes Chrift resting upon me, 2 Cor. 12. 9, and working by me, if any man [on the account of his Gifts] trust to himself that he is Chrift's, [2 Minister of Chrift, 2 Cor. 11. 23, an Apostle of Chrift, v. 13.] let him of himself think, [or conclude] this again, that as he is Chrift's, even so are we Chrift's; [For the proofs of Chrift speaking in me are not weak, but mighty, 2 Cor. 13. 3, and in nothing are we behind the very chiefest Apostles, Chap. 12. 11.] 8. For though I should boast somewhat more than I do, or they can do, 4 of our Authority, which the Lord hath given us for edification, and not for (your) destruction, I should not be ashamed. 9. [And this I say.] That I may, not seem as if I would write you by Letters, [as you say I do.] 10. For his Letters, say they, are weighty and powerful, but this bodily presence is weak, and his speech contemptible. 11. [But] let such a one think [or conclude] this, that such as we are in word by Letters, when we are absent, such will we be also in deed when we are present, [for if I come again I will not spare, Chap. 13. 2, but punish all disobedience.] 12. [This I say only.] For we dare not make our selves the number of the comparison our selves with some [among you] who commend themselves, [for their own performances, above measure, not considering how much they fall short of the performance of them they value] but they [thus] measuring themselves [only] by themselves, and comparing themselves [only] among themselves, [one false Apostle with another.] are not wise. 13. But we will not boast, [God neither will we boast.] of things without measure,
Chap. X. the Second Epistle to the Corinthians. 229

[or the Commission given us by Christ to go to the Gentiles, Rom. 15.16, Gal.2.7,9.] but according to the measure of the Rule, which God hath distributed to us, a measure to reach even to you [Gentiles, we having preached through all the interjacent provinces from Judea to you] of Corinth, Rom. 15.19.

14. For we stretch not our selves beyond our measure, as though we reached not to you, for we are come [before any others] as far as to you also, in preaching the Gospel of Christ.

15. Not boating of things without our measure, that is, of other men's labours, but having hope, when your faith is encreased, that we shall be enlarged by you, [giving testimony to our labours] according to our Rule, [Gile in respect of our line,] abundantly,

16. To preach the Gospel in the Regions beyond you, and not to boaste in another man's line, of things made ready to our hand.

17. But he [of us] that glorisheth [of our Apostleship, or Ministry] let him glory in the [power or assistance the] Lord [affordeth to render it successful.]

18. For not he who commendeth himself is [are] approved [Minister, or Apostle of Christ], but [he] whom the Lord commendeth [by his Gifts vouchsafed to, and by the power of Christ attending on him in that Ministry.]

Annotations on Chap. X.

a Ver. 4. Τὸ ἐντάξια τῆς ἑαυτοῦ ἡμῶν τῆς μαχησίας, [the weapon of our warfare.] That these include the Centuries of the Apostolic Authority is certain, but that they are to be restrained to them, I do not think; but rather that they chiefly do refer to the miraculons Powers God had given them for the Conversion of the Gentiles to the Christian Faith. Moreover, the Apostolic Rod seems not to relate to the power of Excommunication, but of inflicting Corporal Diseases on Persons refractory, and disorderly, and feemeth not to have been continued after the death of the Apostles.

b Ver. 5. Ἀποστολίζοντες πανίμακαν καταπίπτοντας every thought.] The Apostle speaks not here of captivating the reason of a Christian to the Articles of Faith, by his belief of any thing propofed as such, though never to absurd, or contrary to the reason of all Mankind, as some Popish Doctors, lowly talk of, but of captivating the reasonings of fear and Gentile, against the Christian Faith, by the Demonstration of the Spirit and Power, 1 Cor. 2.4.Captivatis intelletum, dum contradicentem ratione vincit, Ambr.

c Ver. 6. Οἱ προσερευόμενοι οὖν ἐν αὐξήσει, when your obedienc is fulfilled.] His love to the Corinthians, whom he defined to spare and the infirn state of their Church at present, made him chuse to defer the Punishment of thes Offenders, till he had wrought off the Affections of the Corinthians from their false Apostles, and made them more unanimous in their regards to him, and this is the best Excuse that can be made for the neglect of

Christian Discipline in any Church, viz. That (a) there is no place for severe Remedies, when the Disease hath infected the whole Church; the Apostle being here forced to yield to this Necessity, because the Offenders in the Church of Corinth being many, they could not safely be punished. Accordingly the Primitive Church relaxed the Severity of its Discipline, when great Multitudes were concerned, as much as we were like to draw great Multitudes after them.

Ver. 8. τὰ διὰ τῆς ἀκριβολίας, of our Authority.] d The Apostle seems to refer to the Authority peculiar to the Apostles, of inflicting Corporal Punishments, on refractory Persons, and delivering them up to Satan; See Note on 1 Cor. 4. 21, & 5. which Power none of these false Teachers could pretend to, 1 Cor. 4. 19, 20. And this faith he, the Lord hath given me for Education, and not for Destruction, it being designed for revenging men's Disobedience, v. 6. For the using of the Spirit, 1 Cor. 5. 5. and to teach Men, by what they suffer, not to blaspheme the Truth, 1 Tim. 1. 20.

Ver. 10. Epistol. Letters.] It cannot be hence concluded, That St. Paul write more than one Epistle to them, for nothing is more common than this Emallage of Number. So Polycarp writing to the Philippians, faith, That St. Paul being absent, ἱπποτικάς ἑπιστολὰς ἔπεισες ὑμῖν ὑπὲρ ὑμῶν, viz. Epistles to you. See Celseus there.

ibid. ἱπποτίκας ὑπ᾽ ὑμῖν, his bodily presence is mean.] Seems plainly to refer to that which (b) Chrysostom, Nicephorus and Lucian relate of St. Paul, that his


CHAPTER XI.

Verse 1. Would to God you could bear with me a little in this folly (in boasting of my own performances,) and indeed bear with me.

2. For I therefore do it because I am jealous over you with a godly jealousy;

b for I have espoused you to one husband, and defile that I may present you as a chaste Virgin unto Christ [your Husband].

3. But fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should, [by the subtlety of deceivful workers,] be corrupted from the simplicity [of the Faith] that is in Christ;

[c] by mingling the observation of the Law with the Gospel, as these Judaizers did, and so returning as it were to your former husband. See Note on Rom. 7. 3.

4. For if he that cometh [after me] preacheth another Jesus, [i.e. hath another Saviovt to propose to you,] whom we have not preached, or if ye receive [from him] another Spirit [affording such Spiritual Gifts] which ye have not received [from us,] or another Gospel which ye have not accepted [or received already,] ye might well bear with him [in his pretensions to exceed us, but this cannot be said].

5. For I suppose [in these things] I was not a whit behind the very chiefest Apostles, [Peter, James, and John, from whom these false Teachers from Judea may pretend to come, 1 Cor. 1. 12.]

6. But though I be rude in speech, yet am I not [so in knowledge of Christ and his Gospel,] but we have been thoroughly made manifest among you in all things [of this nature, Chap. 12.11.12.]

7. Have I committed an offence in abasing my self [so far, as to labour with mine own bands] e that you might be exalted [by the Spiritual Riches and Advantages of the Gospel; and in being an Apostle more regardful of you, than of other Churches] because [being chargeable to some of them,] I have preached to you the Gospel of God freely.

8. I robbed [i.e. made naked] other Churches, taking wages [or a stipend] of them to do you service.

9. And when I was present with you, and wanted, I was chargable to no man; for that which was lacking to me, the Brethren which came from [Philippi, Philip. 4. 15, 16. in] Macedonia supplied; and in all things I have kept my self from being burdenome to you, and so will I keep my self.

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


12. But what I do [of this kind] that I will [still do, that I may cut off occasion of boasting from them which deface occasion, that wherein they glory, they may be found even as we.

13. For such are [your] false Apostles, deceivful workers, transforming themselves into the Apostles of Christ, [seeming to do as we do, or desiring to be thought equal to us in all things.]

14. And no marvel, for Satan himself [sometimes] transformed into an Angel of Light, [pretending to do their work, and be a ministering Spirit to them whom he intendeth to destroy.]

15. Therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, whole end shall be according, [not to their specious, and hypocritical pretenses, but to their works,] Phil. 3. 18.]

16. I
Chap. XI. the Second Epistle to the Corinthians.

16. I say again, let no man think me a fool [in boasting thus of myself;] if otherwife, yea as a fool receive [i.e. suffer] me, that I may boast my self a little. 17. That which I speak [thus] I speak it not after the Lord, [as commanded by him so to speak;] but as it were foolishly, in this confidence of boasting, [though the false Apostles have made it necessary, and so a part of Christian Wisdom so to do, Chap. 12. 11. to vindicate my Apostleship, and to confirm you in the Truth,] 18. Seeing that many glory after the flesh, [as being the Seed of Abraham according to the flesh,] I will glory [as to that;] also. 19. [Nor can my seeming folly offend you, if you be indeed what you pretend;] for you [will] suffer fools gladly, seeing you your selves are wise [in your own conceits; or being wise, you must suffer fools gladly.] 20. [And sure I am you can bear with greater matters:] For ye suffer, if a man bring you into bondage [to the Jewish Rites, Gal. 4. 9. & 5. 1.] if a man devour you, [as did the Pharisees] widows, bowels, living deliciously upon your Subsistence, if a man take of you, [if he take away what is yours:] if a man extol himself [above you;] if a man faint you on the face, [or use you contumeliously.] 21. [That which I fail of limiting you upon the face,] I speak as concerning [the] reproach [they call upon you as profane, uncircumcised, whereas they are an holy Nation:] as though we had been weak, [i.e. inferior to them in these things, not able to ascribe to our selves these advantages as well as they:] howbeit, wherefore any is bold in this kind, I farse foolishly, I am bold also. 22. [For] k Are they Hebrews [Speaking the Jewish Language?] Philip. 3. 5. I am I. Are they Israelites? [defended from beloved Jacob, Mal. 1. 2. not from Elias?] I am I. Are they the Seed of Abraham [and not Prophets?] I am I. 23. [Are they Ministers of Christ?] I speak as a fool, I am more [fool] in labours more abundant [than any of them:] in stripes above measure, [Acts 16. 22, 23.] in prison more frequent, [v. 24.] in deaths oft, [1 Cor. 15. 31.] 2 Cor. 4. 11.] 24. Of the Jews five times received I foyry stripes in fave one. 25. Thrice [by the Gentiles] was I beaten with rods; [Acts 16. 23.] once was I stoned, [Acts 14. 19.] thrice I suffered shipwreck, a night and a day I have been in the deep. 26. In journing of men, in perils of waters, in perils of Robbers, in perils by my own Country-men, [Acts 20. 3.] in perils by the Heathen, in perils in the City [Damascus, Jerusalem, Ephesus:] in perils in the Wilderness, in perils in the Sea, in perils among taile Brethren. 27. In wearines and painfulness, in watchings often, [2 Thess. 3. 8.] in hunger and thirst, in fastings often, in cold, and nakedness, [1 Cor. 4. 11. 2 Cor. 6. 5.] 28. [And] besides those things which are without, that which cometh upon me daily [as the care of all the Churches, planted by me, 2 Cor. 7. 5.] or by others among the Gentiles. Col. 2. 1. 29. [For] who of them is weak, and I am not [as] weak [in compassionating them, and complying with their weaknesses:] 1 Cor. 9. 22. who is offended, [or ready to fall from his Profession,] and I burn not [with zeal to recover him? 30. If I needs must glory, I will glory of the things which concern my Infirmities, [i.e. rather in my Sufferings for Christ, than in the great things be hath done by me.] 31. The God, and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not [in any thing I have now said of my Sufferings.] 32. In Damascus the Governor under Aretas the King kept the City of the Damascans with a Garnison, desirous to apprehend me [in compliance with the Jews.] 33. And through the Window in a baken, was I let down by the wall, and escaped his hands.

Annotations on Chap. XI.

a Verse 1. Though the necessity which lay on the Apostle thus to commend himself for vindication of his Apostleship, made him free from folly in this matter, yet because Self-condemnation usually proceeds from Vanity, and Folly, and they who know not the necessity which lay upon him so to speak, would be apt to impute this to him, he uthe this word here, though saying, v. 16. Let no man think me a fool in this my boasting. And Chap. 12. 6. Though I did glory, should not be a fool.

Ver. 2. Ἐτῶν ἀριστηρᾶ, a chast Virgin.] Here it is thought to be an Allusion to the ἀριστηρὰς of the Lacedemonians, who formed the Lives and Manners of the Virgin, and made them Regular, and so prepared them for their Husbands. But the Greek Commentators agree with our Translation, rendering
dring the word ἰδοὺ ἐστὶν, I have espoused you: So (a) Phavorinus both interpret these very words. And to the word is used frequently by (b) Herodatus, and it bears the same sense in the Septuagint, οὐκ ἂν ἐσέποιζα, the wife is espoused to the husband of the Lord, Prov. 19.14. As therefore the Jews say, that (c) Moses espoused Israel to God in Mount Sinai, when he made them enter into Covenant with him; so faith the Apostle here, by converting you to the Christian Faith, I have espoused you to one husband, even Christ.

Ver. 3. εὐρίσκεις, Ev. Eze.] He mentions Eve, not Adam, because the only was perfectly deceived by the Serpent, and was first in the transgression, 1 Tim. 2.14.

Ver. 6. ἔρωτις τῷ λεγ. In speech.] This cannot refer to his wish of Eloquence, or Rhetorical Artifice in his Compositions, for this seem equally wanting in the Epistles of St. Peter and St. James; it therefore must refer to some imperfection in his Speech, which they had not.

Ver. 7. ἢ τίς ὅσπερ, that you might be exalted.] So St. James ueth the word, saying, Let the brother of low degree rejoice in the wise in his exaltation to the Riches, and Privileges of the Christian Faith, Chap. 1.9. So the Song of the Virgin Mother, that God by sending the Messiah hath exalted them that were low, Luke 1.52. And Capernaum is said to be ὅσπερ exalted to Heaven by our Savior's frequent preaching to them, Luke 10.15.

Ver. 8. ἔλογον, I robbed.] ἔλογον, μιαὶς, the word signifies to make naked, faith Phavorinus; to steal, lay others: For the Churches of Macedonia, from whom he received his Gifts, being poorer than that of Corinth, 2 Cor. 8.2. might comparatively seem by this to be spoiled of what was necessary for them.

Ver. 9. οὐκ ἀποκαλύφθη εἶναι, I am not to body with complaints; ] I imported none of them to supply my wants.

Ver. 12. ἤστιν χωρίς, that is in what they glory.] This most Interpreters thus gloss, That whereas the false Apostles glory in preaching the Gospel freely, they may be found even in that to do only what we have still done among you: And true it is that the Jewish Writers tell us, that their wife men of old would not be nourished so from the Church, but rather chafe to get their living by their own labour, and therefore used to say, It is better to skin dead Beasts, than to say to the People, I am a wife Man, or a Priest, therefore nourish me, and that the most excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in Iron and Coals, and neither asked, nor would receive any thing of the Church; and therefore to make himself equal with the best of these wise men of the Jews, St. Paul might refuse Maintenance from the Churches of Achaia. See Campegius Vitrangus de Synag. L. 3. p. 884. But this Expedition is liable to this great Objection, That the Apostle speaking to the Corinthians of the same Perions, faith, Tis suffer if a man devour you, if a man take of you, v. 20. and 1 Cor. 12.12 if others are partakers of this power, are not we much more? And elsewhere he represents the Jewish Teachers, as counting gain godliness, and doing all things for filthy lucre, Phil. 3.2. 1 Tim. 6.5. 2 Tim. 3.2. Tit. 1.11. Others therefore interpret the words thus, Thus I will do, that I may cut off occasion of glory from them who seek occasion, that they may be found even as us. In which thing they would glory, but now they cannot do it, because they are known to receive of you.

Ver. 20. ἐὰν καὶ ἀπτεθῇ, if a man exalts himself.] The Jews had a very high opinion of themselves, as being the Seed of Abra- ham, and f° of noble birth; (See Note on 1 Cor. 1. 26.) the People of God, and to holy and beloved of him, his first born and only begotten, for whom the world was made, 2 Efr. 6.56. 60. Hence in their Prayers to God they say, Populus tuus samus, Faderati tu, progenies Abrahams, amici tui, cui fo- cramento fidem tuam obtinerimbi in monte Mo- riae, fement Isauri dileti tui, qui ligatus fut super Altari tuo, catos Jacobi filii tui, Pri- mogeniti tuo, etc. And they had as mean and despisable thoughts of all other Men, whom therefore they insulted over, calling them (d) the People of the Earth, the Prophet, yea, likening them to Dogs, (See Note on Philip. 3.2.) and πίπτει; 2 Efr. 6.56. 57. And from this Opinion, that the world was made for them, (See Note on 1 Cor. 3.22.) they might easily conclude, that it was lawful for them to take it away from others, as being usurpers of it. Hence (e) Baxter calls this Passagie from the Talmud, That all the Possessions of the Gentiles are as Common, be that first feizes on them is Lord of them.

(a) Phavorinus , ἐμπορομαχήσας ὑμῖν ἵνα ἀνεπνεύσασθε ψωμί, εἰς τὴν ἱδρύματα τῆς ὁμοσπονδίας. 
(b) *Apotheke τοῦ Ἀπόστολος Στυλιάνου διαμερίσθη Σωτήρος. Herod. l. 3. c. 138. *Apotheke Θοῖς Σωτηρίας. 5. 47. 
(c) Deorim Rabba, c. 7. col. 4. (d) See Buxt. Lex. voc. p. 1626. (e) Ver DDC. p. 1845.
Chap. XII. Second Epistle to the Corinthians.

Ver. 22. 'Εστώ μὲν, ἵνα ἔρθῃν ἡ θυελλήν; Αἰτίας; Are they Hebrews, are they Israelites? Here is a certain Indication that these false Apostles and deceitful Workers were not originally Samaritans, as S. Magnus, Doctoribus, and their Followers were, but of the Jewish Extract. 23. That they were Jews converted to, and still owning, and preaching up the Faith of Christ, as is evident from the words following. Are they Ministers of Christ? so am I; as also from Chap. 10. 7. It therefore seems that they must be of the Sect of (I) Cephas, that great Sticker against St. Paul for the necessity of Circumcising the Gentiles, and for their Observation of the Law of Moses, or of the Nazarenes or Ebionites. For these are not the Names of Persons who were the Authors of any Sects, but of the (g) Jews which believed in Jesus, and yet were zealous observers of the Law of Moses. Now these Jews, before they believed, were of two sorts, such as admitted other Nations to live quietly among them, and even to embrace their Religion without Circumcision, and such as by no means would permit them so to do. Thus when Isai the Son of He- len Queen of Adiabene, embraced the Jewish Religion, (h) Ananias declared, he might do it without Circumcision; but (1) Eleazar maintained that it was absolute impiety to remain uncircumcised. And when two eminent Persons of Trachonitis fled to Josephus, the (k) Zealots among the Jews, were urgent for their Circumcision, if they would abide with them, but Josephus persuaded the Multitude against it. And this Controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to Circumcision and the Jewish Law, others contending that without Circumcision, and the Obedience of the Law, they could not be saved. And these were the false Apostles which troubled the Churches of Corinth, Galatia, Philippi, and were great Enemies to St. Paul, who taught the contrary. So Epiphanius informs us of the (I) Corinthians, adding also of the Nazarenes, that they in all things accorded with the Doctrines of the Corinthians. And certain it is, that such Persons went from Judea, and gave great disturbance to all Christian Churches, especially to those which had been planted by St. Paul; for in the first Epistle to Timothy, and that to Titus, we have mention of those of the Circumcision who were vain Talkers and Deceivers, Tit. 1. 10, 11. 1 Tim. 1. 4, 6. Chap. 6, 4, 5. See Gal. 4, 9, 10. & 6, 12, 13. Philip. 3. 2. Col. 2. 16, 20.

Ver. 23. Note here that the Apostle proves the truth of his Ministry and Apostleship, not, as elsewhere, from the Miracles and Gifts of the Holy Ghost, which accompanied his preaching, but from his Sufferings, as being the things these false Apostles could not pretend to, Gal. 5. 11. & 6. 12. and so could not glory that they were like unto him in them, v. 13.

Ver. 24. (n) ἔρχεται υπό, save one. The Law m aligned forty stripes to them that were worthy to be beaten; but forbid them to exceed that number, Deut. 25. 3. But it being their custom to beat them with a Whip that had three Cords, and so every stroke with it going for three, they could only give them thirty nine, or forty two, which would have exceeded the number appointed by the Law: and therefore (m) Josephus says, he that did contrary to the Law received by a publick Whip forty stripes save one.

Ver. 25. (n) ἐν τῷ βαπτιστὶ, in the deep. This cannot well be understood of the Pirriton at Cysicum; for we never read that St. Paul preached there, nor of the Shipwreck, mentioned Acts 27. for that hapned after the writing of this Epistle, but probably of some of the other Shipwrecks mentioned here, in which he might be so long toiled to and fro in the Sea, upon some broken piece of Ship, before he got to Land, as (n) Josephus faith he was.

Ver. 33. ἀετίας. Of such a flight as o
only is designed to preserve us still in a capacity of preaching the Gospel, especially where our Charge is not any fettered Church, but the Church in general, or as St. Paul's was, the whole Gentile world,(o)St. Austin speaks well thus, *Quicunque juro modo fugit, ut Ecclesia necessarium ministerium, eo fugit.*

(o) Ep. 80, ad Honoratum.

**CHAPTER XII.**

a. Verse 1. *It is not expedient for me, doublets, to glory, I will come to Villiosis and Regulations of the Lord.*

b. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth, [Ify, I knew] such a one caught up into the third Heavens, [*the Habitation of the blessed Angels, and of the Majesty of God.*]

3. And again I knew such a man, whether in the body, or out of the body, I cannot tell, God knoweth.

4. How that he was [*at another time.*]

b. caught up into Paradise, and [*there*] heard unanswerable words, which it is not lawful, or possible, for a man to utter.

5. Of such a one, [*thus rapt out of himself.*] will I glory, yet [or but] of myself, [*as I appear to you in my own person,*] I will not glory [magnifying] but in mine infirmities.

6. [Not that I really esteem it a folly so to do; though in compliance with you I do stile it foolishness, 2 Cor. 11, 16, 17, & 12, 11.] for though I could declare to glory of these things I shall not be a fool; for I will [shall only] say the truth; but now I forbear [even to speak of that] left any man should think of me above that which he fees me to be, or he heareth of me, [above what my constant words and actions refer to me.]

7. And last I should be exalted above measure through the abundance of the Revelations [communicated to me.] there was given to me a thorn in the flesh, [*the Messenger of Satan to buffet me, or, that a Messenger of Satan might buffet me.*] left I should be exalted above measure.

8. For this thing I besought the Lord [*Christ, v. 9.*] thrice that it might depart from me, [i.e. that I might be delivered from this thorn in my flesh,*]

9. And he was fain to me, My grace [or favour.] is sufficient for thee; for my strength is made perfect, [and through more than] in [this thy] weakness, most gladly therefore will I rather glory in my infirmities, that the power of Christ may appear more efficaciously upon me.

10. Therefore I take pleasure in [*the infirmities of the flesh,*] in [*the*] reproaches I suffer upon that account, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak [in my self,*] then am I strong [in the power of Christ]. This latter Clause is in all the Greek Scholiasts.

11. I am become [*as*] a fool in glorying [*thus, but*] ye have compelled me [*to it,*] for I ought [*rather,*] to have been commanded of you; for in nothing am I behind the very chiefest Apostles, though I be nothing [of myself, but through the grace of God I am what I am. 1 Cor. 15, 10.]

12. Truly the signs of an Apostle were wrought among you [by me] in all patience, in signs and wonders, and [in] mighty deeds. [See the Note on Hab. 2. 4.]

13. For what is it wherein you were inferior to other Churches, except [it were in this] that I my self was not burdened to you? forgive me this wrong.

14. Behold the third time I am ready to come to you, and I will [*still continue*] 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, [like a good spiritual Father] will very gladly spend [my spiritual Treasures on you.] and be [spent for you.] for you, though the more abundantly I love you, the less I be loved.

16. But be it so; I did not burden you [my self.] Nevertheless [it may be suggested by some, that] being cruel, I caught you with guilt, [casting much from you by the means of others.]

17. [I ask therefore.] Did I make a gain of you, by any of them whom I sent to you?

18. I defied Titus [*to go to you*] and with him I sent a Brother: Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19. Again, think you that we exclude our selves
felves unto you [by specious pretences, when we say that we deferred our coming that we might spare you, and be bellers of your joy? 3 Cor. 2. 23, 24.] we speak [as] before God in Christ, [calling him again to record that we use no such Arts.] but we do all things, dearly beloved, [as we did then] for your edifying.

20. [And too much reason had we so to do.] For [yet] I fear, left when I come, I shall not find you such as I would, and that I shall be found unto you [by inflicting necessary Censures, and Punishments upon you.] such as you would not, left there be debates, envying, wraths, strife, backbitings, whispherings, swellings, tumults, [the usual, and almost necessary confusions of Schisms and Disisions in a Church.]

21. And left when I come again, my God will humble me among you, and that I shall [and reason to] bewail many who have finned already, and have not repented of the uncleanliness, and forsaken, and lasciviousnesses which they have committed, [after the Example, and by the Inflation of their false Teachers, who themselves practice the whole breadth of impure, a 2 Cor. 4. 2. and whole exhortation of uncleanliness, I Thess. 2. 3.]

Annotations on Chap. XII.

a Verse 1. K

Ver. 4. *Aντιθέασαι* Here (1.) it is enquired, Whether St. Paul was either, as to Soul only, or as to Soul and Body jointly, rapt into Heaven, or Paradise, as the Spirit ενεχθή caught up Philip, Acts 8. 39. or whether he only had a Vision of these things on Earth, as the Spirit took up Ezekiel in a Vision, Ezek. 11. 24. and as St. John was carried away into the Wilderness, I enquire to the Opinion that this was a Real Rapture, as being most agreeable (first) to the words ενεχθή, he was snatched as far as to the third Heaven, and ενεχθή εν Αδάμβορω, he was snatched up into Paradise, for these words do not well agree to a Vision, or to an Extasie. As for the seeming Raptures of Ezekiel and St. John, the Text plainly informs us, that they were not real, by saying, The Spirit took me up, and brought me in a Vision by the Spirit of God into Chaldea, Ezek. 11. 24. And again, The band of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the Valley that was full of Bones, Chap. 37. 1. And of St. John, He carried me away in the Spirit into the Wilderness, Rev. 17. 3. And Chap. 21. 10. He carried me in the Spirit to a great, and high Mountain. In these two Instances all is expressly said to be done in the Spirit, but nothing of this nature is intimated in St. Paul's Rapture. If you say he owns that this was done in a Vision, I answer, He seems not to say so, but only that in this Rapture he had a Vision of the Lord. (2.) He says, He cannot tell whether he was then in the Body, or out of the Body; whereas in all imaginary Visions the Soul continues in the Body. (3.) He adds, That he heard there unspeakable words, which intimates that he was really in Paradise.

b Ver. 2. A second Enquiry is, Whether St. Paul here speaks of one Vision or Rapture only, or of more. I answer, The Opinion of all the Ancients seem to have been this, that he was rapt at several times, into several places, and consequently that he speaks of more Raptures than one. (a) Ireneus faith that he was caught up into the third Heaven, and again was carried into Paradise. So also say (b) Tertullian and Pseudo-Ambrosius, (c) Bp. Epiphanius speaks thus, Who can bear the Opinion of Origen, which placest Paradise in the third Heaven? And this appears highly probable. From these words, I will proceed to Visions and Revelations of the Lord, which intimates that he would speak of more than one; And from v. 7. left he should be exalted εν τοῖς *καθαροῖς* with this multitude of Revelations. 2ly, Methodius of old did well infer this, from the Repetition of those words, Whether in the Body, or for such a Repetition must have been need-
A Paraphrase with Annotations on
Chap. XII.

lefs concerning one and the same Vifion. For
(d) hence, faith he, he intimates that he had
seen two great Vifions, being twice assumed,
first into the third Heaven, and then into Par-
adise. Hence therefore it doth not follow
that Paradise is in the third Heaven, as later
Writers have hence gathered against the Op-
inion of all the Ancient Christians: And
therefore (e) Eppisthms answers to this Text
produced by Origen, by saying he was rapt
up into the third Heaven, and after adding
into Paradise, he shows Heaven to be in one
place, and Paradise in another. Though
therefore the third Heaven here, according to
the Language and Diftinction of the Text,
doth signify the Angelick Heaven; it doth
not follow hence that Paradise, into which the
Apostle was caught up, at another time, and
in another Vifion, must signify the third
Heaven.

3/4. Hence we may strongly argue for the
Diftinction of the Soul from the Body, and
its Capacity to receive and understand Cele-
tfial Things in Separation from the Body;
for if the Soul be not distingued from the
Body, nor is capable of any Vifion or Reve-
lation when out of the Body, there remains
no foundation for the Apostle's doubt, wheth-
er he had thefe Vifions in the Body, or out
of the Body, there being a necessity, upon
that Supposition, to have them in the Body,
or not at all.

Ver. 7. "Apostolic Exercise." They who inter-
pret this Messenger of Satan, and Thorn in
the Flesh, of the Motions of Concupiscence,
and the Suggestions of Luft arising in Paul,
are guilty of a great Miftake: For this
Thorn in the Flesh was given him of God,
who raifeith in us no impure luftings, James
1. 13, 14, 15. and never cures one Sin by
another; nor would St. Paul have withheld
that all Men should have been as he, if
he had felt these burnings, nor would he
have refused that Remedy againft them he
prescribed to others, 1 Cor. 7. 9. nor could
he have gloried, much less took pleasure in
these Infirmities, as here, v. 9, 10. he doth
in this Thorn in the Flesh. In a word, by
confefling such impure Motions lodged in
his Breast, he would not have defended his
Reputation againft his Adversaries, but ra-
ther given them fresh occasion to reproach
him, and would have rendered his Threats
againft the unclean, Chap. 12. 21. les
prevaiant. Let it be then observed,
1. That this Thorn in the Flesh was surely
fome Infirmity in the Flesh, or Body of St.
Paul. So doth St. Paul himself inform us,
by saying, "apovrefiav μη ἐν τῇ ἑκδήλῳ μα, ἐν
(Q) de a Vapostolic Exercise, ἤν οὗ η ἔτυκα ἐκάθεν, ἔριψα ἐν χεὶς ἀνθρ. Άπ. Epip. Her. 64.
§ 47. p. 572. C. D.
(e) οὗ ἑλπιετον θεομ. Toma. F. 57. E.

and
and therefore Moses declines the Messaige 
God sent him upon to Pharaoh, because he 
was slo of speech, and of a hammering 
tongue, Exod. 4. 10. שָׁוָא, וּמֵאַרְמָיָהוֹתָם; יִGetNameisor. 6. 
These words, a Thorn in the Flesh, a 
Messenger of Satan, being here put by way of 
apothesis, must signify the same thing, 
and to he must be butted by Satan, when 
by these false Apostles and Ministers of Satan, 
2 Cor. 11. 15. he was contemned, and made 
the Subject of their Scorn and Laughter, for 
this Infirmitie in his Speech. But this ob 
servable, that these words may be rendered 
thus. There was given me a Thorn in the 
Flesh, Αὐγαλίαν Σταυρὸν ὥς με σκακάξα, that the 
Angel of Satan might buffet me. Since then 
he calls the false Apostles Ministers of Satan, 
it is not to be wondred that he here filles 
them, or the chief of them, who thus revil 
led, and contemned him for this Infirmitie, 
and therefore laboured to take off the Afect 
ations of the Corinthians from him, an Angel 
of Satan buffeting him.

Ver. 8. παραδόθη, I besought the Lord. 
Here, faith Stilthinus, is an instance of 
prayer directed to Christ; Ergo, each 1, here 
is an instance of his Divinity: Prayer made 
to Christ by all Christians, in all times and 
places, and for all things, being an evidence 
of his Omnipotence, Omniscience, and Om 
nipotence.

Note also, That though this Thorn in the 
Flesh was not removed upon the prayer of 
the Apostle, yet was that granted for which 
he dehred that it might be removed, viz. 
that he should preach the Gospel more effe 
cually, and to the honour of his Lord; 
and therefore he not only reifs satisfied un 
der this Infirmitie, but even glories in it on 
this account, that it tended to demonstrate 
the Power of Christ reifying in him. Thus 
doeth God truly answer our Requests, when 
he gives, not what we would, but what he 
sees to be more for his Glory, and our 
Good.

Ver. 14. Τελειωμενον, the third time.] Most 
Interpreters say that St. Paul had made two 
Resolutions before to come to them, for 
proof of which they cite 1 Cor. 6. 5. 2 Cor. 
1. 16. But both these Texts seem plainly 
to refer to one, and the same Resolution, 
and the laft to be only an Apology for Non 
performance of the first: His meaning there 
fore may be this: I have once actually been 
with you, I was ready once more to come, 
though your disorders unforfept hindred 
the performing that intended Journey, 3 Cor. 
1. 23. and I am now ready the third 
time.

Ibid. For the Children ought not to lay up 
for the Fathers, but, etc.] i.e. If Fathers of 
the Flesh, they ought to lay up for them 
Temporal; if Spiritual Fathers, as St. Paul 
was, 1 Cor. 4. 15. to provide Spirituals for 
them, good Instrutions, and Advice for the 
welfare of their Souls.

Ver. 24. Μαραθονευτως. Hence it is ev 
dent, against Novatian, that the Christian 
Dispensation admits Sinners to Repentance, 
though they have, after Baptism, committed 
great Offences, and lapsed into the fins of 
the Flesh, mentioned Gal. 5. 19, 20, 21.

CHAPTER XIII.

Ver. 1. "His is the third time I am 
coming to you; in the mouth of 
two or three witnesses shall every word 
be establisht.

2. I told you before [in my first Epistle, 
Chap. 4. 19, 20, 21. being then absent in 
Body, but present in Spirit, Chap. 5. 3.] and [I 
still continue in my Resolution,] foretell[ing] 
you as if I were present the second time, 
or, I foretell you as present in Spirit the 
second time, and being absent [in Body,] I 
now write to them which heretofore have 
finneth, and have not repented, Chap. 12. 
21.] and to all others [who shall fall into 
the like fins,] that if I come again, [which 
I now fully am resolved upon,] I will not 
spare [you.]

3. Since ye seek a proof of Christ speaking 
in [and by] me, [even that Christ] who 
to you ward is not weak, but is mighty 
shall find it in 

4. For though he was crucified through 
[the] weakens [of that Humane Nature 
which he took upon him, and in that appeared 
to others as weak,] yet he liveth [and disco 
overs efficaciously that he doth fe.] by the pow 
er of God [so gloriously attending the invoca 
tion of his name, and faith in him,] e for 
we also [Gr. and fo we alfo] are [as yet in 
your apprehensions] weak in him, but we 
shall [appear to] live with him by the power 
of God, exercising it [self by us] towards you.

5. [And for a further Evidence that Christ 
preached by me hath not been weak, but mighty 
towards you.] Examine your selves, whether 
ye be in the faith, prove your own selves, 
Know ye not [of] your own selves [by the 
Miracles done among you, and the Variety of 
Gifts conferred upon you,] how that Jesus 
Christ is in [among] you, e except ye be 
Reprobates,
A Paraphrase with Annotations on Chap. XIII.

Reprobates, [i.e. disapproved by God, and so be hath withdrawn these Gifts from you.] 6. But [however it may be with you.] I trust that you shall know we are not Reprobates, [i.e. not disapproved of, but owned by God, and Christ.] 7. Now I pray to God, that ye do no evil [which may force us to exercise and shew our power among you, as designing] not that we should appear approved, [by our power in punishing your offences.] but [rather] that you should do that which is honest, though we be [in these] as Reprobates, [i.e. as disfitted of the power of Christ in your eyes.] 8. [And then you will be secure from our Chastisements, for we can do nothing against the truth, but [only] for the truth, [having our power given for education only, and not for destruction, v. 10.] 9. [Nor have we any desire to use our power thus ;] for we are [rather] glad, when we are weak, [as having no occasion to manifest our power,] and ye are strong [in faith; and good works,] and this also we with, even your perfection [in them.] 10. [And therefore I write these things being absent, [to warn and reform you.] left being present I should [be constrained to] use sharper [towards the unformed among you,] according to the power which the Lord hath given me to edification, and not to destruction. 11. Finally, Brethren, farewell, be perfectly knit together,] be of good comfort [under all calamities,] be of one mind, live in peace, and the God of love and peace shall be with you. 12. Greet one another with a holy kiss. 13. All the Saints [here] salute you. 14. h The grace of the Lord Jesus Christ, h and the love of God (the Father,) and the Communion of the Holy Ghost, be with you all. Amen.

Annotations on Chap. XIII.

a Ver. 1. This verse, this is the third time.] Of his coming the third time, see Note on Chap. 12. 14. These Witnessies, faith Dr. Lightfoot, were Stephanus, Fortunatus, and Achates, lent to affume all of his coming; say others, his own reinterated Testimony to them by Letters, that if these Admonitions did not prevail on them who had finned to reform, he would not spare them.

b Ver. 3. To you, among you.] Christ shewed his power among them, by enabling St. Paul to preach the Gospel to them in demonstration of the Spirit and power so efficaciously, as to convert them to the Faith, i Cor. 2. 4. In that variety of Gifts conferred on them, together with the Gospel, by which their Testimony of Christ was confirmed, i Cor. 1. 6. By his Power, convincing in seconding St. Paul's delivery of the inefficent Peron up to Satan, i Cor. 5. 4,5. By the Challenges they suffered for communicating in the Lord's Supper unworthily.

c Ver. 4. So he joins, and so we also.] These Particles signify atque sua, even so, and so, and in the manner, and accordingly are rendered by Pojer, and us not, as in this Paraphrase. Again, it is evident from Scripture, that though Christ appeared to the World, as weak, and unable to escape his Sufferings, by permitting himself to be taken, and carried bound before the High-Priest, and Pilate, and at last to be lifted up upon the Crofs, and there die, yet was he only in appearance then weak, for he permitted not himself to be taken, till he had with a word struck them to the ground who came to apprehend him, John 18. 6. and had declared that he was able to deliver himself out of their hands, Matt. 26. 53. Even so (faith the Apostle) we seem weak to you Corinthians, because we do not exercise that power among you which God hath given us, 2 Cor. 10. 10. & 11. 21. and here v. 9. But we shall shew our selves to live by the power of God exercised upon the Offenders in your Church.

Ver. 5. the xarkis, the vair, that Christ is in you.] i.e. With, or among you. The words seem to allude to these spoken by the tempting, contumacious Israelites, who after all the signs and wonders God had shewed them, remained still doubtful of his Presence with them, enquiring of the vair, is the Lord among us, or not Exod. 17. 7. So faith the Apostle, seeing after all the Miracles done among you, and the miraculous Gifts received by you, you still seek a proof of Christ speaking in or by me, ask your own selves; Know ye not by the Gifts still exercised among you, except ye be rejected of God, that his Spirit, conveyed by my Ministry is still among you? But then let it be noted here, that this place speaks not of their being in Christ, but of Christ's being in them, not of his being in, but among them; not of his being in, by their Faith in him, but his miraculous Presence with them; not of his being in any private Person, but in the Church of Corinth in general.

Ibid. Ei μην διακαιούνται, if ye be not Reprobates.] i.e. Christians in name only, and not in deeds, so Grotsius; subtle and hard, Dr. Hammond, wicked and unfit for the faith, Vorius; unworthy of the Name of Christians,
Chap. XIII. the Second Epistle to the Corinthians.

Christians, Deists; deprived of faith, light, grace, and knowledge, Menochius; unless you by your Crimes have cast off Christ, Calvin.

Ver. 7. "at αὐθανάσιος, at Reprobates.] It is to be observed, that the word αἰτιι, which we render reprobate, hath no relation in Scripture to any decree of God, either absolutely excluding Men from a capacity of salvation, or doing it conditionally on the account of the Sin of Adam, but only doth denote such Men as have made themselves unworthy, by the Corruption of their Faith or Manners, to be approved and owned by God. Thus they, who when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie, and worshipped the Creature more than the Creator, and liked not to retain God in their hearts, Rom. i. from v. 27-28. are the Men given up by God to a reprobate mind which prompted them to do those things God could not approve of; but abhor; and they who refused the Truth through the Corruption of their Minds, are filled αὐθανάσιος et θύμα, i.e. Reprobates concerning the Faith, 2 Tim. 3.8. i.e. Men whose Faith cannot be owned, or approved of. They also are in Scripture, as to their Manners, filled Reprobates, whose Mind and Conscience is defiled, so that though in words they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work αὐθανάσιος reprobates, i.e. void, not of Judgment only to discern, but of Affection to approve of it. Thus that Earth is filled αὐθανάσιος reprobate, or rejected, which after all the Showers, which fell upon it, brings forth only Thorns, and Briers, Heb. 6.8. and that Silver, αἰτιι, αὐθανάσιος, reprobate Silver, which being false stamped, or coined, will not be receiv'd, but rejected, Prov. 25.4. Isai. 1.22. And in this sense St. Paul saith, he kept under his Body, left whilst be preached to others, he himself should be αἰτιι, disowned and rejected by God, 1 Cor. 9.27.

Ver. 12. "Ex εἰς ἑαυτῷ, thine an holy kis[.] g As Brethren; for this seems to be the sense of calum procipitatis, of which see Baxter's Lexicon. p. 1404, 1405.

Ver. 14. Note that here plainly, as in the Form of Baptism, Matth. 28.19. we have the Names of the Sacred Trinity; and the Father and Son in both places being mentioned as distinct Persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them.
An Appendix to the
Sixth Chapter of the Second Epistle
to the Corinthians.

Monseigneur le Clerc hath observ’d in his
Ars Critica, part 1, c. 8, p. 110.
That since the time of St. Austin, every word hath been used
more frequently in speaking concerning the
Conversion of a Sinner, than is that of Grace,
and yet if you ask them that use it what they
mean by it, they can give you no clear Answer:
So that a Jesuit said, not unpleasingly, That
it was nothing but a Necessity; and that the
Grace of God in Scripture doth always signify
not any secret Affinity, but his Mercy and his
Kindness to us. Now that I may not seem,
with his witty Jesuit, to ridicule, or with
the Pelagians to deny that Grace, because my
Note in this Chapter, partly accordeth with his Criticks, I shall here briefly shew two
things:

1st. That it seems necessary to assure that
God vouchsafes to Men, not only the outward
Dispositions of his Word to be the
ordinary means of their Conversion and San-
ification, but also some inward Affinities and
Operations of his Holy Spirit.

2d. I shall endeavour to shew that these
Affinities may be so explained, as to be no
more unintelligible than are all the Influences
of God upon the Soul, or the Temptations of the
Evil Spirit.

First, That it is necessary to assure that God
vouchsafes to Men some inward Operations
or Affinities of his Holy Spirit, to encline
them to what is good, convert, and sanctify
them. For

1. Why else is it expressly said, That God
worketh nothing in us but to will and to do of his good
pleasure, Phil. 2, 13, and doth within us what is
acceptable in his sight, Heb. 13, 21. for sure
he cannot properly be said to work in us, who does, and
worketh nothing in us? Yea, how doth the
Word of God it self, when heard, or read,
work on us but by making impressions on our
Minds? and shall that be deny’d to God him-
self which we allow to his Word? or shall
he not be believed, when he faith, He doth
work in us both to will and do . He doth in
us what is acceptable in his sight?
Again, Does it not seem unreasonable to
deny that influence to God, and the Good
Spirit to excite Men to good affections, which gen-
erally is, and must according to the Scrip-
ture, be allowed to the Evil Spirit tempting
Men to wicked affections? Now, though this Evil
Spirit cannot lay us under a necessity of doing
wickedly, yet is he frequently in Scrip-
ture represented as a Tempter to Sin, which
he can only be immediately by railing some
Ideas in our Brain which do excite, dispel,
and move us, as our own Thoughts, or in-
ward Sentiments, at other times, were wont
to do, to what is evil, He also is in Scrip-
ture filled that Spirit which works inwardly
in the Children of Disobedience, Eph.
1, 22, and leads them captive to the devil’s
view, to do his will, 2 Tim. 2, 26, which words
seem plainly to import some inward energy
of Satan to excite them to this Disobedience
to the Will of God, and this compliance
with his own will, since then stronger is he
that is in us, than he that is in the world,
1 John 4, 4, i.e. that good Spirit which dwells
in pious Men, is more powerful in them than
Satan is in wicked Men, we must allow this
good Spirit to work in the Children of
Obedience, as Satan is allowed to work in
his own Children.

Moreover, The evil Spirit is represented as
a lying Spirit in the mouth of Abiah’s Prophets,
1 Kings 22, 21. He moved David to number
the
the people, 1 Chron. 23.1. He entered into the land, Luke 21.3. He filled the heart of Ananias to lie to the Holy Ghost, Acts 5.3. All which Expressions can never be accounted for without allowing him some power to work upon the spirits of these persons, as to raise within them some such Ideas as would excite and stir them up to the performance of those actions. Nor can we otherwise give any rational account of the Snares, Methods, Wiles, and Devices of Satan, mentioned 2 Cor. 2.11. Eph. 6.11, or tell how he comes, and takes away the Word of the heart, Luke 8.12, or how he takes advantage over us when we are overwhelmed with grief, 2 Cor. 2.10.

When therefore, on the other hand, God is said to put his fear, and his laws in our hearts, Jer. 32.40. Heb. 8.10. and his spirit within us, Ezek. 36.27. to dwell in our hearts, Rom. 5.5. and renew us in the spirit, ibid., to give us a new heart, Ezek. 11.19, to circumcise, and to convert the heart, Deut. 30.6. Jer. 31.18. If he by his good Spirit raiseth no good Motions, or Ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our hearts, it will chiefly we unto us no inward Illuminations, by attending to which we may discern the wondrous things of his law, what can these Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? Yes, why are we said to be strengthened with might through the Spirit in the inward man to do his will? Eph. 3.16. to be enabled through the Spirit to mortify the deeds of the flesh? Rom. 8.13. Why is this Spirit said to help our infirmities? 2 Cor. 1.2. to purify our hearts? 1 Pet. 1.22. to be unto us a Spirit of sanctification? 1 Cor. 6.11. the Comforter, the spirit of power, love, and of a sound mind? 2 Tim. 1.7. For how is it possible he should be all, or any of these things to us, or should do all, or any of these things for us, by doing nothing in us? And seeing Confluence ariseth only from the inward testimony of the Conscience, seeing Sanctification confounds in the renewing of the inward Man, and hath the Soul for its Subject, seeing the Heart is purified by an inward change, and temper, which renders it aversive from sin, and fosters the Affections, Desires, and Inclinations of the Soul against it; seeing the deeds of the flesh are only mortified by such a Renovation of the Mind as makes us to discern the pernicious Effects and dreadful Consequences of living still according to our fleshly appetites, and so beguiling a dread and hatred of them, a Resolution to forsake them, a vehement Desire to be freed from them, a sincere Endevour to repress the motions of the flesh, and a care that we do not for the future yield obedience to it in the workings of it; if there be no Renovation wrought in us by the Spirit, no Testimony of him within our spirits that we are the Sons of God, how can a Man conceive that all this should be done by the Spirit without any energy in the Mind, and the Affections of a Man, and by that consequently on the Will?

Moreover, if the holy Spirit hath no hand in producing, and carrying on the new Life, why is he filled with good works, quickening or life giving Spirit, seeing all Vital Operations illude from a Spirit acting in us, why are we said to live in the Spirit, Gal. 5.15, and to walk in the Spirit Rom. 8.14, and to be led, or conducted by the Spirit of God? For as in natural and moral actions, we cannot be said to live, or walk, without an inward principle of life and motion, or to be led or guided in those Actions, but by the Light of Reason, so neither can we properly be said to live, and walk in the Spirit, or to be guided by him, if he imparts no inward light to our mind, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise, why are all those inward habits and dispositions which adorn the Soul, and make it meet for the inheritance of Saints in light, filled the fruits, not of the preaching of the Word, or of our own Consideration, but of the Holy Spirit? For how are they his Fruits, if their nothing to produce them? Why are they still ascribed, according to this Doctrine, never to that which only doth, but to that which only which do not produce them? To say these things, and these expressions concern only the times in which the extraordinary Gifts and Operations of the Holy Spirit were vouchsafed, is to make future Ages since the ceasing of those Gifts, despair of being quickened, sanctified, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit, and consequently to despair of being now the Sons of God, united to Christ Jesus, or having any of the Fruits of the Spirit wrought within them. And were it only then that no Man could be regenerate or born again without Water and the Holy Ghost, by what are we now regenerated? Why are we now baptized? or why is Baptism administered till in the Name of the Holy Ghost? In fine, it seems not possible, according to this Hypothesis, to explain how, or to what end the Holy Spirit is so often said to dwell, or to abide within us, how we are made an habitation of God through the Spirit, how we are made the Temple of God through the Holy Ghost which is in us, or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells, or takes upon his abode in them, in whom he acteth nothing, or rests upon those Christian Sufferers whom he doth not inspire with inward courage. And yet this abode of the good Spirit with us, is represented not only as the highest Privilege, but as the inestimable advantage of the Christian. By this Chrift, 1 I doth
doth encourage his Disciples to demonstrate their love to him by keeping his Commandments, that then the Father will love them, and we, faith he, will take up our abode with them, John 14:23. By this, faith the Apostle, God becomes our God, and we his Peoples, our Father, we his Sons and Daughters, 2 Cor. 6:16. And from our union by this Spirit to our Head Christ Jesus, such an inward working, is said to be diffused through every part of his mystical Body, as causeth the whole Body to encreas, and edifie it self in love, Eph. 4:16, Coloss. 2:19. Now what account can be offered of these things, without allowing some inward Operations of the holy Spirit, as the consequence of this Spiritual Union, and this inhabitation of the holy Spirit in us, ye can tell what is the advantage of these Promises, I will put my Spirit in you, or pour him upon you, Prov. 1:23, Jer. 38.27, & 37.14, Zech. 12:10, John 7:37, & 38. If we receive no influx from him, how will we fill our hearts, or reach the holy Spirit to depart, or be taken from us? or what can be the dreadful misery and woe denounced upon us when he doth go? For if he did nothing in us whilst he continued to be with us, what can we lose by his departure? or why did David so improperly beg God would not take his holy Spirit from him? Psal. 51.12.

To say here the holy Spirit only dwelt in Christians, whilst the extraordinary Gifts and Affluers of the holy Spirit were continued to the Church, and they lay under Persecution from the Heathen Empowers, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living Members are thus united by the Spirit to their Head, 1 Cor. 12:13. and that if any man have not the Spirit of Christ, dwelling in him, he is none of bis, Rom. 8:9. He cannot be the Son of God, for as many as are led by the Spirit of God, they are the Sons of God, v. 14. He hath no right to call God Father, v. 15. no interest in the adopution, and in the inheritance of Sons, v. 17. but it is all for the encrease of the virtue of the Promises of Christ, and the consolation of Christians of all future Ages under their Sufferings for the sake of Christ, yea, it is in effect to make the dispensation of the Gospel cease, the difference betwixt that, and the Law, being by the Apostle placed in this, that the one is the ministration of the letter only, the other all of the Spirit. And if this were so only whilst these extraordinary Operations of the holy Spirit lasted, then from the time that they have ceased, the Gospel doth not in this differ from the Law, or deserve to be preferred above it on that account.

Argument: a. This Doctrine seems to take off from the energy of Prayer in general, and from the virtue of Prayer for the holy Spirit in particular, and so to make men flight and neglect that Duty of which the Scripture speaketh so magnificently, and to which it so frequently exhorts us, at least, it seems not well consistent with the tenor of those inspired Prayers, or those Prayers of the holy Scripture. For who can reconcile it with those Expressions in which holy men of God so often beseeched God would en- clamp their hearts unto him, since this he cannot do without some Operation on their hearts, that he would draw them, that they might run after him, that he would open their eyes, and give them understanding to discern his Law, that he would lead them in the right way, in the way everlasting, and guide them by his eye? For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? if none upon the understanding, how doth he enlighten or instruct it? if this be done only by the Word read, preach'd, and pondered in the heart, we may as well apply our selves to that work without, as with Prayer, unless we in these cases pray for some new external Revelations, or for some Motives not contain'd in Scripture.

Moreover, according to this Doctrine, it seems both fruitless and abrid to pray for the aflfluence of the holy Spirit, or to expect we should enjoy it. And so that passage of St. Luke, Ask and ye shall receive, 9:31, and ye shall find, knock and it shall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give his holy Spirit to them, that ask him, Luke 11:11, 13. must be of no use or virtue to us. For what in these Expressions can we pray for, but the aflfluence of the holy Spirit? and what aflfluence can he afford, if he doth not operate at all upon our Souls?

To say this Promise is to be confined to the Apostles days, seems not agreeable to reason, for why then do we hear of it in the Sermon on the Mount, which certainly was spoken in detail in his audience of the multitude? Why doth it run in words so general, as if it belongs to him that asks receives? Moreover, those spiritual and ordinary Eftects for which the holy Spirit was then given, those Fruits of the Spirit they produced in them, are as needful, and as spiritually good for Christians now, as when our Saviour spake those words, for as the holy Spirit was needful then to strengthen Christ's Servants in the inward man to do his will, Eph. 3:16. to comfort them in Tribulations, and support them under fieri Trials, and to preserve them from the Subtilties of Satan, and the Temptations of the wicked World, so is there the same need of his aflfluence now for all these gracious ends, and therefore the same reason to expect him full to all these purposes. Moreover, the Conditions of this Promise may be performed by us now, as well as then; we may be now sincerely desirous to obey the holy Will.
Second Epistle to the Corinthians.

II. Will of God, and with true fervency and importunity may beg the holy Spirit to guide and direct. If we may acceptably perform those duties to which this promise is annexed, why may we not as confidently expect the blessing promised from the God of Truth? For the encouragement here given to expect the affiance of the holy Spirit is this, that we ask him of our heavenly Father, now this most comfortable relation God bears to all his children of what age soever, he is the same yesterday, to day, and for ever; and therefore there is now, and ever will be, the same benignity in God, the same good will and readiness in him to give his holy Spirit now unto his children for all needful purposes, as in all former ages. If therefore in like manner we do ask, we must have equal reason to expect we should receive him. To proceed therefore 2/3. To explain, as far as I am able, and think it needful so to do, how those Fruits of the Spirit, which the School call Graces, are wrought in us by the Spirit of God.

I f. I assure, that the manner in which the holy Spirit acts upon the minds and hearts of men, for the production of these Fruits or Graces, and the preparatory Dispositions of the Soul towards them, may reasonably be conceived to be such as is fit and proper to the Reason and Faculties of Men, viz. the Understanding and the Will. Now it is certain, that what naturally makes the Understanding to perceive, is Evidence proposed and apprehended, considered or observed, to, for nothing further can be requisite to make me come to the knowledge of the truth, and understand what the will of the Lord is, and so be wise unto salvation. Hence the Apostle prays that his Philippians might abound more and more in knowledge and all wisdom, with all the ancients in all perception, that so they may approve the things that are most excellent, Philippians i. 9, 10. Hence he speaks to the Romans thus, Be ye transformed by the renewing of your mind, as ye have not obeyed, that you may discern and approve what is according to the good, and acceptable, and perfect will of God, Romans ii. 12, 13. And faith to the Ephesians, be ye not unwise, but understanding what the will of the Lord is, Ephesians v. 17, and v. 8, 10. Walk as children of the light, approving what is acceptable to the Lord. Again, what makes the Will chuse, is something approved by the Understanding, and consequent- ly appearing to the Soul as good, and whatsoever it refuseth is something represented by the Understanding, and so appearing to the Will as evil,_whence all that God requires of us, is and can be only this, to refuse the evil, and to choose the good. Wherefore to say that Evidence proposed, apprehended, and considered is not sufficient to make the Understanding to approve, or that the greater Good proposed, the greater Evil threatened, when equally believed, and reflected on, is not sufficient to engage the Will to chuse that Good, and to refuse that Evil, is in effect to say, that which alone doth move the Will to chuse, or to refuse, is not sufficient to engage it to so do; that which alone is requisite to make me understand and approve, is not sufficient to do. Now this being contradictory to itself, must of necessity be false.

Be it then that we have naturally an aversion to the Truths proposed to us in the Gospel, that only can make us indifposed to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence for removal of it, the Apostle only prays that the eyes of our understanding may be enlightened, that we may know them, Ephesians i. 18, adding, that where the light of the knowledge of the glory of God in Christ Jesus was revealed, after this thine Gospel was hid from any, it was only so, because the God of this world had blinded the conceptions of their minds, that the light of the Gospel might not shine into them, a Cor. iv. 3, 4. Be it that there is in us a tenacity to the Good we are to choose, that only can indispose us to believe, and to approve it as our chiefest Good. Be it that we are prone to the Evil which we should decline, that only can render it the more difficult for us to believe it is the work of EVils. But yet, what we do really conceive to be our chiefest Good will still be chosen, and what we apprehend to be the work of EVils, will, whilst we do continue under that conviction, be refused by us. If therefore can only be requisite, in order to these ends, that the good Spirit should so illuminate our Understandings, that we attending to, and considering what lies before us, should apprehend, and be convinced of our Duty, and that the Blessings of the Gospel should be so propounded to us, as that we may discern them to be our chiefest Good, and the Miseries it threateneth, as we may be convinced they are the work of EVils, that we may chuse the one, and refuse the other. Now to consider in order to approbation and conviction, to chuse in order to our good, and refuse that we may avoid miseries, must be the actions not of God, but Man, though the Light that do convince, and the Motives which engage him thus to chuse, and to refuse, are certainly from God.

To illustrate this more familiarly by an Instance taken from our selves, or our deportment towards others: When a man, in words plain and intelligible, speaks to another, if he will hearken to what he saith, he must understand his mind, for by that very impression the words make upon his brain, he immediately perceives his meaning. And cannot the divine impression on the brain, which is God’s speaking inwardly to man, do the same thing? This action is indeed so necessary, that as it is not virtuous, or praiseworthy in any man.
to understand the mind of him who doth thus speak to him, so neither feemeth it praiseworthy in us, purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he defers I would do, back with encouragement to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his Exhortation; or they contain some dehortation from doing what he would not have me do, because it will be hurtful to me, or will be certainly attended with some evil consequences: is not this the method used by all the World in dealing with another? and do they not do all this with hopes and expectation of success? And is it not a great disparagement to the Word of God to think that his Perfections, Admonitions, Exhortations, Promises, and Threats should be all insufficient to prevail with us from our sinfulCourts, and turn to him, when all Men who do use these methods towards their Children, Servants, Friends, or Relations do it in hopes that they shall be successful by these means? Moreover, If the Person they address to be flow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same things by such variety of Expressions as he is best able to perceive? If he be overzealous from doing that which is desired, do they not hope to overcome that aversion by repeated Exhortations, and vigorous imprestion of those incouragements they tender to prevail upon him to comply with their desire? If he strongly be inclined to that from which they vehemently detest, do they not endeavour to turn the bent and current of his inclinations by the like repeated Exhortations, and lively Reprehensions of the Evils he will be certainly exposed to by so doing? All men are therefore of this opinion, in their practice, that acting with Men by convincing Reason, and by Motives, and Perfections, is acting with them suitably to their Faculties? And is not God himself of the same mind? hath he not revealed his will on purpose that we may know it? hath he not directed his Letters and Epistles to us, that by reading we may understand them, and know the things which do belong to our peace? Did not our Saviour utter all his discourses to the same end? why else doth he enquire fo oft, Why is it that ye do not understand my speech? John 8.43. How is it that ye do not understand? Mark 8.21.why doth he prefix them with this intimation, hear and understand, Matth. 13.10. Doth not God call upon us to consider of our ways, & lay to heart his sayings, and his dispensations, Hag. 1.5,7. Doth he not prescribe this as the Remedy for preventing his Judgments, when he says, Ob consider this ye that forget God, Psl. 50.21. and of being wise, by saying, Ob that they were wise, that they would consider their latter end, Deut. 32.29. doth he not represent this as the source of all the wickedness and idolatry of his own People, that they would not consider in their heart? Isa. 1.3 & 44.19. Doth he not make Conversion the Effect of this Consideration, when he faith, Because he considereth and turneth away from all the transgressions that be built committed, he shall have fourscore years, Ezek. 18.31. Psl. 119.59. Yet, doth he not represent this as a full ground of hope, that even the most stubborn sinners may be reformed, when he faith to the Prophet, Remove by day in their flight, it may be they will consider, though they be a rebellious people, Ezek. 12.3. Does not the Apostle pray that his Colossians may be filled with the knowledge of his will in all wisdom, that (so) they might walk worthy of the Lord to all well pleasing, being fruitful in every good work? Col. 1.9,10. That his Philippian may discern and approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness, etc. Philip. 1.10, 11. And must not then this knowledge and approbation of his Will be a means of rendering us fruitful in all works of righteousness? Does not God require his people to chafe life, Deut. 30.19. pronouncing a blessing on them that chafe the things that please him, Isa. 56.4. and threatening destruction on to them that would not chafe the fear of the Lord, Prov. 1.29. but chafe the things in which he delights not, Isa. 56.4. Now doth he any thing more to prevail with them who do not chafe the fear of the Lord, do not the things that please him, to engage them fo to do, or not to do the contrary, but teach them his ways, and persuade them to walk in them? Muff it not then be certain that either he tranquils with them, as Men who might by these things be induced to chafe to hear him, and do the things that please him, and abstain from the contrary, or threatens to destroy them for doing what they could not help, and had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be willing and obedient, promising a full pardon, and a blessing to them that do so? Isa. 1.18,19. Doth not Christ resolve the destruction of the Jews into this, You will not come unto me that you may have life, John 5.40. declaring this to be the reason why they were not gathered, because be often would have gathered them, but they would not be gathered, Luk. 19.34. because being graciously invited to the Marriage Feast, they would not come. Matth. 22.3. Now what did he to enjoin them to come unto him to gather them, to prevail upon them to come unto the Marriage Feast, but flew them the way of Life, exhort and invite them to come unto the Feast? Either then he transeathed with them, as
as one who knew this was sufficient for these ends, and that these things might have prevailed upon them to be willing, or else he resolved on their Exclusion from the Marriage Feast, and their not taking his Supper, for not doing what they could not do, and condemn'd them for not coming when they could not, because the Father did not draw them, or give them to him, John 6.37, 44, and for not being gathered when invited he would not, whatever he said to the contrary, seeing he would not do that for them without which they could not be gathered. Moreover, doth he not earnestly exhort and persuade men to repent, and turn from the evil of their ways? doth he not say, Ob that my people would have hearkened to me, that Israel would have walked in my ways? Psal. 81. 13. Ob that they were wise, that they would understand this! Deut. 32. 29. Ob Jerusalem, woulst thou not be made clean, when shall it once be? Jer. 11. 27. Ob that thou hadst known in this thy day the things which belong unto thy peace! Luke 19. 42. Now either in these Exhortations and Perjuries he acts with Men suitably to their Faculties, exhorting them to do, and pathetically withal they had done, what they might have done, though they did it not, or called them to repent that they did not do what they never could do, that they did not avoid what it was impossible they should avoid, and even to repent that God had not irresistibly done this for them, and seriously wished they themselves would have done what, if it ever had been done, must have been done by himself, and therefore was not done, because he would not irresistibly work the change in them.

In fine, Doth not God encourage Men to repent and believe, to be willing and obedient, by great and precious Promises of the most excellent and lafting Blessings? Hath he not threatened eternal Damnation to them that do believe? Mark 16. 15, 16, hath not he said: He will come in flaming fire, taking vengeance on all that obey not the Gospel? 2 Thess. 1. 7. And must not all these things sufficiently convince us, that God acts with Men as one who doth indeed suppose that Men may hearken to his Exhortations, and comply with his Perjuries to believe, and to obey his Gospel? may be prevail'd on by his Promises to the performance of their Duty, and terrified by the consideration of the Judgment threatened from their Disobedience? Why else is it said, that God hath given us thefe great and precious Promises, that by them we may be made partakers of a Divine Nature? 2 Pet. 1. 4. or why are we exhorted, having these promises, to cleanse our souls from all filthiness of flesh and spirit, perfecting holiness in the fear of God? 2 Cor. 7. 1. or why doth the Apostle say, Knowing then the terror of the Lord, we persuade men? 2 Cor. 5. 11. If beyond all this, there be some physical and irresistible operation on God's part, necessary to make Men know, and knowing chuse the Good, and refuse the Evil, this being not wrought in them who are born anew, why is the want of this New Birth, and this Spiritual Regeneration, so oft imputed to the want of their Consideration, and their not laying to heart the things propounded to them, to their not excusing their heart to suffer, and not applying their hearts to understanding; and their not framing their doings to turn unto the Lord? Prov. 1. 14 = 30. Hose. 5. 4. If it be said, this may be done because they had grace and strength sufficient in their first Parents to do it, I answer, Admit that vain imagination that we had, what never we indeed had, or could have, because 'twas lost long before we had a being, yea, what Adam never had, because then he must have had power to repent after his Fall, and then we must have it still, for what power he had to repent after his fall, he could not lose by his fall; I say, admit this Supposition, what is it to the import of all the Exhortations, Perjuries, and Motives contained in the Gospel, which are all directed to fallen Man, and if God be furious in them, declare his great unwillingness that fallen Man should perish, his passionate defire that he should be saved, and if he speaketh in them suitably to the Capacities and Faculties of fallen Man, plainly supposes him still in a Capacity by the Assurances and Motives to understand his Duty, and to choose the Good, and refuse the Evil?

Prop. 2. I add, That this is not ordinarily, and needs not at all to be done now, by propounding to the Understanding any Truths, or to the Will any Motives or Inducements which are not contained in Holy Scripture. For if the Word of God be a pernicious and perfect Rule, able to make us wise to salvation, and furnished for every good work, sure that the Spirit may, by guilelessly the Truths contained in it, and bringing them to our remembrance, and opening our Understandings to perceive the Scriptures, sufficiently remove the darkness that is in our minds; if it be a light shining in darkness, 2 Pet. 1. 19, and where no Errors to be corrected, all Vices to be reproved, are made manifest by the light, Eph. 5. 13; then must it be sufficient to illuminate our Understandings, and direct our Paths, or lead our feet into the way of truth. Again, Seeing the Motives contained in the Scripture, to engage us to turn from these evil ways which tend to our disquiet, torment, and misery at present, and will terrify and subdue us to eternal Miseries, must be sufficient to turn us from the evil of our ways, or else the highest Motives that can be offered must be insufficient to that end, all other Motives to deter us from any action as pernicious and disadvantageous to us, being as nothing, when compared to that, Depart from me ye wicked
An Appendix to the

into eternal fire, all evils we can dread, or suffer from the hand of man, as little in respect of that we must have cause to fear from him who can destroy both soul and body in hell fire. Since, on the other hand, the promise of everlasting Happiness, recorded in the fame Scriptures, as the result of our sincere Obedience, must be sufficient to engage us in a sincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be sufficient to that end, seeing this Motive eminently contains all other Motives in it, there being more in those two words, the enjoyment of God, and everlasting Happiness, than Kingdoms, Thrones, and Treasures, Joy, Pleasures, Honours, and all that can express the good things of this World, impotent, and therefore a more vehement constraining power in them, to the performance of our Duty, than in the united strength of worldly Greatness, Honour, Pleasures, and that which reposes on the hope of a future life, of which incorruptibly excels all we can hope for, or desire besides; I say, this being fo, the holy Spirit, by making deep impressions on the Mind of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatened to the disobedient, and bringing these things oft to our remembrance, which in the Scripture phrase is putting these laws in our minds, and writing them upon our hearts, see Note on Hebr. 8.10, must do what is sufficient to work in us Conversion and sincere Obedience. For what reason can be given why the Spirit of Wisdom, having enlightened the eyes of our understandings to know what is the hope of our calling, and the glorious riches of the inheritance of the Saints, Eph. 1.18 And these things being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? This certain, Satan can only tempt us by suggesting some temporal allurements and advantages, or some temporal affections or affronts to us; since then the Scripture doth assure us, this is our victory over the world, even our faith, 1. Joh. 5.4: i. e. our expectation of things hoped for, our evidence of things not seen, Hebr. 11.1. These Objects of our Faith contained in the Scriptures, being preferred to us, and impressed upon us by the holy Spirit, must be sufficient to baffle all the Temptations of Sin, Satan, and the World. In fine, of this we may be sufficiently convinced from the Experience of Mankind: For since the apprehension of Good or Evil is the sole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the stronger Motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter difficulties, adventure upon dangers, and undergo most toilful labours, in expectation of some finite temporal advantage, of which they cannot have assurance? do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? do they not forego, and place all their hopes and desires, or the desire of an increased life, in hopes of an increase of eternal Happiness, and the dread of endless Miseries; more powerfully engage us to enjoy God's Presents, and to refit all the Températions which Flesh and Blood fuggles against them? But then, because the Blessings and Miseries of another World are things invisible, and only are discerned by the Eye of Faith, they being only moral and spiritual Motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the Températions of the World, the Devil, and the Flesh, by external Objects, are thus opposed with us; and therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the holy Spirit should either, by representing to us from the Scriptures those Divine Truths with which our Understandings have not been sufficiently enlightened, instructed, and guided us; or else by reviving, and impressing on our Spirits those Motives and Inducements to refit those Temptations, and to perform those Duties which are required at our hands, affix us to do.

Prop. 3. I therefore humbly conceive this inward operation of the holy Spirit to confit in these two things: 1. In representing Divine Truths more clearly to our Understandings, that we may have a fuller Evidence, stronger Conviction and Assurance of them, which is in Scripture termed the illumination of the mind.

2. In bringing these Truths to our remembrance, that so they may be present with us, when this is requisite to enable us to resist Temptations, and to encourage us to the performance of our Duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties, (on our Understanding by representing the Light to it, and on our Will by Motives to chuse the Good and refuse the Evil, and that the highest Motives and Inducements possible, when firmly believed, and present to the Mind, must be sufficient to produce their ends,) it can be only requisite to us for our Conversion and sincere Obedience, that the good Spirit should affix us in this work, that by illumination which is sufficient to produce this strong Conviction and Plerophory of Faith, and should present those Motives to our Memories, and make a deep impression of them there, which being present, will move our Will and our Affections to prosecute the ends for which they are sufficient.
I am not ignorant that there be many, who beyond all this, require a physical and irreducible Motion of the holy Spirit, in which we are wholly passive, to the Coverton of a Sinner, and I shall not dispute with them, that Controversey being so fully handled by Dr. Clagett, but shall endeavour briefly to compound and nauseate the matter.

First then, I say it must be granted, that in raising, an idea in my Brain by the holy Spirit, and the impression made upon it there, the action is properly physical.

2/y. That in these Actions I am purely passive; that is, my self do nothing formally to produce these Ideas, but the good Spirit, without any Operation, doth produce them in me. And

3/y. That these Operations must be irreducible in their production, because they are immediately produced in me without my knowledge of them, and without my will, and so without those Faculties by which I am enabled to act.

But then I add, that as far as they are so, they cannot be imputable to me, i.e. it cannot be praise-worthy in me, or rewarding, that I have such Ideas raised in me, but only that, when they are thus raised in me, I attend to them, comply with them, and improve them to the ends for which they were designed by the holy Spirit. To make this evident by an Example; It is on all hands granted, that Satan can so work upon the Brain, as to raise up in it impure and blasphematic Ideas, but then it is as generally held, that the Thoughts they immediately produce, will never be imputed to us as our sins, nor will God be displeased with us for them, if we do not after shew any good liking of them, or content to them, but manfully resist, and rise up into detestation and abhorrence of them and that because the raising these Ideas is the Devil's action, not our own: we are purely passive in them till we consent to, or shew some liking of them, and they are also inevitable and irreducible, it being in the power of no man to prevent or resist them; i.e. to hinder them from being raised in his Brain, or any ways to suppress them, till he doth first perceive them raised there. And therefore for the same actions these Ideas which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleas'd with us for them, till we co-operate with them; because the raising of them is properly God's, not our own action, and we are purely passive in it; nor is it in our power to prevent, or to resist them; but then, God having planted in us a Principle of Restitution and Discretion, we can attend to them being raised, and do improve them to the illumination of our Understandings, and to the Approbation of them in our Minds. He also having given us a will to chuse the Good, and refuse the Evil, we may consent to the good Suggestions, and pursue the good Motions raised thus in us; for to what other ends can they be raised in us by the holy Spirit? As therefore our attendance and consent to the Suggestions of the evil Spirit being free, and what we may avoid, is culpable, to our attendance to, and compliance with these Motions and Ideas of the holy Spirit, being things in which we are free and active, and that upon deliberation; and so in them we do perform the proper and free actions of a Man, doing that which we might not do, and refusing to do that we have both power and temptations to perform, therefore these things must be praise-worthy and acceptable in the sight of God. I also add, that these Ideas being thus raised up in us by God alone, and even the power of attending and consenting to them, being, together with our Nature, entirely derived from God, and all the Inducements which we have to attend to them, and comply with them, being properly of Divine Revelation, or such Divine internal operation as if they had not intervened, we should have had none of these good Effects produced upon us, these Effects are properly to be ascribed to God; and all the Praise and Glory of them must be due to him alone, because the Principle of acting, and the Inducement thus to act is solely from him.

To conclude, The great and intense power of consecrated Saul, is that of perfecting Saul. He is confounded by a light shining round about him brighter than the Sun; by this he is struck down to the earth, and hears a dreadful voice from Heaven, saying, Saul, Saul, why persecutest thou me? Now in all this he was purely passive, and the Action done upon him was physical and irreducible; and therefore this Action being wholly Christ's, not his, there could be nothing in it on his part praise-worthy, or rendering him a better Man. But then, when he enquires of the holy Jesus, Lord, what wouldst thou have me to do? when he prays earnestly for the forgiveness of his sins, Acts 9: 11. when he submits to that Bias which was appointed by the holy Jesus for that end, and for the designation of himself to his Service, when, being told what grievous things he was to suffer for the Name of Jesus, he notwithstanding was not disobedient to the heavenly Vision, but went, and preached on that faith which he had formerly opposed; these being Actions of deliberation and free choice, proceeding from Reflections on the heavenly Vision, and the Conviction it had wrought upon him, must be praise-worthy and acceptable in the sight of God.
God; Though, being the Refuits of what
our Lord had done upon him, he very pro-
perly atribeth the whole glory of them to
the grace and favour of our Lord towards
him. Hence, say St. Chrysostom and Doc-
umentor, he doth fo magnifie the Grace of
God in this matter, as μακαριωταταν на ≠
νεκρον, not to invalidate man's free will. See
Note on 1 Tim. 1. 12. And that there is a
perfect Harmony betwixt the Operation of
God's Grace, and the Co-operation of our
Wills, we learn from two Examples record-
ed in one Chapter, viz. 2 Cor. 8. 1, 3. where
the Apostle advertiseth the Corinthians of the
Grace of God given to them of Macedonia;
for, faith the Apostle, they were according to
their power, yea, and above their power αι
δυναμεις of themselves willing to contribute to
the Needs of the Saints, viz. the Contri-
bution was an act of their own free wills,
proceeding from their choice; but the Grace
and Favour of God given to them, was the
Spring and Motive of it. So again, Phil. 2. 16, 17.
Thanks be to God αα αα to him that gave
care in the heart of Titus, for he accepted
the Exhortation, and being more forward ad
νεκρον, he went to you of his own accord; i.e. the Exhortation was from St. Paul,
that which gave the weight and vigour to it,
and rended him more forward in it, was the
Grace and Favour of God to him; the re-
flexion on both made this Journey the
matter of his own choice, and so he became
willing of his own accord: yea, this is evi-
dent even from the very words, by some
thought to affer the contrary, Phil. 2. 12, 13.
Wherefore, beloved—not only as in my pre-
sence, (when you had me to be your Mo-
nitor) but much more now in my absence,
(which God by the workings and inward
teachings of his Spirit supplies,) work out
your salvation with fear and trembling, v. 13.
For it is God that worketh in you, both to will
and to do of his own pleasure; (i.e. sometimes
by outward, and sometimes by inward
means;) for if beyond these inward Sugges-
tions and Persuasions, some physical and
irrefutable Operations be required on God's
part, which make it necessary for us, both
to will and do, why are we then command-
ed to work out our own salvation; for can
we act where we are purely passive? or can
that be a reason why we our selves should
work, that another will effectually do that
to thing without our co-operation? Is it
not rather a manifest reason why we should
neither will, or work at all, since both is,
and will be effectually performed without us?
Why, 2ly, are we faiid to work out our Sal-
vation with fear and trembling; for can there
be any cause of fear and trembling left that
Salvation should not be wrought out, which
God works in us irrefutably? Surely if God
works in us irrefutably both to will and do,
there can be no possibility of Mifcarrying,
and so no ground for fear and trembling.
Why 3ly, are the Philippians exhorted to
do this much more in St. Paul's absence, than
in his presence, if when he was present, God
wrought in them irrefutably to will and do,
and could do no more in his absence? 'Tis
therefore evident from these Considerations,
that God works in us both to will and do,
by giving us our Wills and Faculties, and
then fulfilling them up to put forth their own
Acts.
THE

Preface

to the Epistle to the GALATIANS.

§ 1. Though in the Pure and Primitive Ages of the Church I find no Controversie touching the Nature of Faith or of Justification, they saying nothing of Justification, but as it is included in the Article of Remission of Sins, yet seeing both this Faith, and the Justification which is ascribed to it, have in these latter Ages, ministered occasion to many Questions and Disputes, confused with much Contention, and proceeded with the greatest Zeal, as being judged Matters of very high Importance, and the Epistles to the Romans and Galatians are the Epistles which treat chiefly of this Subject. I therefore shall, by way of Preface to this Epistle, endeavour to show

1. What is the import of the word Faith in Scripture, especially as it relates to the Matter of Justification, or what the Scripture represents as true Christian Faith.
2. What it is to be justified in St. Paul’s acceptance of that word.
3. That this Justification is by St. Paul ascribed to Faith alone, in opposition to Works of Righteousness done either by the Jew or Gentile.
4. That it seems necessary from the nature of the thing, and the state and condition of the Persons to whom the Gospel was then preached, that it should be.
5. That though this Faith doth not include sincere Obedience and much less Perseverance in it to the end, which yet are necessary and essential Conditions, even of the New Covenant; yet
6. It lays the highest Obligations on us to perform them, under the penalty of forfeiting the Blessings of it.
7. It tendeth sufficient Motives to this Obedience, and where it is sincere and lasting, it will most certainly produce it.

§ 2. And (1.) as for the import of the word Faith in Scripture, I think scarce anything is more evident throughout the whole New Testament, than that the Faith there mentioned is only a cordial and firm belief that Jesus is the Christ, the Lord, the true Messiah or Prophet, sent from God to reveal his Will to the World, the Son of God, the Saviour of the World. To make this manifest,

Confider (1.) That Divine Faith in general is only a firm assent to, or full persuasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or Persons commissioned by God to reveal, or to bear record to it. For seeing Humane Faith is only a persuasion of the truth of what is told us, or testified by Man, Divine Faith must be a firm persuasion of the truth of what is testified, or revealed to us by God. And this description of Faith is clearly taught us by St. John, 1 John 5.21, who having declared v. 4, 5. that the Faith by which we overcome the World, is the belief that Jesus is the Son of God, proceeds to show we have great reason to believe this Proposition, that Jesus is the Son of God; 1. Because the Holy Spirit beareth witness to it, and he is the Spirit of Truth, v. 6. 2. Because there are three that bear record in Heaven to it, viz. the Father, the Word, and the Holy Ghost, v. 7. Now, faith be it we receive the witness of Men; if we rely upon their testimony in any Courts of Judicature, if by the mouth of two or three humane witnesses our weightiest matters are determined, (but not the witnesses of God be greater? i. e. shall it not be of more validity for confirmation of our Faith in this particular, that Jesus is the Son of God? v. 9. Surely we cannot disbelieve this truth, but we must give the lie to him, faith the Apostle, v. 10. Because we believe not the record which God hath given of his Son; but if we do receive this testimony on his authority, we fet to our Seal that God is true, John 3:33.

This being then the nature of Divine Faith in general, Faith in our Lord Jesus Christ, must be a full assent to, or firm persuasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or by Persons commissioned by him to reveal his Will, concerning our Lord Jesus Christ. Or briefly thus, It is a firm persuasion that he who suffered at Jerusalem was the true Messiah, the Saviour of the World, the Prophet who was

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The Preface to the Epistle

for to come, that Person who was constituted Lord of all things; or, which amounts to the same thing, that he was Christ the Son of God. For Explanation of this Proposition,

Consider (1.) That the Scripture mentions this as the great thing testified concerning him, by all the Witnesses of the Messiah, as v. e. 1. By St. John the Baptist, who came for a Witness to testify of the Light, John 1:7 and who faw, and bare record that this is the Son of God, John 3:34. Hence do St. John's Disciples say, He to whom thou barest witness batizeth, John 3:35. And Christ speaks thus to the Jews, You sent to John, and he bare witness to the truth, John 5:33.

2. God the Father bare him record, and testified by divers methods, that he was the Son of God; so do we read expressly, John 5:32. There is another that beareth witnesses of me, and I know that the witnesses which he witnessed of me is true, the Father himself who hath sent me, beareth witness of me. And again, Chap. 8. 17, 18. It is written in your Law, that the testimony of two men is true; i.e. it is to be received as such: I am one that beareth witness of myself, and the Father which sent me beareth witness of me. Now God the Father bore witness to his Son, 1. By a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark 1:11. This voice was personally directed to Christ himself, as being that Commission which was sent him from Heaven to execute the Office of God's Supreme Minister, or Legate in the World; but it was also prefixed with an in, Behold, directing the People to attend to it, Matt. 3:17. 2. By giving him the power of working Miracles for confirmation of his Doctrine, and his own testimony; and therefore he speaks thus to the People, I have a greater testimony than that of John, the works which my Father hath given me to do, they bear witness of me that the Father hath sent me, John 5:36.

3. The Holy Spirit beareth witness that Jesus is the Son of God, 1 John 5:6. and this he did not only by his descent upon our Saviour at his Baptism, and by raising him from the dead, but being sent to death in the flesh, but quickened by the Spirit, 1 Pet. 3:18. by enabling him to cast out Devils, and to perform such works as never any other person did, or could do. Whence he thus argues, If by the Spirit of God I cast out Devils, then is the Kingdom of God come to you, i.e. then is it clear that I am the Messiah sent from God to preach the Doctrine of his Kingdom to you, Matt. 12:28. Since my Commission is confirmed by these Operations of his Spirit, and testified to by the Finger of God, as the phrase is varied, Luke 11:20. and this, after our Lord's Ascension, this Spirit was to do more fully: For when, faith Christ, the Comforter is come even the Spirit of Truth, he shall testify of me, John 15:26, and this he actually did, whence Christ is said to be justified by the Spirit, 1 Tim. 3:16. i.e. freed by his testimony from the suspicion of being an imposter, or false Pretender, when he declared he was Christ the Son of God. 4. The Apostles were Men chosen for this very end, Ye shall bear witnesses of me, faith Christ, because ye have been with me from the beginning, John 15:27. Ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost parts of the earth. Hence are they fled Witnesses chosen of God, Acts 10:41. Eye-witnesses of what he did and suffered, Luke 1:2. Eye-witnesses of his glory, 2 Pet. 1:16. For that which we have heard, and seen, and looked upon, wherein we have believed, and declare unto you, faith St. John, 3 John 1:2. 5. Mofes also, and the Prophets, are produced as his Witnesses, for unto him give All the Prophets witnesses, Acts 10:43. All the Scriptures, Search the Scriptures, faith Christ, for they are they which testify of me, John 5:39. And Mofes in particular: For if you believed Mofes you would believe me, for he wrote of me, v. 46.

Consider 2ly, The things for which these Witnesses are produced, the Evidence they give in concerning the Messiah, and that will teach us what is Faith in Christ. Sometimes it is said that they bare record that he is the Son of God, John 1:14. The voice of St. John 1:10. Sometimes they testify that he was the Christ: Thus St. Paul confounded the Jews, testifying that he was the Christ, Acts 9:20. 22. St. Peter testifying to all the people of Israel, that God had made him Lord and Christ, Acts 2:36. Sometimes they testify that he was the Saviour of the World. So 1 John 4:14. We have seen, and do testify that God hath sent his Son to be the Saviour of the World, or that he was the Lamb of God that taketh away the sins of the World, John 1:29. that him God hath exalted to be a Saviour, to give repentance and remission of sins to them that believed in his Name, Acts 5:31. & 13:58. Sometimes they testify that he is Lord of all things, Acts 10:36. Sometimes they are our testimony, that he by God's appointment was to be Judge of all Men; for he commanded us, faith Peter, to preach to the People, and to testify that it was he who was ordained to be the Judge of the quick and the dead, Acts 10:42. Sometimes they are said to bear witnesses of his Resurrection, Acts 1:25. saying, Thus Jesus hath God raised up, whereof we are Witnesses, Acts 23:31. for we have testified of God that he raised up Christ, 1 Cor. 15:15. 3ly, Observe that all these several Testimonies, though they differ in Expressions, they differ little in reality, and in effect do only give a perception of the historic fact, 2 Pet. 1:19 that he is Jesus Christ our Lord. For 1. to say he is the Son of God, is in effect to say
say be it the Christ, that Person by God appointed to be our Prophet. St. Matthew gives us the Confession of St. Peter thus: Thou art the Christ, the Son of the living God. Matt. 16:16. St. Mark thus: Thou art the Christ, the Son of God, Matt. 16:16. St. Luke thus: Thou art the Christ of God, Chap. 9:10. And when our Lord forbids them to divulge this to the World, be only faith, Tell no man that I am Jesus the Christ, Matt. 16:20. Art thou the Christ, the Son of God? faith the High-Priest to him, Matt. 26:65, whereas St. Luke relates the question only thus: Art thou the Christ? Chap. 22:67. To be the Son of God, is in effect to be the Lord of all things, the Person to whom all Power is given in Heaven and Earth; that every Knee should bow unto him, as their Sovereign Lord and King; and therefore, wheresoever Pilate is, in the other Evangelists, said only to ask, Art thou the Christ, the Son of God? St. John relates the question thus: Art thou the King of the Jews? 5:1, To be the Son of God, is also to be the Saviour of the World, the Testimony of the Apostles being thus: that God had sent his Son to be the Saviour of the World, 1 John 4:14, to testify that he was risen from the dead, was in effect to testify he was the Son of God, for he was declared to be the Son of God with power by the Resurrection from the dead, Rom. 1:4. Thus in effect to testify that he was made both Lord and Christ, and therefore Power having proceed from Christ's Resurrection and Exaltation to the right hand of God, infers that we may all hence assured, that God hath made him Lord, Acts 2:36, and St. Paul tells us, it was a demonstration that God by him would judge the World, Acts 17:31. And since his Resurrection was performed by the Almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself, viz. that he was Christ, the Saviour of the World, and that he should hereafter sit at the right hand of Power, it being impossible that God should have employed so great power in raising him from the dead, had he not been his well-beloved Son, or that Messiah he declared himself to be.

This being then the thing, where all these Witnesses were so concerned to attest, and to engage Men to believe, we may be sure thither, according to the tenor of the Holy Scripture, Faith in Christ, and that by heartily believing that Christ is the Messiah sent into the World to infringe us in the Will of God, the Saviour of the World, sent to redeem us by his Death from Death and Misery, and give Salvation to all his faithful Servants, that he is our Lord and King, by whose Laws we shall be governed, and by whose Laws we shall be judged and rewarded at the last day; We truly do believe in Christ, which yet will farther be apparent.

18. From plain Texas which seem expressly to affect the same. We find Nathaniel saying, Rabbi, Thou art the Son of God, Thou art the King of Israel, John 4:49. And Christ thus answering to him, Because I saw thee under the Fig-tree, believest thou me? Whence it is evident, that to acknowledge Jesus to be the Son of God, the King of Israel, was to believe in him. This was the Faith of the Samaritan Woman, and her fellow Citizens, John 4:26. For to this Woman our Saviour testified he was the true Messiah, saying, I that speak unto thee am he that sendeth me. Then the Woman goeth into the City, and faith to the Men of it, Come, see a man that told me all things that ever I did. Is not this the Christ? This being said, many of the Samaritans believed on him, because of the saying of the woman, and many more believed, because of his own words, v. 39: that is, they were persuaded, partly by what they heard her testify, partly by what they heard our Saviour speak; to acknowledge he was the true Messiah, or the Saviour of the World, for so they do themselves explain the meaning of believing on him, saying to the Woman, Now we believe not because of thy word, for we ourselves have heard and known, that this is verily the Christ, the Saviour of the World, v. 47. This was the Faith of Martha, for Jesus having said to her, I am the Resurrection and the Life, she believed on him, though he was dead, yea, that he lived; Believe thou this? She answered, Yea Lord, I believe thou art the Christ, the Son of God, who art to come into the World, John 11:25, 26. To believe this, was the first to believe in Christ, if Martha did so. We find St. Paul, opening and alluding that Christ must needs have fulfilled and risen again from the dead, Acts 17:3, and that this Jesus, whom he preached, was the Christ, and then it follows, that of some of them believed, v. 47: whereas, they were persuaded of the truth of what St. Paul had testified. Again it follows, that these of Berea searching the Scriptures, and finding that these things were so believed, v. 11: i.e. they were persuaded of the truth of what St. Paul had testified. Again, St. Paul was pricked in spirit and testified to the Jews that Jesus was the Christ, Acts 18:5. Whereas Cephas, the chief Ruler of the Synagogue, and many of the Corinthians believed; i.e. they acknowledged the truth of St. Paul's testimony, that Jesus was the Christ. The word of faith which we preach, faith the pure faith of Paul, is this: that if thou confest with thy mouth the Lord Jesus, and in thy heart believe that God hath raised him from the dead, thou shalt be saved, Rom. 10:8,9. And thus he proves, because the Scripture saith, Who soever believeth in him shall not be ashamed, v. 10. To confess therefore, and be acknowledged.
acknowledge that Jesus is the Lord, and that God raised him from the dead, is to believe on him. 34. Lastly, this faith St. John, is the victory over the world. 35. John 5:23. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? to believe therefore that Jesus is the Son of God, is Christian faith. 34. This was the faith which the Apostles did require in order to Baptism, and where there was a due appearance of it, there Persons were admitted into the number of Believers. For instance, St. Peter faith to the Jews. Let all the house of Israel know that God hath made this Jesus, whom ye crucified, Lord, and Christ, Acts 2:36. This pricks them to the heart, and makes them to enquire, what shall we do? St. Peter answers. Repent you, and believe the word of God. St. Peter goes on the Name of the Lord Jesus Christ, for the remission of sins, v.38. and then it follows, that they who gladly received his word, were baptized, and there were added to the Church three thousand souls, v.41. and v.47. The Lord daily added to the Church the saved, i.e. such who were by this faith put into the way of salvation, and if they persevered in it, would obtain it. Again, Philip went down to the city of Samaria, and preached to them Christ, Acts 8:5. and when they believed Phil. preaching the things concerning the Kingdom of God, v.12. i.e. when they heard attentively to them, they were baptized, both Men and Women. And when the Eunuch puts the question to him, What hindreth me to be baptized? Phillip returns this answer, If thou believest with all thy heart, thou mayest, v.37. And when the Eunuch answered, I believe that Jesus Christ is the Son of God, then was he infantly baptized, so that the Faith required to Baptism was only an hearty acknowledgment that Jesus Christ was the Son of God. 34. And because there be many false, and in my apprehension dangerous descriptions of true Faith, which have obtained in these latter Ages, I will briefly lay them down, and then proceed to other Confimations of the Scripture notion of true Faith, by which we most abundantly discern the falshood of them. Now they are such as these, viz.
1. That (a) Faith is a firm assent, by which every true Believer is persuaded, not only that Remission of sins is promised in the general, but to him in particular. So Calvin; and after him the generality of the French and Dutch Divines.

[a] That Faith consists in (b) application of Christ's Merits to our selves, in calling our selves from the Name of Christ, in upholding, relying, or laying hold upon Christ for Salvation; or, as others say, 'its a recumbency on Christ for Salvation. Of all which Notions of justifying, or true Christian Faith, this is a full confutation, that they are perfectly unscriptural: For the first cannot be contained in Scripture, it being certain to a demonstration, that Scripture nowhere faith, that Daniel, John, or Thomas, have remission of sins. This therefore cannot be Divine Faith, or Faith built immediately on a Divine Revelation, or Record, but rests upon our own Experience, or Knowledge of our selves, for the Argument must run thus, He that repenteth and believeth shall be saved. Daniel and Thaddeus have done this; which may indeed be matter of their knowledge, but not of divine faith, as being not revealed in Scripture.

Nor are the other Opinions left unscriptural, for we do not once read in Scripture any command to apply Christ's Merits to our selves, or to apprehend his Merits, or to lean and roll our selves upon him for Salvation; we find no Exhortation in Scripture to do; no Reprehension of any Person for not relying on, or not applying Christ's Merits to themselves, no Promise made to any upon the application of Christ's Merits: In a word, the Scripture is wholly unacquainted with these Paraphrases. And is that likely to be the duty on which our Justification, Adoption, and all our Happiness depends, which hath no Precept, Promise, or Example in the Holy Scripture? But I shall add some farther Confirmations of the Scripture Notion of true Faith, by which all these unscriptural Opinions will be at once confuted. And therefore

[b] The Scripture frequently inform us, that the Miracles done by Christ are propounded as the great Motive to believe on him, and as the aggravation of their sin, who still continued in their infidelity, and also that the consideration of them caused many to believe. On this account be requires to be believed. If you believe not me, believe the works. John 10:38. 14. 11. for the works that I do bear witness of me, that the Father hath sent me, John 5:36. 10. 25. On this account be pronounces the Infidelity of the Jews inexplicable, saying, If I had not done among them the works that no other man did, they had had no fin but
now they have no cloak for their sin. Job 15, 22, 23. Thus was this Confederation which induced many of them to believe; for many believed on his Name when they saw the Miracles which he did, John 2, 23 & 7, 30. Now what were all his Miracles designed to produce in them, but a firm belief that he was Christ the Son of God? so doth St. John expressly teach us, saying, There be many other Miracles which Jesus did, that are not written in this Book; but these are written that ye might believe that Jesus is the Son of God, John 20, 30. If you imagine that Faith is a firm affiant that Christ died for you in particular, and that you have remission of sins by him, that's an application of Christ, or of his Merits to your felves, or a rolling your felves upon him for Salvation, How do his Miracles convince you that you should thus believe on him? But if you say it is a firm persuasion that he is the Christ, the Son of God, nothing can be more proper to convince us of the truth of what be thus declared, than these Miracles: then may you say with Nicodemus, We know thou art a Teacher sent from God, for no man can do such Miracles as thou doest, except God were with him, John 3, 2. 32. This will be yet more evident from all those places which ascribe our justification and Salvation to Faith in God, or in him that sent this Jesus into the World. So doth our Lord himself in these words, Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life, John 5, 24 & 12, 44. The Faith of Abraham is thus described, Abraham believed God, and it was imputed to him for righteousness, Rom. 4, 3. i.e. this Faith in God was imputed to him for righteousness: when therefore the Apostle adds, that he is the Father of them that believe, that righteousness might be imputed to them also, v. 9. must be imputed upon their believing in God, as he did! Doth not the Apostle hence infer, that unto him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousness, v. 9. Now to believe in him that justifieth the ungodly, is certainly to believe in God the Father, for it is God that justifieth, Rom. 8, 32. To be justified by this Faith, must therefore, I say, to be justified by Faith in God the Father, according to those words of St. Peter, We through him believe in God, that our faith and hope might be in God, 1 Pet. 1, 21. Now if Faith be supposed to consist in believing that our own sins are pardoned, is application of Christ's Merits to our felves, or in rolling our felves upon the Person of Christ, what affirms or connection is there between believing in God, believing the truth of his Promises, as Abraham did, and was justified, and believing that our own sins are pardoned, applying the Merits of Christ to our felves, or rolling our felves upon him for Salvation? But then if justifying Faith doth primarily consist in a firm persuasion that Jesus is the Son of God, the Saviour of the World, the Prophet sent of God to show us the way of Salvation, the Lord and King, by whose Laws we are to be governed if we would obtain it, then Faith in Christ, and Faith in God are one thing; for God having testified all this concerning his Son Jesus Christ, and also promised that every one that hath seen the Son, and believed on him, shall have eternal life, John 6, 40. By thus believing we receive his Testimony, and let to our Seal that God is true. 60. This may be argued from all those places which ascribe our justification and Salvation to the belief of the Resurrection of Jesus Christ, or of God's power exercised in raising him from the dead. Thus doth St. Paul in that very Chapter in which he professedly disputes of Justification by Faith, for he expressly declares, that to them that believe in him who raised Jesus from the dead, that Faith shall be imputed to Righteousness, Rom. 4, 24. as Abraham's Faith in him that quickened the dead, was imputed unto him for Righteousness. And again, If we believe with the heart, that God hath raised up the Lord Jesus from the dead we shall be faved, for with the heart man believeth to justification, Rom. 10, 9. Now what agreement is there between my believing my own fins are pardoned, or my applying Christ's Merits to myself, or rolling my self upon him, and Christ's resurrection from the dead by the power of God? But then if we say that Faith is a firm persuasion that Jesus was the Son of God, the Saviour of the World, the Prophet that was to come into the World, the Lord and Ruler over all, this, as he testified of himself antithesis of his fourth, and God the Father also testified, so was he declared to be the Son of God with power by this resurrection from the dead, Rom 13, 4. By this all Israel might know that God had made him Lord, and Christ, Acts 2, 24—36. and that God had exalted him to the right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins, Acts 5, 31. Hence the Apostle teacheth that Christ died for our sins, and rose again for our justification, Rom. 4, 25, and puts the question, Who is he that condemneth us? it is Christ that died, yet rather that is risen again, Chap. 8, 34. 74. This appears farther from this consideration, that in all the Scriptures of the New Testament there is not to be found one Exhortation to any Christian to believe in Christ, or to all Faith on Christ. When the Apostles preached to Jews, or Gentiles, Men not converted to the Christian Faith, they did exhort them to believe that Jesus is the Christ, the Son of God, the Saviour of the World, or to believe in the Lord Jesus. And this was necessary
The Preface to the Epistle

necessary to be preached to them, to persuade them to believe in, and to obey him, for till they did believe he was a Person sent from God, and that they knew by having done so, they could have no inducement to own, and no encouragement to obey him. It was therefore necessary that this should be first preached to Jew and Gentile, that Christ was a Person sent from God to preach the Doctrine which he taught, and that remission of sins, and everlasting life was to be obtained by his Name, and by obedience to this Teacher. But then I say, the same Apostles in their Epistles directed to those Persons who are already Christians, and who had testified their Faith by being baptised in the Name of Jesus, have not one Exhortation to any of them to believe in Christ; but only to be steadfast in the Faith, to encrease and grow in Faith, and to repent of what they had done contrary to the Faith they had received. The Exhortations of our Lord to the seven Churches, and more particularly to that of Sardis, in which there were but very few who had not professed themselves, Rev. 3:1, 2, 3, and that of Laodicea which is threatened to be sown out of his mouth for her lukewarmness, Luke 16:18, is only to repent, and renew their first works, not to believe in him, or to apply his Merits to themselves. Now what account can be given of this thing by those who are so zealous in their Sermons to exhort Christians to believe in Christ, to toll themselves upon him, and apply his Merits to themselves, and are so full of Merits to persuade them so to do? I say, what reason can they give why men, gifted by the Holy Ghost, never exhort any Christian to believe, but only to do forth, their faith by their works, James 2:18, and to add unto their faith virtue? 2 Pet. 1:5, 6, 8, 9.

But then if Christian Faith be only a firm persuasion that Jesus is the Christ, the Son of God, the Saviour of the World, the reason is exceeding manifest why no Christian should be exhorted to believe, because whoever is a Christian, and only doth believe all this already, but hath professed his belief of it by being baptized in the Name of Jesus. Therefore needs no Exhortation to any Christian to believe in Christ, but only to walk answerable to that Faith, to be steadfast in it, and to add to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity, 2 Pet. 1:5—8. that they may not be slothful, and unfruitful in the knowledge of our Lord Jesus Christ.

Object. If it be here objected that St. John faith, There things have I written to you that believe on the Name of the Son of God, that ye may know ye have eternal life (2 the 3:18) and that ye may believe in the Name of the Son of God, 1 John 5:13. I answer, 1. That the Alexandrian, and other Greek Manuscripts, read not of the same, but of another, and that ye may not believe on the Name of the Son of God which he believe in the Name of the Son of God. And this reading is confirmed by the Vulgar, the Syriac, and Ethiopic Version. 2. They who retain our Version interpret the words thus, That ye may continue to believe in the Name of the Son of God, that ye may more firmly, and certainly believe. Nor will the words bear any other meaning unless you will suppose St. John should seriously exhort Believers to begin to do, when he had told them in the immediate preceding words, was so effectually done by them already, that they might know they had eternal life.

In a word, Either it is true before we actually believe it that our sins are pardoned, that we have a right to apply Christ's Merits to us, and to roll our fetters upon his Person for Salvation, or it is not: If it be true before we believed, we must have Faith before, since nothing can procure this pardon of our sins, or give us any right to apply his Merits to our fetters, or depend on him for Salvation, but Faith in Christ: If it be not true, we must obtain the pardon of our sins, and an interest in Christ's merits by believing a lie? And so much for the first Particular. To the next

Enquiry, § 4. 2. What is it to be justified in St. Paul's acception of the word? I answer, 1. That this justification which St. Paul speaks of, is an all of God terminated upon Man. This the Apostle expressly doth deliver in these words, Who shall lay any thing to the charge of God's cleas? It is God that justifieth, Rom. 8:33. And again, It is one God who justifieth the circumcision by faith, and the uncircumcision through faith, Rom. 3:30. It is God that justifieth the ungodly, Rom. 4:5. He is just, and the Justifier of him that believeth in Jesus, Rom. 3:26. Now accordingly to the clear tenor of the Scripture, 2. God justifieth the sinner by absolving him from the guilt of his past sins, by a free all of grace, in pardoning his iniquities, or not imputing his sins to him, and so his justification must be by absolving us from the guilt of sin, and as a necessary and immediate consequence of that, our being reconciled to God, and received into favour with him. This will be evident if we consider, 1. What the Baptist testified concerning him that all men might believe, viz. that he was the Lamb of God that taketh away the sins of the world, John 1:29. and what Christ testified of himself, viz. that he that believeth in
him should not come into condemnation, Job. 3.36. that his blood was the blood of the new Covenant, which was shed for the remission of sins, Mat. 26.28. even of that Covenant in which God promises to be merciful to us unrighteousness, and to remember our iniquities no more, Hebr. 8.13. and 10.17. As also from what his Apostles promised to win Men to the Faith of Jesus, viz. remission of sins. Thus when the Jews were prick'd to the heart, and said, What shall we do? St. Peter answered, Repent ye, and be baptized in the Name of Jesus Christ, for the remission of sins, Acts 2.37. And again, Repent you, and be converted, that your sins may be blotted out, Acts 5.19. For him hath God exalted him to be a Prince and a Saviour to give repentance, and remission of sins, Acts 3.15. St. Peter begins his Sermon to Cornelius thus, The Word which God hath sent us to preach is Peace by Jesus Christ, Acts 10.36. To him give all the Prophets witness, that through his Name whoever believeth on him shall receive remission of sins, Acts 13.23. St. Paul declares, that God had raised up to Israel a Saviour Jesus; and then he adds, Known therefore be it to you, that through this Man is preached to you remission of sins, and in him every believer on him shall be justified from all things, from which they could not be justified by the Law of Moses, Hebr. 10.34. that Law being not able to take away sin, Rom. 3.23. It is therefore Men from the guilt of sin. Seeing then the benefit promised to the Believer is the remission of sins to be obtained through Christ by his Name, seeing we are said to be justified through Christ, Chap.5.9. through Faith in his Blood, Eph. 1.7. that Blood which is so often said to be shed for the remission of our sins, Col. 1.14.20. and to procure our Peace, and our Redemption; Since, lastly, we are said by believing in Christ to be justified from sin, Acts 13.39. which Phrase can only signify exemption from the condemnation of it. I say, from these expressions it appears, that God's justification of a sinner by faith, or through Faith in the Blood of Jesus, a chiefly the remission of the Believer's sins, and the exemption of him from the condemnation of the Law by virtue of Christ's Blood shed for the remission of sins.

27. This we may learn from the Reasonings by which the Apostle confirms his Conclusion, or the Arguments by which he proves, that both Jew and Gentile are to be justified by Faith, without the works of the Law, or without works. His Conclusion is laid down Chap. 1.17. Thus, the righteousnefs of God (which proceeds) from Faith, is revealed in the Gospel, to (begot) faith in Jew and Gentile, v. 16. (See the Note there.) And this way of obtaining Righteousnefs or Justification, he proves to be absolutely necessary to them both, beginning first with the Gentiles, whom he pronounces subject to the wrath of God, for holding the truth (by the Light of Nature knew) in unrighteousness, v. 18. And this he proves to the end of that Chapter, which concludes thus, That they knowing the judgment of God, that they who did such things were worthy of death, not only did the same, but had pleasure in them that did them. In the second Chapter he declares the Jews guilty of the same things the Heathens did, and so obnoxious to the same Condemnation, and also guilty of violating the Law of Moses, and thence concludes, that as to this matter there was no difference between them, he having proved both Jews and Gentiles to be all under sin, Chap. 3.9. and so equally needing to be justified by Faith, or to be justified freely by an Act of Grace, pardoning their sins through Faith in Christ, v. 24. His Argument then is plainly this, both Jew and Gentile lie under the guilt of sin, there being none of them that is righteous, Rom. 3.10. e. free from sin, no not one, v. 10. Neither of them can be justified by the Law, because they by the Sentence of it are subjects of God's guilt before God, v.19.20. and obnoxious to punishment, as being both Transgressors of it. Therefore, faith be, by the Law can no Beth be justified; nor by the Law is the knowledge of sin rendering us obnoxious to condemnation, where then there remains the guilt of sin, there can be no justification; wherefore there is remission of sin, and so a Freedom from being guilty of it before God, there is justification. Again. All have finned, faith be, and fallen short of the glory of God, v.23. that is, either of his approbation, as that phrase signifies Joh. 12.43. or of the fruition of the glory of God, as it imports Rom. 5.1.2. Therefore abjuration from this sin must be sufficient to make us obtain this glory of God. We who have thus finned, faith be, are justified freely by his Grace through the redemption that is in Christ Jesus, v.24. Now what is this Redemption? it is, faith the same Apostle twice, Remission of our sins, Eph. 1.7. Col. 1.14. The Apostle argues to the same effect in the Epistle to the Galatians, That Justification cannot be by the Law because the Law cannot give life, and this it cannot do, because the Scripture hath concluded all under sin, Gal. 3.21.22. and so shut out that way of being justified. Our freedom therefore from the guilt of sin, must be sufficient for our justification to life. In his fourth Chapter to the Romans he describes justification by the not imputing sin, and the forgiveness of it, in these words, To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness, v. 4. As David speaks of the blessedness of the man to whom the Lord imputeth righteousness, without works, v. 5. 6. laying, Blessed are they whose righteousness is forgiven, and whose sin is covered, v. 7. Blessed is the man to whom the Lord imputeth not fin, v. 8. Since then the blessedness of
The Preface to the Epistle

256

of which the Apostle was discoursing, was that of justification, the justification of the ungodly, and since this blessedness is said to consist in the remission, covering, the not imputing his sins to him; it cannot reasonably be denied that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

3ly. This will be further evident from the confederation of the phrases the Apostle aseth as equivalent to justification, and interpreta-

tion. As

1. Reconciliation to God, that this is the same with justification, appears by these words, Much more being justified by his blood, we shall be lived from wrath by him, for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be lived by his life, Rom. 5. 9, 10. where to be justified by his blood, and reconciled by his death, seem plainly the same thing. Now that reconciliation is effected by the remission of sins, is evident from these words, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. 5. 19. and therefore justification also must be so obtained; for if upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.

2ly. Justification stands directly opposed to condemnation, in these words, Which stand any thing to the charge of God's Eleos, or to Believers, vs. 2, in which, who shall object a crime against them, it is God that justifieth, who is he that condemneth them? Rom. 8. 33, 34. And again, If the miniaturization of condemnation, i.e. the Law which chargeth us with guilt, and so rendeth us obnoxious to condemnation, was glorious, much more the miniaturization, &c. according of justification doth exceed in glory, 2 Cor. 3. 9. Now what is it that mankind is accused of, and charged with by the Law, but sin? What is it that they stand condemned for at God's Bar, but the transgression of his Law? Justification therefore, which stands opposed to it, must be a clearing, and discharging them from the guilt, or the condemning power of sin.

3ly. Justification is said to be from sin, by him all that believe are justified in virtue from all those sins from which they could not be justified by the Law of Moses, Acts 13. 39. And again, The judgment was from one fin to condemnation, but the free gift to justification is approv'd by many fins, Rom. 5. 16. Now what can justification from sins be, but besides our absolution from the guilt of sins.

4ly. The justifying the Believer, and the remission of his sins, are divers expressions of the same thing, as it appears from these words, God hath set forth Christ Jesus to be a pro-

pitiation through faith in his blood: This he hath done, faith the Apostle, to declare his righteousness in the remission of sins, Rom. 3. 25. viz. to those that hate this faith, i.e. to manifest the way of justification by faith, which be alone admits of for the remission of sins. He did this, faith the next verse, to declare his righteousness, that he might be just, in requiring this propitiation for our sins, and the justifier of him that believeth in Jesus, 5. 26. Is it not therefore manifest, that to justify the Believer, and to remit his sins, must be the same thing?

5ly. We are justified, faith the Apostle, through the redemption that is in Jesus, through faith in his Blood, Rom. 3. 24, 25. through his Blood, Rom. 5. 9. Now what doth this Blood procure for us? Forgiveness of sins, Eph. 1. 7. Col. 1. 14. faith the Apostle, it being shed for the remission of sins, Matt. 26. 28. He appearing in the end of the world to put away sin by the sacrifice of himself, Heb. 9. 26. What benefit have Believers by it? He hath loved them, and washed them from their sins in his blood, Rev. 1. 5. He hath made peace for them by the blood of his Cross, Col. 1. 20, with a God only angry for sin; He hath obtained eternal redemption from trespasses by it, Heb. 9. 12, 15. By all these equivalent expressions it appears, that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment, and condemnation by the law for them by an all of grace and free pardon of them through the blood of Jesus, his being as fully reconciled to us, as if we never had offended against the former Covenant we were all under, till the new Covenant was established in the blood of Jesus.

§ 5. 3ly. I add, that this justification is, by St. Paul, ascribed to him alone, in opposition to works of righteousness done, either by the Jew or Gentile. This plainly follows from that notion of justification which I have established as the true sense of the expression in St. Paul, for how could Jew or Gentile be justified by the works of that Law, whether Mosaical or Natural, which rendered them both obnoxious to condemnation for sin, and guilty before God? Could they receive remission of sins by compliance with that law which left them under condemnation for it? Can any man imagine, after the charge be laid against the Gentiles, Ch. 1, and against the Jews, Chap. 2 & 3. He could have any inclination to affert they should be justified, or absolved from the guilt of those offences by their Works, and not by Faith only? The mistake in this matter seems to lie here, that men look upon justification, not as looking backward only, and procuring an absolution from our past sins, but as looking forward to our whole Christian conversation, and importing our absolution from all our sins committed against the tenor of the Covenant of Grace, or the
the New Covenant, whereas it only doth consist in the satisfaction of the sins committed against our former Covenant, Heb. 9:15, in the purgation of the Believer from the guilt and detraction from his old sins, 2 Pet. 1:9. And leaves us afterward to be absolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and so to be judged hereafter, not according to our Faith, but Works. See the Note on Rom. 3:25.

25. This is exceeding evident from the plain words of the Apostle, and by the Arguments by which he proves we must be justified by Faith, and not by Works. For, faith be, by the deeds of the Law shall not be justified, Rom. 3:28. In his fight, for by the Law is the knowledge of (that) sin, (which renders us obnoxious to condemnation). Now this knowledge of sin being chiefly produced by the Moral Law, Rom. 7:7, shows the Apostle excludes as well as the Ceremonial Law, from justification. And evident it is, that the Antithesis runs all along not between Ceremonial and Moral Works, or between Works done by the Law of Moses, or by the tenor of the Law of Nature, but between Works in general, and Faith, the Law of Works, and the Law of Faith. Again, We are justified freely by his Grace, Rom. 3:24, i.e. by a free all of Grace in pardoning our past sins, by which we had fallen short of the glory of God. Now a free all of Grace is still opposed to Works. Thus if our Election or Calling to the Faith of Christ, be of Grace, then is it not of Works, Rom. 11:6. By Grace ye are faved through Faith, not of Works, Eph. 2:8, 9. See the Note there. Not by works of righteoufulness which he had done (before the good news and loving kindness of God our Saviour appeared to us), but according to his mercy he faved us, Tit. 3:5. See the note there. Moreover we reckon, faith be, that a man is justified by faith without the works of the Law, Gal. 2:28, where 'is on all sides granted, that the works of the Law of Moses are entirely excluded from justification by faith, and then much more the works of the Gentiles, it being the same God who justifies the Circumcision by Faith, and the Uncircumcision through Faith, v. 20. In the next Chapter be faith, to him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteoufulness. Rom. 4:5. Now how can the ungodly be justified by Works, and by what words can Works be more entirely excluded, than by not working?

39. That Evangelical Obedience or Works of Righteousness done by us after faith in Christ, are excluded from that faith which justifieth, is evident, because they follow the faith which justifieth, 1. e. procure the pardon of our past sins. For, faith the Apostle, we are saved (from the wrath due unto us for our past sins, Rom. 5:9, or we are put into the way or state of salvation) by grace through faith, not of works, for we are created in Christ Jesus to good works, which God hath ordained that we should walk in, Eph. 2:8,9,10. So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of Evangelical Righteousness. And this Argument may be confirmed from many instances of Persons who believed, and were immediately baptized the same day; for being baptized for the remission of sins, they must be justified. Thus at St. Peter's Sermon, three thousand believed, and were baptized the same day, Acts 2:41. Thus the Samaritans upon the bearing Philip preach concerning the Kingdom of God, and the Name of the Lord Jesus, were immediately baptized, Acts 8:12. So also was the Eunuch upon his preaching to him, v. 28. So was Cornelius, and all that heard St. Peter's Sermon, Acts 10, 48. So was Saul, and all his house straightway, Acts 9:33. See Acts 9:35,42, & 11:21, 13:12,48,49, & 14:1, 17:12,14,34, & 19:18. Now other Evangelical Obedience could these men perform to render them justified by works?

43. This may be fairly argued from the example of Abraham's justification, and the passage whence St. Paul concludes it, Abraham believed God, and it was imputed to him for righteoufulness: For it doth revolve to be observed, that Abraham had faith; or was a Believer before this was said unto him, for by faith Abraham being called obeyed, and went forth, Heb. 11:8. And after by a strong faith he offered up his Son Isaac, believing that God was able to raise him from the dead, v. 17, but neither of these instances are pitch upon the Apostle, as fit for his purpose, because in both obedience was joined with faith, whereas here was a pure all of faith without works, and of this all of faith it is said, what is not fai'd of either of the other. It was imputed to him for righteoufulness. If therefore thus it was in the example of the Father of the faith- ful, we may hence conclude, it was so also in the Children of faithful Abraham.

Lastly, The Scripture is express and frequent in this assertion, That Believers are justified by Faith, in which expression either Faith must include Works, or Evangelical Obedience, or it doth not, if it doth not, we must be justified by Faith alone. And that it doth not formally include Works of Evangelical Righteousnesse, appears.
godliness, temperance, patience, brotherly kindness, charity; and when it speaks of the work of faith, and the obedience of faith.

23. Faith in the nature of it is only an assent to a Testimony, Divine Faith an assent to Divine Testimony, Faith in Christ an assent to the Testimony given by God of Christ. Now 'tis not reasonable to conceive that Christ, and his Apostles, making use of a word which had this known and fixed import, should mean more by the word, than what it signified in common use; as sure they must have done, had they included in the meaning of the word the whole of our Evangelical Righteousness. Though therefore Faith is the spring, and the foundation of righteousness, and, where 'tis cordial and lathing, will most assuredly produce it; yet is not that righteousness included in the very nature, or contained in the import of it.

Object. But does not St. James say expressly, That a man is justified by works, and not by faith only? Chap. 2.24.

Yes. I answer to this capital objection, I shall first produce the words of the Apostle James, with a short paraphrase, and then return to a positive answer to the objection. The words I paraphrase thus:

Ver. 14. And let not any Jew or Christian think his faith sufficient to justify and save him without those works of charity and mercy here spoken of, v. 8—13 for what doth it profit, my Brethren, if a man say he hath faith, [i.e. in words profits to have faith in God, v. 19, or in Christ, v. 1] and have no works [to evidence the truth of that profession.] Can [such a naked, fruitless] faith save him?

Ver. 15. If a brother or sister be naked, or defilte of daily food, and one of you say unto them, depart in peace, be you warmed and filled, making profession of compassion for, and good will to them in your words, but not withstanding ye give them not those things which are needful for the clothing or feeding of the body, what doth it profit [them to hear your kind words?]

Ver. 17. Even so faith [professed with the mouth,] if it hath not works [answerable to that profession, or consequent upon it.] is dead [and fruitless as those words,] being alone, [i.e. without works showing the truth of it.]

Ver. 18. Yea, a man may say [to such a sophianian,] thou hast [in profession] faith, and I have [real] works, shew me thy faith [which thou professest] without thy works; which thou canst never do, faith being feated in the heart, and only discoverable by its effects,] and I will shew thee of my works, my faith, [as the cause is demonstrated by its effect.]

Ver. 19. Thou (being in error) believest there is one God, thou [in this] dost well, [but dost not more than the very devils, for] the Devils also believe and tremble, and (if thou hast no better faith than they, thou hast the same reason to tremble which they have.)

Ver. 20. But wilt thou know, oh vain man, [who makest profession of such a naked faith,] that faith without works is dead, [and so unable to justify or save thee.] See it in the example of that very Abraham, in thy relation to whom so confident?

Ver. 21. For was not Abraham [whom we file?] the Father, justified by works proceeding from his faith, when he had offered his son Isaac upon the Altar? [counting that God was able to raise him from the dead, Heb. 11. 17, 19.]

Ver. 22. Seest thou how [Gr. thou seest by this example that] faith wrought with his works [to produce them?] and by works was faith made perfect, and [advanced in him to the greatest height.]

Ver. 23. And the Scripture was [again] fulfilled which faith, Abraham believed in God, and [viz. that faith which produced these works,] was accounted to him for righteousness, and [upon that account] he was called the friend of God.

Ver. 24. Ye see then how that by works [proceeding from faith] a man is justified, and not by faith only, [i.e. being alone, and without them.]

Now in answer to the objection from these words, I say,

That when St. Paul saith, we are justified by faith without the works of the Law, and that to him that worketh not, but believeth in him that justifieth the ungodly, faith is imputed for righteousness, or to justification; justification there being aforesaid to faith without works, imports only our absolution from condemnation by reason of our full sins committed before faith in Christ, and our reconciliation to God by the pardon of our sins, or the not imputing them to those who believe in him. This I have showed already, and this apparent from the chief Argument the Apostle useth to prove, that both Jew and Gentile should be justified freely by his grace, and not by works, because they were all under sin, all become guilty before God, all having sinned, and come short of the glory of God, Rom. 3. 9. 19. 23. whereas, faith be, being justified by faith, we have peace with God, and rejoice in the hope of the glory of God, Rom. 5. 1. 2. Therefore, Chap. 3. be must be speaking of the condition both of Jew and Gentile before faith in Christ. So again, when the Apostle faith, The Scripture hath concluded all under sin, that the promise of justification by the faith of Jesus Christ might be given to them that believe [in him.] Wherefore the Law was [then] our School master to bring us to Christ, that we might be justified by faith [in him.] But now, after that Faith is come we are no longer under a School master, [i.e. under the pedagogue of the Law:] For ye are all the Children of God through Faith in Christ Jesus, Gal. 3. 22, 23, 24, 25, 26. He plainly intimateth that we cannot be justified by
by the works of the Law, because the Law leads us to Christ for justification. And again, we are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works, Eph. 2:10. Where the Argument seems plainly to run thus, [we cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus. Whereas, St. James speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. St. James speaks of a mere profession of faith with the mouth, St. Paul of believing from the heart, St. James of a faith dead and fruitless, when we have it, St. Paul of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.

§ 6. 47. It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the Gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the Commandments of Christ, though not without that faith which did engage them to it, and was sufficient to produce it. For 1. This was all that could be done by the convinced Jews or Gentiles, about one Sermon or Discourse believed, and were baptized for the remission of sins. "This man shall they then know but little of the Commandments of Christ, and so could not be doers of them. Either then they were not justified, and then faith is not imputed to them for righteousness, nor did Baptism convey to them remission of sins, or they were justified by that faith which did not include actual obedience to all the Commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being faithful to the death, are by our Lord himself made the Conditions of Salvation, and of receiving from his hands the Crown of Life; if these be also the Conditions of the justification promised to faith in Christ, no person is, or can be justified by faith till he be dead. This faith therefore in Jews and Gentiles, thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God who gave this testimony to his Son, and so a turning from dumb Idols to serve the living God, and a forrow for the sins committed against him in the time of their ignorance; and in the Jews, a forrow for their past sins, and in particular for having crucified the Lord of Life, and in this forrow repentance goes before faith: And Christ's Apostles preached to the Jews repentance for the remission of sins through faith in his Name, Acts 14, 15, and to the Gentiles, to turn from these vain things to the living God, who made Heaven and Earth, and to both repentance towards God, and faith in our Lord Jesus Christ, Acts 20, 21. (2.) As a means to obtain this remission of sins, faith in our Lord Jesus Christ. (3.) An engagement for the future to cease from sin, and to give up themselves to the Service of God, according to the Rules and Precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their faith in Christ, and was solemnly made by them at their Baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do in order to their justification; and yet 'tis certain that a promise of obedience, is not obedience, and that even the New Covenant requires, in order to justification a sincere and constant performance of the obedience thus promised. So that the Conditions of Salvation, and of Justification from our past offences, can never be the same.

2. This will be farther evident, if we consider that no man can enter into Covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned. For God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned, nor can be enter into Covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entered into Covenant with his own People, a Sacrifice was first offered to make atonement for their sins, and the Blood of it was sprinkled upon all the People, Hebr. 9, 19. And the new Covenant, in which he is promised to be merciful to our iniquities, and to remember our sins no more, was established in the Blood of Jesus shed for the remission of our sins. So that the sins of aBeliever must immediately be pardoned upon his faith in Christ, or he can have no peace with God, no reconciliation to him, no interest in the New Covenant, and be in no capacity to do him any acceptable service. This is the import of those words Christ suffered for our sins, Isa. 53, 5, 6, 11. that he might bring us to God, 1 Pet. 3, 18. For to bring us to God in all other places of the New Testament, in which this phrase is used, with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence. By him, faith the Apostle, we have eternal inheritance admitted to the Father, Eph. 2, 18. by him we do obtain a freedom and of access to God with confidence, Eph. 3, 12. This is obtained, faith the same Apostle, by virtue of Christ's Blood, for we who sometimes were far off, are by the Blood of Christ brought nigh unto him, for he is our peace, Eph. 2, 13-15, and be both reconciled both Jews and Gentiles to God by his Cross. If then the Blood of Christ preserved this freedom of access to God, 'tis certain we had no freedom of access to him without it, and 'tis as certain we must have it by that faith.
faith which giveth us an interest in the propitiation purchased by it.

To set this matter in the clearest light, and shew the reason why it was necessary that such an all of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and hired for his service, let it be observed,

1. That to come to God, is to approach him in the way of worship, as in those words, 'He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him,' Heb. 11. 6.

2. That God being a holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were purified, or cleansed from it, by some purification or atonement made for them to God. He dwelt in the whole camp of Israel, and so those Lepers, who were so unclean as to pollute the camp, were drawn from it, Lev. 13. 46. Numb. 5. 2. 3. A Kings 15. 5. And those Sin-offerings which were polluted with the sins of the whole congregation, were carried out of the camp, Lev. 16. 21. 25. 27. Hebr. 13. 11. God dwelt more especially in the temple, and therefore those who had lesser impurities, i.e. who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements, Lev. 12. 8. 15. 3. Moreover, being a God of purer eyes than to behold iniquity, they who had committed any sin of ignorance, or laid under the guilt of it, were not permitted to come into the court of the men of Israel, till they had brought their offering of atonement. See Ainsworth on Numb. 5.

3. They who had no ceremonial defilement to be purged away, and no known sin to make atonement for, were admitted to come near to God, as being holy, they had put away, and made away with, all transgression, and all uncleanness, and in his temple, whence they were fled, Psal. 65. 4. 5. 148. 14. Lev. 10. 3. And God is said to be God of holiness, a God near to them, Deut. 7. 4. both by relation, as having owned them as his children, and entered into covenant to be their God, and by his more especial presence with them, for the Shechinah, or the glorious presence dwelt among them in the holy place, and so to them belonged to keep the privilege of coming to his court to worship him, and to be an external manifestation of his blessing if they sincerely did it: whereas the Heathens who by reason of their idolatry were not permitted to serve him, are said to be afar off, and so far without God in the world, as to have no freedom of access to his service, no such converse with him, or relation to him, Eph. 1. 12. 13. 17. 19.

Now God being still as holy a God as ever, and still of purer eyes than to behold iniquity, the Scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the factitious sense, i.e. our being purified, and delivered from the guilt of sin by an atonement made for us by the blood of Christ, that our sins being thus pardoned through faith in his blood, we may have peace with God, and an access to his favour. This plainly seems to be the import of those words, if the blood of bulls and goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, (by and by doing procure an admission of the persons cleansed to serve God in the sanctuary,) How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God [for us,] purge your conscience from dead works, Hebr. 9. 12. [or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted] to serve the living God? See the Notes there. So again, the Apostle having said that the covenant established in the blood of Christ, was this, that he would be merciful to our iniquities, and remember our sins no more; and having hence inferred, that being thus obtained remission for us, there was no need that he should make himself again an offering for sin, be added, that therefore we may draw near to God with full assurance of faith, that we shall be accepted through the beloved, as having our hearts sprinkled by his blood, and therefore cleansed from all guilt of iniquity, and our bodies washed [by baptism] with pure water, Hebr. 10. 16. 17. 18. 19. 20. 21. 22.

Two things observed by the judicious Dr. Barrow, seem here considerable.

1. That the Apostle in this discourse implies, that no precedent expiation had exhibited any manifest overturing, or promise of pardon, as to the principal points of transgression, but only main point defective; for the Light of Nature doth only direct to duty, condemning every man in his own judgment, and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind, and silent; and the Law of Moses rigorously exacteth punishment, and condemns in express terms a condemnation, and curse to the transgressors of it in any part, and so it was a Law undeformed, common, not able to give life, Gal. 3. 21. or save us from death. Hence doth the Apostle lay down this as the foundation of this whole discourse, that the Gospel alone was the power of God through faith to the salvation both of Jew and Gentile, Rom. 1. 16. 17. because in that alone was the righteousness of God by faith revealed to beget faith in them, even the faith by which the just shall live, declaring that no precedent expiation could
to the Galatians

justifie any man, and that a man is justifified by faith, or that an absolute need of such a justifieation as that which the Gospel tendeth. 

We therefore collect, faith be, that a man is justifified by faith without the works of the Law, whether Natural or Mosaicall, which justifieation must therefore import their recieving that free pardon which the criminal and guilty world did hand in need of, and without which man could have any comfort in his case, only through God: For if the flate of Man was a state of Rebellion, and of being guilty, of having forfeited God's favour, and of obnoxiousnes to his wrath, then that justifieation which he needed must be a dispensation of Mercy removing that Guilt, and restoring him to the favour of God.

And this may also strongly be argued from the Objections which the Jew and Gentile made against this Doctrine of justifieation by a free All of Grace, that it seems to render it unjust in God to take vengeance on those sins which tended so highly to the glory of God's grace, see the Note on Rom. 3:5. and to encourage us to do evil that good may come. See the Note on v. 8. And more especially from the Objections which he answers, Chap. 4:13, 15. For that they run in, 3) what do we say then? do we say this. Let us who have received this grace continue [still] in sin, that grace may abound, towards us. And v. 15. What then shall we do on in this, because we are not under the Law, which condemns us to death for every transgression? but under that Covenant of Grace, which allows the pardon, and promises the forgiveness of it? That is, do we by declaring that we are justified freely by his grace, through the redemption that is in Christ Jesus, Chap. 3:24. and that as a bounded grace did more abound, give just occasion for these inferences? Now if the faith to which St. Paul, in this Discourse sketched our justifieation, distinct from all other, but are religious, and include Ecclesiastical and confest Obiection, what colour could there be for these Obiections? And therefore

2) The Doctor (p. 88) proposes it as his Conjecture, That the Apostle in this Discourse distinctly sets himself to answere this Objection of the Jew and Gentile against this Doctrine of Christianitie, viz. that it did upon so slender a condition or performance, as that of faith, tender to all persons indifferently, whether culpable their former lives had been, a plenary remission of their sins, and acceptance into God's favour. The Jews could not conceive or relish that any man so easily should be translated in-

to a state equal or superiour to this which they supposed they did enjoy. The Gentiles themselves could hardly digest it, that the Christianis said, Believe, and it shall be done. To us, thy faith shall save thee. This is one of the Exceptions which Celsus makes against it. And (d) Zosimus having said, that the Heathen Priests having told Constantine that their Religion afforded no purgation for his Crimes, he was persuaded to embrace Christianitie, as being told the Christian Doctrine would take away all sins, and that this promise annexed to it, that the ungodly, who would embrace it, should presently be abdowed from all sins, intimates that he looked on this as a just Exception against the Christian Faith. This prejudice against the Gospel, faith, be, St. Paul removes, by shewing that because of all men guilt and sinfulness, such an exhibition of mercy, such an ovoerture of acceptance and remission of sins was necessary in order to salvation, so that without it no man could be exempted from wrath and misery, and that consequently all other Religions, as not exhibiting such a remission, must be esteemed in a main point defective.

§ 7. Obje. 1. But against this it may be objected, That our justifieation seems to be connoted with our glorification, for whom he justifies them; he also glorifies, Rom. 8:30. Now it is certain that our future state of glory depends not only on our faith, but Works; and by the same apostile, in the same Epistle, is promised to him that worketh good, Rom. 2:6, 7, 10, we are all to be hereafter recompensed according to our works.

Answ. 1. To this may be answer'd in the words of the Reverend Dr. Hammond, (Pr. Gatach. p. 89) That whom God justifies, if they pass out of this Life in a justified state, then he will certainly glorify. Or as in his Paraphrase, whom he called to suffer after the example of his Sot, them upon patience and perseverance under those Sufferings, he justly rewards, i.e. he approves of an inward, and outward, thereby, as they suffer for, foi to be glorified with him, Rom. 8:17, 2 Tim. 2:11, 12. 1 Pet. 4, re. and whom he thus justifies, them he will also glorify. And according to this import of the words, justifieation doth not signify, as in the great dispute of the Apostle, the remission of our past sins committted before faith in Christ, but rather our justificacion at the great Day of our Accounts, as his sincere and faithful Servant. As it seems to import most clearly in those words of the same Apostle, I know nothing of my self (whereby to condemn my self of unfaithfulness in the discharge of my office)

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The Preface to the Epistle

yet am not thereby justified, but he that judges me is the Lord, 1 Cor. 4. 4. And in those words of the Epistle to the Romans, Not the hearers of the Law only shall be justified before God, but the doers of the Law shall be justified, Rom. 2. 13. And so, St. James, Abraham was justified by works, and he was called the Friend of God.

Answ. 2. But 2th, there is another ancient interpretation of these words, which cuts off the whole force of this Argument, viz. Those he glorified, by giving them that Spirit of Christ, of Glory, and of God, who is the earnest of their future Inheritance. He glorified them, say (F) St. Chrysostom, Theodoret, Oecumenius, and Theophylact, by the Spirit of Adoption, calling them Sons, and giving them the Grace of the Holy Spirit. To strengthen this Interpretation, let it be considered that our Saviour is said, 20 if he were on Earth, to have wrought his Miracles by the Spirit of God; and by these Miracles he said sometimes to be glorified, Luke 4. 14, sometimes to have glorified, Luke 2. 11, and sometimes it is said that God glorified him, John 5. 35-38, 11. 4. 13. 31-33, 15. 34. And when Christ gave to his Apostles and Believers the Holy Spirit to enable them to work like Miracles, he expresses himself thus to his Father. The glory which thou gavest me I have given them, that the world may know that thou hast sent me, John 17. 22. Moreover by reason of this Spirit given with the Gospel, the manifestation of Justification is said to be with and in glory, 2 Cor. 3. 9. 10. 11. as being the manifestation of the Spirit, and Believers, by participation of this Spirit of the Lord, are said not only to behold the glory of the Lord, but also to be changed into the same Image with him, from glory to glory, 2 Cor. 3. 18. and so to be conformed to the Image of his Son. And thus, faith Origens on this place (g), they may be said to be glorified in this Life. Note also that when the Apostle speaks of our final Glorification in this Chapter, he still speaks of it as a thing future, saying, We shall be glorified with him, 1 Cor. 17. 18. whereas he here speaks of it as a thing past already, saying, is 3 οικονομον, εις ενωκονομον, επόκοινον, whom he hath justified, them he hath also glorified, which confirms this Interpretation. And lastly, Thus it agrees well with the foregoing words, The Spirit which helpeth our infirmities, intercedeth according to the mind of God for the Saints of God, Eph. 2. 47, we know therefore that all things shall work together for good to them who love God, who are called according to his purpose, 2 Cor. 1. 18. See this farther pro-

them the Sons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. 4. 6. Eph. 1. 5, 13. For whom he [thus] foreknew, them he predestinated [or appointed] to be thus conformed to the image of his Son, and whom he [thus] predestinated, them he also called [to be the Christian Faith], and whom he called, [upon their cordial embracing of that faith] he justified, [see being made the Sons of God through faith in Christ Jesus, Gal. 3, 26.] and whom he [thus] justified, them he hath also glorified.

§ 8. Objection. 2th, It may be said, that not only our Justification, but Salvation is by the Apostle referred to Faith: As then he says, By grace ye are justified through faith, Eph. 2. 8-9, and thou believest with the heart, thou shalt be justified, Rom. 10. 9. Tit. 3. 5. whereas doubtless Salvation dependeth on our Works, which therefore must be included in this Faith.

Answ. To this Objection I answer, That Salvation may very well in Scripture be referred to Faith, upon these two accounts: 1. Because Faith put us in the way of Salvation, that way of owning the Saviour of the World, and subjection to our Governor, which gives us a present right to Salvation, should God take us hence soon after Baptism into this Faith, or sincere belief in Christ, as in the case of those many Martyrs who believed, and suffered the same day, and if we live by, and suitably to this Faith, still owning the Lord Jesus, and still subjecling ourselves to his Laws and Government, must keep us in the state of Salvation: for he that thus believeth in the Son hath eternal Life, John 3. 16. See v. 16. 1. e. he hath a present right to it, and may rejoice in the hope of the glory of God, and by continuing so to do he shall receive the end of his faith in the salvation of his soul.

It put us in a present state of freedom from condemnation, by procuring the pardon of all our past sins, for he that thus believeth, shall not come into condemnation, but is passed from death to life, John 5. 24-25, 18. It doth at present free us from the wrath of God, being only angry with us on the account of sin unpardoned, for being justified, faith the Apostle, by faith in his blood, we shall be freed from wrath by him, Rom. 5. 9. Now this is all which very frequently is signified by the words Saved and Salvation: As when it is said of Zachaeus, This day is Salvation come. unto this House, and the Lord daily added to the Church the saved the faved, Acts 2. 47. And again, The word of the Cross is the Gospel, saved to us the saved, the power of God, 2 Cor. 1. 18. See this farther pro-

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(G) De glorificatione in praesentia faciunt eiusmodi intellegi, quod dicti Apostoli, quod eadem omnes revelata etiam gloria omnipotentia cunctarum omnium imaginum, transmiserunt axem in gloriam.
to the Galatians.

In a word, to what other end can we think an holy God was so concerned, that we should firmly be persuaded of, and yield a free assent to these things? Can it be only this, that he should fill our heads with Notions, but leave us still at liberty to disobey the Message sent us from Heaven by his only Son? Why then fail he, This is my beloved Son, hear him? Matt. 37. 9. Can it be suppose we have flight the terms on which alone salvation is thus tendered to us? Why then were they at all pronounced can he permit us to be disobedient to this Lord, or rebels to this King of Saints? why then was this Authority conferred upon him? Hath he made him the Judge, and the Recorder of all Men at the great Day? and will not be reward them all according to their works?

But then if we consider further, this Faith, as it hath Baptism annexed to it, according to those words of Christ, He that believeth and is baptized shall be saved; our obligation to obedience by is will be still more evident. For is not our Baptism in the Name of the Father, Son, and Holy Ghost, an entire dedication of our selves to the service of the blessed Trinity, a solemn entrance into Covenant, that we will own no other God, will serve no other Lord, will not be led by the unlearned, but by the conduct of the good and holy Spirit? Did not Christ command his Disciples to teach them whom they baptized, to observe all things which he commanded? Matt. 28. 20. and must they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but to make Disciples to the holy Jesus; and baptize not be said, Then only are you my Disciples indeed, when you continue in my word? John 8. 31. What is it to be baptized, but to make the filiation of a good Confidence towards God? 1 Pet. 3. 21. and are we obliged to be true to this solemn Promise made to God, or can we negleet to do without mocking him, and taking his sacred Name in vain? Are we not baptized into the Name of Christ? and are not they who name that Name engaged to depart from all iniquity? 2 Tim. 2. 19. Hath not St. Paul informed us, that as many are baptized into Christ, are baptized into his death, Rom. 6. 5. and so are by that Baptism obliged to die to sin, not to obey it, in the fulfs thereof, not to yield their Members instruments of fin to righteousnes, but to walk in newness of life, 1 Pet. 2. 24. And so the tables of the Law, which are written in our hearts, by the Spirit, which is the image of the goodness of God, and the Union of the whole Body of Christ, and not in the letter which killeth, are the power of life unto everlasting life, Rom. 8. 2. And that upon this conformity to Christ's death and resurrection depends our hope that we shall live with him? 1 Cor. 15. 58.

Faith in him as our Judge and our Rewarder, must cause us here in to exercise our selves always to have Conciecences void of offence towards God and Man, Acts 24. 16. as we desire to be found blameless at that day, and to be found and absuring in the work of the Lord, which will be plentifully recomended, 1 Cor. 15. 58.
purchased by him for us promised to believers. As then St. Peter faith on this account, that Baptism now fayeth us, 1 Pet. 3. 21, so may fuation be on the same account ascribed to our Faith in Christ.

21. Faith is the spring and the foundation of all the obedience we afterwards perform, and therefore may be well said to serve as many as obtain Salvation, because it worketh in them that obedience by which they are saved, and moveth them to perform those conditions on which their actual Salvation doth depend. Thus of Faith in God, the Apostle teacheth that it must be necessarily laid as the foundation of all the service we perform unto him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek to please him, Heb. 11. 6. And thus he fays it was with all the Patriarchs and holy People of God before the Revelation of the Gospel, they by that Faith, which was the expectation of things hoped for, the evidence of things not seen, Heb. 11. 1., and that they pleased God, Ps. 5, 8, 18, 19, obeyed his call in the most difficult instances, chole rather to suffer affliction with the people of God, than to enjoy the pleasures of fin for a seasonly wrought righteousness, and suffered death, not accepting a deliverance, 25, 36, 33, 35. And so it is with Faith in Christ, 'tis the foundation of all our obedience, which therefore is in Scripture fyled the obedience of faith, Rom. 1. 5. & 16. 26. and of all our good works, they being all the work of faith, 2 Thess. 1. 11. It is by virtue of this Faith that we are enabled to overcome the world, to reflit to the Devil, and to quench all the fiery darts of the wicked one, Eph. 6. 16. is faith that works by love to God, and to our Brother, which we feshile to God by keeping his Commandments, and to our Neighbour by fulfilling the Laws of Justice and Charity. And this is very evident even from the nature of Faith, for can any man obey the Precepts this Prophet hath delivered in his Father's name, unless he believes he was that Prophet which was sent by him to reveal his will and that King by whom Laws we must be governed? Can he submit to the terms of Salvation propounded by him, until he believes he is the Author of Salvation to all that obey him? Can he herein exercise himself to have always a Conscience void of offence towards God and Man, but by that Faith which doth assure him that he will judge all men by these Laws, awarding glory and immortality to every man that worketh righteousness, Rom. 2. 8. and punishing them with everlasting destruction from his presence that obey not his Gospel? 2 Thess. 1. 8. And is it then this Faith the true Foundation of all Christian Piety? Thus doth the just man live by his faith, and doing so believeth to the salvation of his foul.

As therefore we are said to be faved by hope, Rom. 8. 24, because it is the motive to futility in our obedience, so may we be said to be faved by faith upon the same account. And 3:3, faith may be well said to be faved by Faith, because where faith is hearty and constant, it will produce sincere obedience, and hence it's fully follow in the Life. And when it doth not follow, it is to be ascribed to the want of faith. This will be evident if we consider the material Objects of our Faith, the Blessings promised to the obedient, and the Evils threatened to the Disobedient; for it is certain, that the Blessings promised in the Gospel, do far exceed all other Blessings that we can enjoy, and that the Evils threatened there are far more loathing and intolerable than any other Evils we can suffer, and it is no less certain that these Blessings are by our Lord confined to the obedient; for not every one that faith unto me, Lord, Lord, shall enter, faith be, into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. Mat. 7. 21, 22. And it is as far as possible that these tremendous Evils are entailed upon the wicked, Christ having solemnly declared he will fay to them at the great day, Depart from me, I know ye not ye workers of iniquity, 23. And if we do believe our Saviour was a Prophet sent from God, we must believe those Revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, if the other is to be avoided. Now can a man at the same time believe these are the greatest Blessings which he can enjoy, and yet prefer a lesser Good before them? if not, whenever he doth this, he ceaseth in effect to have this faith. Can a Man fully be perfused, that what he is about to do with faith, from him obnoxious to the worst of Evils, and yet be moved to do it to avoid a lesser evil? if not, whenever he doth chuse to do what renders him obnoxious to the worst of Evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain, and to secure our Eternal Interests, and venture upon that to which he threatened everlasting Misery, 'tis certain that we have no lively, full persuasion of these Truths, then present to our Minds, and therefore do not actually believe them then. So that although we may have still such an habitual object to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught, yet doth not Christ dwell in our hearts by faith, nor have we any living sense, or permanent persuasion of these Truths on our Souls, but faith is at the present dead and so no more deferves the name of faith, then a dead man can properly be called a man. Thus for example, when Christ faith to his Disciples; fearing to perish in the storm, how is it that ye have not faith? Mark 4. 40. He lays this to their charge, not that they disbelieved his power to save.
to the Galatians.

save them, for this they testify, by saying, Matter, save us; but that they did not actually exert this trust by an entire commission of themselves to the protection of his Providence. As therefore when we do what is contrary to our love to God, or to our hope, and our assurance in him, there always is a want of love and hope, and trust in God; so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith, and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

aly, This will be still more evident, if we consider all the glorious things which are described in Scripture to this faith, and do compare them with other passages of the same Scripture: For instance, Whosoever believeth that Jesus is the Christ, is born of God, 1 John 5.1. faith in the Apostle John; But then he adds in the same Chapter, Whosoever is born of God overcometh the world, 1 John 5.5. And therefore we know that whosoever is born of God finneth not, but he that is begotten of God keepeth himself, and the wicked one toucheth him not, 1 John 5.18. chap. 3.9. Whence it must follow, that he believeth not in the Apostle's sense, that Jesus is the Christ, who overcometh not by virtue of that faith, the temptations of the world, the flesh, and the devil. Whosoever confesseth, faith in the same Apostle, that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John 4.15. But then he also faith, He that abideth in him, ought also to walk as he walked, 1 John 2.6. what we do hereby know that we are in him. By keeping of his word, v. 5. that whosoever abideth in him finneth not, and he that finneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie. So that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, 'tis not that faith in the Son of God the Apostle speaks of. We are not justified by the Works of the Law, but by the Faith of Jesus, faith St. Paul to the Galatians, Gal. 5.6. & 6.15. But then it is, faith he, that faith which works by love, and renders us New Creatures. The same he faith in the Epistle to the Romans, declaring that his Gospel was the power of God through faith unto salvation, Rom. 1.16. v. 5. But then 'tis the obedience of faith in the same Chapter, Obedience in word and deed, chap. 15.18. Obeying from the heart the Form of Doctrine delivered to them, Chap. 6.16. which makes this faith become the power of God to salvation. Whence it is evident that he esteemed that alone true faith which was productive of obedience, and so doth virtually, although not formally, include Obedience, as the effect is virtuously contained in the cause. So that the difference between men of judgment, as to seeing faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere Obedience to the Laws of Christ.
A PARAPHRASE WITH ANNOTATIONS ON THE Epistle to the GALATIANS.

CHAPTER I.

Verse 1. [1] Paul [who am] an Apostle, not of man, neither by man, [for I received not my Call, or my Commission to that Office from Man, nor was I chosen to it by Man, as Matthias was,] but by Jesus Christ [appearing to me in Person for that end, that he might send me to the Gentiles, Acts 22. 21. & 26. 16, 17.] and God the Father [who chose me that I should know his will, and see that just One, and be his Witness to all Men, of what I had seen and heard, Acts 22. 14, 15, and revealed his Son to me, even that God] who raised him from the dead.

1. [2] And all the Brethren which are with me, [and own the Doctrine which I preach, and send greeting] to the Churches of Galatia;
3. [Wishing that] Grace [may be] to you, and peace from God the Father, and from our Lord Jesus Christ,
4. Who gave himself [an expiatory Sacrifice] for our Sins, that he might deliver us from [the wrath and condemnation of] this present evil world, according to the will of God, and our Father [Gr. of our God, and Father.]
5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are so soon removed from him that called you to the grace of Christ, to another Gospel.
7. Which, [what some may judge, who preach another thing under the fictitious title of the Gospel, is not] indeed another Gospel, nor would be so esteemed by any of you, but [that] there be some who trouble you [with false stories, and would pervert the Gospel of Christ (by mixing with it the necessary observance of the Law of Moses.)]
8. But whatsoever they preach to you of another Gospel, taught by Peter, James and John, though we [Apostles, or even] an Angel from Heaven, [should] preach any other Gospel to you, than that which we [Paul, and Barnabas,] have preached to you, let him be accursed.
9. [And that ye may not think this proceeds rashly from us, but may the more regard it.] As we said before, to say I now again, if any man preach any other Gospel to you, than that ye have received [from us] I let him be accursed.
10. [But this you cannot reasonably suspect concerning me.] For do I now [in the execution of my Apostleship,] exaltise [your, or seek to appease] men, or God? Or do I seek to please men? [No, surely!] for if I yet pleased men, [if I made that my business,] I should not be the servant of Christ [in that work of the Gospel which creates me so much hazard from them.]
11. But [henceforth others may lessen my Gospel.] I certify you Brethren, that the Gospel which was preached of me [i.e. by me to you, and others, is not after man.]
12. [For I neither received it of man, but the Jesus do their Traditions from their Fathers,] neither was I taught it, but by the immediate revelation of Jesus Christ.
13. [And of this you may be further satisfied from my former Consecration, and my Departure, since I began to preach the Faith of Christ;] For [doubtless ye have heard of my
my Conversation in times past in the Jews Religion, [which was such] that beyond measure I perjured the Church of God, and wafted it. [Acts 8:3, & 9:1, 13, 14, & 22:4, & 26:10, 11.]

14. And profaned in the Jews Religion above many my equals in mine own Nation, [or above many Jews of the same age with me,] being more exceedingly zealous [than they were] of the Traditions of my Fathers.

15. [Thus I say, was my Conversation in times past.] But when it pleased God, who separated me from my mother's womb, [as he had formerly done Jeremias,] to be a Prophet of the Nations, Chap. 1:5. and [after] called me by his grace [to preach the Gospel, Acts 22:14.]

16. To reveal his Son [unto me,] that I might preach him among the Heathen, immediately I conferred not with flesh and blood, [i.e. with any man, so as to receive any Mission from them to that work, or any Instructions how to perform it.]

17. Neither went I up to Jerusalem to them that were Apostles before me, [as, if I had warded either Authority, or Instruction, I should have done.] but I went from Damascus, [the place of my Conversation,] to a Arabia, and returned again to Damascus, [preaching the Gospel there.]

18. Then after three years [of my Conversation,] I went up to 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, [and therefore could not learn my Gospel from them.]

20. Now [of the truth of the things which I write to you,] [you may rest assured, for] I behold, before God I lie not.


22. And was [all the while] unknown by face to the Churches of Judæa which were in Christ.

23. But they had heard only, that he which persecuted us as (Christians) in times past, now preacheth the faith which once he destroyeth.

24. And they glorified God, [for the Conversion he had wrought] in me.

Annotations on Chap. I.

a Verse 1: "Ox de, deo, not of man, neither by man.

It is no objection against the truth of these words, that the Holy Ghost, saying by the Prophets at Antioch, Separate me Barnabas and Saul to the work of the Ministry to which I have called them, they fasted, and prayed, and laid their hands on them, and sent them away, Acts 13:2, 3. for that this was not a Mission to the Apoistic Office, appears, because St. Paul, at least nine years before, was immediately called to it by God, and sent to exercise it by the same Christ, and because Barnabas is here equally separated to this Office, and sent with him, who yet was never an Apostle properly so called. This Separation, and Mission therefore of them was only by way of Prayer, and Benediction of them in their Ministry, or by way of special Communion to preach in the Synagogues of the Jews, v. 5. And this Mission they professedly completed, and then returned to Antioch, declaring to them what they had done in pursuance of it, Acts 14:26, 27.

b Vers. 2. Kai et oux kai et oux kai et oux, and all the Brethren that are with me. It is the Conception of the Reverend Dr. Hammond, that the word Brethren here denotes, those that accompanied St. Paul in his Travels, and assisted him in preaching the Gospel; in which sense Salphene is called, a Brother, 1 Cor. 1:10, Philo. 1 Cor. 16:2, 12. Timothy, 2 Cor. 1:1. Titus, Chap. 2:1. Tychicus, Eph. 6:23. Epaphroditus, Phillip. 2:25. One Fifth. Col. 4:9. Sylvanus, 1 Pet. 1:12. St. Paul, 2 Pet. 3:15. And in this sense the word Brethren seems to be disinguished from that of Saints, Phillip. 4:21.

and mention is made of the Brethren whose praise is in the Gospel, 2 Cor. 8:18. of Titus, Paul's fellow worker, of the Brethren, who are the Apostles of the Church, v. 25. and of the Brethren, who for his Name's sake, went forth to preach the Gospel, taking nothing of the Gentiles, 3 John 3:7. Or else it may be said that the Apostle writes according to the form of Epistles used in the beginning of Christianity, when Bishop sent to other Churches, not in their own names only, but in the name of the whole Church where they resided: So (a) Clement begins his Epistle to the Church of Corinth thus, The Church of God in Rome, to the Church of God at Corinth; and so this Epistle being writ from Rome, shews the content of that Church with him in his Doctrine. Vers. 4. Kai et oux kai et oux, according to the will of God. These words may refer to our deliverance from the evil manner of this world, this being the will of God, even our
Sanctification, 1 Thess. 4. 3. and the great end of our Lord's Satyrally Paffion, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works, and bare our sins in his body on the Tree, that we being dead to sin, might live to righteousness, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25. 26. whence it is evident that Christ's inherent Righteousness is not imputed to us, for sure he died not to this end, that we might do our selves what he already had done for us, and so what he had made it needful for us to do. Or else these words may be connected thus, Christ gave himself for us according to the will of God, viz. that he should die for our sins; and then the Apostle here affirms, in opposition to the Judaizing Christians, that our Justification by Faith in Christ's Death is according to the will of God, and that he died in pursuance of his Decree to establish that New Covenant in his Blood by Faith, which he was translated from that Wrath, and flaire of Alienation from God, in which the World lies, and have obtained Peace with God, and are become his Church and People.


D

Ver. 6. And be not grieved, from him that called you; i.e. from God: For the Apostle fearce ever ascribes this work of love, but selfly, but constantly to God the Father. See Rom. 9. 24. 1 Cor. 7. 15. Gal. 1. 15. 1 Thess. 2. 12. 47. & 5. 24. 2 Thess. 2. 14. 2 Tim. 1. 9.


E

Ibid. Ex ρέλεε γενηται, to the grace of Christ. Or rather, by, or through the grace of Christ, you offered you in the Gospel. For though to be often put for in, yet ρέλεε, where it is elsewhere used, doth either signify, in the grace, or through the grace, as in 2 Cor. 12. 2 Thess. 2. 16. 2 Tim. 2. 1. nor do I find where it is ever used in the Epistles for in ρέλεε.


F

Ver. 9. Ανεπάγας αυ, let him be Anathema. Hence it follows (1.) That the Doctrine of Justification by Faith, as it stands opposed to the contrary Doctrine of the Necessity of the observance of the Mosaical Law to Justification, is a Fundamental Doctrine, to which he that opposeth himself, maintaining the Necessity of observing the Law of Moses to that end, deserveth an Anathema, as introducing another Gospel. Whence Commentators here observe, that the Apostle calls not the Galatians, Saints, because they had begun to decline from the Gospel, by seeking thus to be justified by the Law; but speaks of them as those who had Christ yet to be formed in them; and who were to be born again, Chap. 4. 19.


20. Hence it appears that a man may err fundamentally, not only by rejecting a fundamental Article of Faith, but also by maintaining, and reaching in that name of Christ, things unnecessary to be necessary, so as to say Salvation cannot be obtained without them: And herein confisith the great Guilt of the Church of Rome, and particularly of the Trent Council, that they have added many unnecessary Articles to the true Christian Creed, and have defined them to be so necessary to be believed by all Christians, that no Salvation can be obtained without the belief of them: And to them seem plainly to have fallen under the Anathema of St. Paul, more dreadful than all the vain Anathema's they have thundred out against the Protestants.

Mr. Walker, and Gratiae note, that the Apostle speaks here only of Doctrines contrary to his Gospel. But this Exposition is contrary to the very words of the Apostle, who faith not, againthat, but &c, besides what I have delivered. And it is contrary to the Exposition of the (b) Fathers, St. Chrysostom, to the grace of Christ. Or rather, by, or through the grace of Christ, you offered you in the Gospel. For though to be often put for in, yet ρέλεε, where it is elsewhere used, doth either signify, in the grace, or through the grace, as in 2 Cor. 12. 2 Thess. 2. 16. 2 Tim. 2. 1. nor do I find where it is ever used in the Epistles for in ρέλεε.


20. This Exposition of Mr. Walker will not free them from the Anathema of the Apostle; for by this very thing, that they add any thing to the Gospel of Christ as necessary.
Cephas to be believed, or done to Salvation, they do no less oppose the Doctrine of the Apostle, than they did who joyned the observation of the Law of Moses, as necessary to the Faith of Christ; for therefore did they oppose his Doctrine, because they teaching this was useful to Salvation, did thereby teach that what the Apostle had taught as sufficient to Salvation, was not to withdraw their Assurances, which is the very thing the Papists do by their New Articles, and Traditio- nary Doctrines; for if they be indeed necessary to Salvation, what is delivered in the Gospel, in which confessedly some of their Doctrines are not, cannot be sufficient to Salvation. Moreover, it is extremely evident, that Prayer in an unknown Tongue is plainly contrary to the Apostle's Doctrine, 1 Cor. 14, and that Communion in one kind is opposite both to Christ's Institution, and to St. Paul's Dicoure upon the Sacrament, 1 Cor. 11.

Ver. 10. and more, to perfide. The Critics here observe, that the word αὐτοῦ signifies to perfect, and perfides any one inclined against us. So when David's Soldiers, hunt, and harried by Saul, were empty, when they found Saul in the Cave, that they might have liberty to flay him, θρόνος τῶν αἰωνίων θεοῦ, David pacified his men with words, 1 Sam. 24, 7. So to induce the Soldiers to own that Christ's Body was stolen away by his Disciples from the Sepulchre whilst they slept, the chief Priests and Elders promise, that if this come to the Governor's ear, οὐδέποτε ἐνώθησιν τις, we will appease him, Massb. 28, 4. And Menelaus promised Proby to give him much Money, οὔτε ἀλλ' αὐτοῦ ἐνθάνατο, if he would pacifie the King towards him, 2 Macc. 4, 5. Or (2) the word may signify to obey; for so the word is used by St. Paul in this Epistle, when he says, Who hath besetted you? οὐδὲ οὐδὲν ἔνοικα, that you should not obey the truth? Chap. 3. 1, and ye did run well, who binded you? οὐδὲν ἔνοικα μα, that you should not obey the truth? Chap. 5, 7, and elsewhere: So μαῖαν τοῦ Κυρίου αὐτὸς καὶ τοῦ Κυρίου, τοῦ ἐς τὸν αὐτὸς, to those who obey not the truth, but obey unrighteousness, Rom. 2, 8, αὐτοῦ τό ἐς τοῦ, obey your Governors? Heb. 13, 17. See also Acts 5, 36, 37. James 3, 3, and so is the word often used by Heathen Authors when they treat of Moral Subjects: So (c) Plato faith, Philosophy compels the Irrational Assumptions to obey Reason, and introduceth (d) Socrates saying, ἤδη τούτῳ συμμετέχω, I will obey God rather than you. (e) Plutarch faith, It is the same thing ἤδη τούτῳ συμμετέχω, ἢ τούτῳ συμμετέχω, to follow God, and obey reason. So (f) Aquinas, This is to be placed among the highest pleasures, ἢ τούτῳ συμμετέχω, that thou obeyest God; I am free, and the friend of God, in ὥσιν ἐν ἑλπίδα, that I might willingly obey him. I know to whom I ought to be subject, ἢ τούτῳ συμμετέχω, and to obey God, and those that are next to him. So then the import of these words is this, Do I in preaching the Gospel act in obedience to Men, who exclude me, or persecute me, and oppose me for it, or in obedience to that God who called me to be an Apostle of the Gentiles v. 15, 16. And this sense is confirmed by the Veris following.

Mr. Cl. here is positive that αὐτοῦ signifies only to perfide; whereas the (g) Lexicographers say expressly, τις significat, parce, nomen gero fuisse, perfideo. So Hesychius, θρόνος τῶν αἰωνίων θεοῦ, I obey thee in this thing, and συμμετέχω συμμετέχω, faith Stephanus, ought to be rendered, parce tibi in hac re, or paro confido tibi in hac re. And whereas he fancied an Ellipse of μα, he supposed, not to be displeased with me, making the sense to run thus, for do I now perfide Men, or God, not to be displeased with me? he is still out; for who can see either any Consequence of these with the former words or any force in the Apostle's reason, according to this strained sense? If any man, faith he, preach any other Gospel than that which ye have received from us, let him be Anathema, v. 9, for do I in preaching this Gospel obey Men, or God? faith our Interpretation, making both the Consequence clear, and the Reason strong; seeing God could not command him to preach one Gospel, and others another; let him be Anathema, faith Mr. Cl. for do I now perfide God, not to be displeased with me? where, let him that can, shew either Reason, or Consequence. 29, How could St. Paul say, he did not perfide Men not to be displeased with him, when in this Epistle he so often doth it saying, Breathe, I beseech you be as I am, Chap. 4, 12, am I therefore become your Enemy, because I tell you the truth? v. 16. From henceforth let no man trouble me, Chap. 6, 17. See Chap. 5, 11. And 39, why should he tell the Galatians, he perfided God not to be displeased with him, when he was so boldely discharging his Office, that he knew nothing of injustice by himself in the execution of it, 1 Cor. 4, 4. And surely he had no mind to give them any reason to fustigate he had displeased him.

Ibid. xvi. Acts 5, 21, I should not be the servant of Christ. That is, say the Greek Commentators, I should not have left
A Paraphrase with Annotations on

Chap. I.

Judaism to embrace Christianity, i.e. I should not have quitted Honour, Friends and Kindred, for Dangers, Persecutions, and Difhonnors, which I continuallly suffered for the Cause of Christ. And this Expidition is confirmd from those words, If I preach Circumcision, why do I yet suffer Persecution, since then is the offence of the Cross ceased? Chap. 5.11, and from his account that others preached up Circumcision only, left they should suffer Persecution for the Cross of Christ, Chap. 6.12.

Ver. 12. Or, my answer, I received is not by man. In the first Verfe he fayth, He was not an Apostle by Man, but by Jesus Christ; Here, that he was not taught his Gospel by Man, but by Jesus Christ, whence Chryfotom, Theodore St. Jerom, Oecumenius, and Theophylact conclude that our Lord was not only Man, but God, and fo Nauitanus (as others before) before the Nicene Council, if St. Paul was not confifted an Apostle of, or by Man, and yet was confifted [such by Jesus Christ; Meritò Christus eft Deus, Christ must be God, for though the Scripture sometimes calleth Magiftrates, and Judges Gods, as Cretillus here notes, it never fayth that what was done by them, was not done by Man. Cretillus adds further, That our Lord being the only begotten Son of God, and having now obtained his Celestial Kingdom, was exempted from the common rank of Men, and from the State of Mortal Men, faith Groafius; And fo the Apostle might fpeak of him not as a Man, as Sampon fayth of himself, If they faw me with Wreaths, I shall be as a Man, Judges 16.7, 11, 17. But there is no fayth, I shall be as a Man, but ος ἐν μιᾷ, as one Man, i.e. as weak as one Man only, or having no more strength than another Man. Cretillus therefore hath not fayd any thing appoifite in answer to this Argument. Nor doth the Apostle here oppofe Man to Man, or Mortal Man to thofe Bleffed Spirits who are Immortal, but only to Jesus Christ, and God the Father.

Ibid. Ait hομοογενής, by Revelation.] At what time this Revelation was made to him is uncertain, but it is probable it must be before he went to preach the Gospel to the Gentiles; for the words following, I conftituted not with flesh and blood, but preached at Damascus, feem plainly to imply this Revelation was made to him before he preached there, or went to Jerusalem.

Ver. 14. The account of the Traditions of my Fathers. He being a Pharifee, and speaking of the Traditions not of the Law, but of the Fathers, feems to mean the Oral Traditions, that Seft fo highly magnified even above the Law, and the Prophets. See Note on Mark 7.3. Acts 28.17. Now there is reafon to believe, that a Man exceeding zealous for the Religion of the Jews, and fo full of hatred to that of Christians, would not have renounced the Religion he had fo great a Reverence for, to embrace that he was fo incensed againft, without fome more than Humane Motive.

Ver. 15. To ἐμεῖς, to me.] So οὕτως is m

ibid. ἐπὶ γὰς ἐκεῖνης, with flesh and blood. n This Phraie in Scripture, and among Jewish Writers, is only a Periphrasis for Man, as Matthew 16.17. 1 Cor. 15.20. Eph. 6.12. Hebrews 2.14. Ephesians 1.18, and fo all other Interpretations of it must be alien from the Scope of the Apostle.

Ver. 17. In Αἰγύπτῳ, into Arabia.] Of this Journey into Arabia, St. Luke, not being with him, fayth nothing.

Ver. 19. οὕτως ἐν Αἰγύπτῳ, other of the Apostles.] Hence it appears, if That only Peter and James were then at Jerusalem, for Barnabas brought him to the Apostles that were there, Acts 9.27.

26. That James the Lord's Brother was an Apostle in the chief and proper fene of the word, fince Peter, who is mentioned with him, was double to, and Barnabas who brought him to Peter and James, is faid to bring him to the Apostle; and Peter, James, and John, who are here called the Men of Reputation, and Pillars of the Church, Chap. 2.6, 9, feem plainly to be the fame Perfons, who in his fecound Epifloe to the Corinthians, are called άνθρώποι, the chief of the Apostle; and (b) Origen fayth expressly of James the fult, This is that James, whom Paul in his Epifloe to the Galatians faith he saw, citing thofe very words for the proof of it. See this confirmed in the Preface to the Epifloe of St. James. Note.

39. That the Apostle's Argument is to this effect, Having therefore preached the Gospel fo long before I saw them, and staying fo little while with them, and going then only to fee, not to learn of them, it cannot be conceived I should receive my Instructions how to preach the Gospel from them.

Ver. 20. Τοῦτο ἐν Θεῷ, behold before God.] Hence it is evident that the Apostle, when it was neceffary to confirm the truth of the Gospel, or of his Commission to, or his Sincerity in preaching it, i.e. when the

(b) οὗτος ἐν Θεῷ ἔστιν, by Revelation. See Note on Acts 9.15. 16.
Chap. II.  the Epistle to the Galatians. 271

benefit of Souls required him thus to attend to Men, what otherwife they could not be afflued of, refused not to swear, and for the feemed not our Seniour's Probow and of an Oath to be abfolute. See Rom. 1. 2 & 9. 1.
2 Cor. 1. 23. & 11. 31. 1 Thess. 2. 3. See the Note on 2 Cor. 1. 23.

Ver. 24. This Testimony of the Jewish Christians was a Confirmation of his Doctrine, for if they could have found any just Exceptions against it, they would not have glorified God for his preaching of it.

CHAPTER II.

1. Then fourteen years after my first journey hither, I went up again to Jerusalem with Barnabas, and took Titus with me also [though uncircumcised, to prove the liberty I took of converting with Perfans not circumcised.]

2. And I went up by Revelation, and communicated to them [of Jerusalem, that Gospel which I preach everywhere among the Gentiles, but [that I did] privately to them which were of reputation, or the chief Men there I did not destroy my Doctrine, nor needed their Injunctions, but] left by any means, or false suggestions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and such as they would not own, I should run [hereafter], or had run [bither, etc. in vain.

3. But [even then was nothing done by me which showed any change in my Doctrine or Practice, or any opposition made by them to it, for] neither Titus who was [then] with me, being a Greek, was [upon that account] compelled to be circumcised, [as they would have contended he should, had they thought Circumcision necessary to the Gentiles.]

4. And that [which concerns the bringing, and retaining Titus with me uncircumcised, was done] because of false Brethren, who came down to Antioch, Acts 15.1] unwares brought in [as introduced into the Assembly, Acts 15.5. or influencing themselves into the Church of Antioch, v. 1.] who came in privily to spy out, [Gr. to enfract us in] our liberty [from the observance of the Jewish Law, which we have in and through Christ Jesus, that they might bring us into bondage to it, they pleading for the necessity of circumcision the Gentiles, and commanding them to keep the Law, Acts 15.1.]

5. To whom we gave place by subjection, no not for an hour, [by submission to their Demands, but continued firm to our Resolution, not to subject the Gentiles to this yoke of bondage, but that the truth of the Gospel of Christ, which frees the Gentiles from the Obligation of the Law, might continue with you].

6. But of those who seemed to be something, whatsoever they were, [or, but whatsoever they were who seemed to be something, it made no matter to me, [their seeming, or their real greatness effects not my Doctrine,] God accepteth no man's person, for they who seemed to be somewhat, in conference added nothing to me, [or to my Doctrine, nor corrected any thing in it, and so neither am I concerned for their greatness, nor doth God respect them the more upon that account.]

7. They added, I say, nothing to my Doctrine, but contrariwise [they approved of it, for] when they saw that the Gospel of the Circumcision was committed to me, and I was authorized to preach to the Gentiles, as the Gospel of the Circumcision was to Peter, [he being appointed to preach to the Jews:]

8. As evidently it was, [For he who wrought effectually in with] Peter, the Apostleship of the Circumcision, the same was mighty in me, [Gr. wrought also with me] towards the Gentiles, Rom. 15.19.

9. And when James, Cephas and John, a who seemed to be Pillars of the Church, perceived the grace of God that was given to me [for the Apostolic Office, they gave place to me, and Barnabas the right hand of fellowship, concluding that we should] [still] go [on to preach] to the Heathen, and they [should still continue preaching] to the Circumcision.

10. Only they would that we should remember the poor [Christians in Judæa, the same which [Gr. which same thing] I also was forward to do.

11. But when Peter was come to Antioch, g I withheld him to the face, because he was to be blamed.

12. For before that certain [Brethren of the Jews] came from James, he did [freely] eat with the Gentiles, but when they were come, he withdrew, and separated himself [from them, fearing to exasperate or scandalize] them which were of the Circumcision.

13. And the other Jews differed like- wise with him, infomuch that [even] Barnabas also was carried away with their diffimulation.

14. But when I saw that [in this matter] they walked not uprightly, according to the truth of the Gospel, I said to Peter, foresee them all, if thou being a Jew, [one of the]...
that Nation to which alone the Law of Moses was given, lived after the manner of the Gentiles, convoking freely with them, and eating of their Meats, as, since the Vision which thou sawest, thou hast done, and not as do the Jews, obtaining from their Meats, and Persons as unclean, why now compelst thou the Gentiles, by thy Example, to live as do the Jews?

15. We who are Jews by birth, or nature, and not sinners of the Gentiles, not idolatrous Heathens.

16. Knowing that a man is not justified by the works of the Law, but only by the faith of Jesus Christ, even we who have believed in Jesus Christ, that we might be justified by the Faith of Christ, and therefore have testified our own Conversions, that we could not be justified by the works of the Law, as indeed we cannot be, for by the works of the Law shall no flesh be justified.

17. But if while we thus seek to be justified by Christ, we our selves also are found sinners, as we must be, if we be fully obliged to observe that Law we have renounced as unable to justify us, is therefore Christ who taught us thus to renounce the Law, and to seek justification by Faith in him, the minister of sin? God forbid, that we should charge this on him.

18. And yet we by offering the necessity that the Gentiles should observe the Law, and to much more the Jews, do in effect say that Christ hath taught us to be sinners, for if I [thus] build again the things that I have destroyed, [arguing the necessity of observing that Law to justification, which I declared unable to justify, and therefore renounced for faith in Christ, I make myself a Transgressor by not observing it to that end.]

19. But whatsoever others may think fit to do, far be it from me to imitate them; for I through the Law, teaching me that it condemns all men to death, and bearing witness to the justification which is of God by Faith, Rom. 3:21. I am become dead to the obser vance of the Law, that I might [for the future] live to God, Rom. 7:4.

20. I am crucified with Christ, and dead to the Law, Rom. 6:4. Nevertheless I live, yet not I, as formerly a Jew, and an offender of the Law, but Christ liveth in me, and I am grafted into his Spirit, Rom. 7:6. and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God, as I should do, if I seek for Righteousness by the Law; for it is the righteousness of God that is revealed through faith in Jesus Christ, Rom. 1:16. Now that the Apostle here speaks of the Journey to Jerusalem mentioned Acts 15, will appear.

Annotations on Chap. II.

And if any man carefully examine the Acts of the Apostles, see Acts 11:30. the time mentioned of his apost to Jerusalem for the giving of a charge, he will fund the years agreeing with those mentioned by St. Paul. Now these years must be reckoned from the time of his Conversion mentioned here Chap. 1:18. which happened in the year of our Lord 35, and between that and the Council of Jerusalem, assembled Anno Christi 49. will be fourteen intervening years; for whereas some reckon those fourteen years from the third year of his Conversion to the Council at Jerusalem, and to make that Council meet Anno Domini 52. because it is said here, afterwards, and which is clear, I went up again, it may be answered to that word, afterwards, doth not connect these words with the three years mentioned Chap. 1:18. as is evident, because there follows another word, afterwards, v.21. not doth which afterwards, I went up again, relate to his first Journey to Jerusalem, mentioned Chap. 1:18. for he had been twice at Jerusalem, three years after his Conversion, to see Peter, and nine years afterwards, Acts 15. 30. though, seeing then none of the Apostles, he makes no mention of that Journey here, as being nothing to his purpose; See Dr. Pearson Annot. Paulin. p. 8, 9. So that whereas he had said, Chap. 1. 18. that three years after my Conversion, I went up to Jerusalem, to see Peter, he faith here, and fourteen years after it, I went up again. Now that the Apostle here speaks of the Journey to Jerusalem mentioned Acts 15. will appear, 1. From the agreement of what he here relates, with what then happened, as he communicated to them the Gospel, which he preached among the Gentiles, v. 2. as he then did Acts 15. 4. That Circumcision was not then judged necessary to the Gentiles, v. 3. as we find Acts 15. 24. That when they saw the Gospel of Uncircumcision was committed to them, they gave to him and Barnabas the right hand of fellowship, v. 9. as then they did, sending their very Decree, with one content to the Gentiles, by the hands of Paul and Barnabas, Acts 15. 22, 25. who were received by the whole Church, v. 4. and filled beloved, v. 25. 29, It
Chap II.

the Epistle to the Galatians

273

It seems not likely that the Apostle writing this Epistle about nine years after the decree of that Council, should make no mention of a thing so advantageous to the Cause he is pleading here, and so proper to confute the Pretences of the Adversaries he disputes against: And

3ly, James, Peter, and John being all the Apostles that were present at the Council then held at Jerusalem, the mention of their Consent to his Doctrine and Practice, was all that was necessary to his Purpose to be mentioned concerning that Council. It is no objection against this Opinion that we find no mention Acts 15 of Titus's being with him, for he is not mentioned in the whole Book of the Acts, during which interval this journey must have happened.

b Ver. 2. 'εκείνης καὶ τῶν άλλων, I went up by Revelation.) Made to the Apostle, faith Dr. Hammond, to comply with this Determination of the Church of Antioch, made to the Prophets of the Church of Antioch, to send them, faith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up as εκείνης καὶ τῶν άλλων by Revelation, but κατ' ἐκκλησίαν according to Revelation. Now he had laid before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ, and here he may be supposed to add, that in his journey he acted suitably to the Revelation which confirmed him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumcised, not giving place for an hour to the false Brethren, &c.

c Ibid. καὶ δέως καί τις άσκει, privately to them of Reputation.] Not that his Doctrine might be confirmed by the Concurrence of St. Peter or others with him in it, as Ephesians from St. Jerome, and St. Auffin, here suggests; for sure that Doctrine which he received by immediate Revelation from Jesus Christ, and God the Father, needed no further confirmation from the Authority of Man, but only to obviate the Cavils of those who laboured to hinder the effect of his Gospel, by suggesting that it was contrary to, or disowned by those Apostles who were called before him.

d Ver. 4. διὰ τῆς ἡθικῆς, because of false Brethren.] These false Brethren, faith (a)

Epiphanian, were Cerinthus, and those of his Party.

Ver. 9. Note, That the beginning of this Verse from the Greek runs thus, And James, Cephas and John, who seemed to be Pillars of the Church, knowing the grace, &c.

Ver. 10. Note, That from these four Verases, the Supremacy of Peter over the rest of the Apostles, and the whole Church, may be by many Arguments refuted. For

1. James is here mentioned first among the Apostles of the Circumcision, according to the common Doctrine of the Ancients, who title him, (b) the first Bishop, Archbishop, Prince, and Bishop of Bishops, &c.; by which

ἐκκλησία εἴρηθη, ή τοις ἡσυχασθέντες, πατέον τον άγίαν και ἁγιόν, οἱ τινὲς τοῦ ιερού του Χριστοῦ. οἱ τοῖς οὖν πρεσβέρις, τοις Νεανιν οὖν, των Χριστοῦ τοῦ Πέλαγος, των Χριστοῦ τοῦ Πεπραγμένον, the Chiefest of the New Jerusalem, the Leaders of the Priesthood, the Prince of the Apostles, the Top of the Heads. And this agrees with the Ecclesiastical Tradition mentioned by (c) Eusebius, That the Brethren and Kinmen of our Lord, whilst they lived, were preferred before other Apostles, and Bishops, and that therefore Peter and John contended not with James the Lord's Brother, but chose him Bishop of Jerusalem, and after his death judged Simeon his Cosen German worthy of that See, as οὗτος πρῶτος τοῦ Ἑβραίων, as being of the Kindred of our Lord.

2ly, He puts no difference betwixt these Pillars, or chief of the Apostles, which no more agrees with the supposed Supremacy of Peter, than it would with the Pope's Supremacy to be reckoned among, or after some of the Cardinals, which as it is never done by them, who own the Pope's Supremacy, so neither would this have been done by St. Paul, had he owned the Supremacy of Peter.

3ly, He says the Gospel of the Uncircumcision was committed to him, as was that of the Circumcision to Peter, by which words (d) he means himself equal to Peter, say the Scholiasts. By these words, faith Hilary the Deacon, Plena auctoritas Petri in predications Judaismi data dignoscitur. O Pauli perfecta auctoritas in predications Gentilium inventur.

Lastly, It makes no matter to me, faith he, what they were; which furs could not fully be said of him whom Christ had confirmed to be his Head and Judge.

Ver. 11. Τοῦτο δὲ διὰ τῆς, that withal, him, &c.]

(c) Quis ergo auderet Petro, primo Apostolo—regiftere, nisi alium taliam qui judicata sua electione scintis, eis esse imparem, constringer

(a) See shall go on. Καταγγέλω, ο as εκείνης καὶ τῶν άλλων, I went up by Revelation.) Made to the Apostle, faith Dr. Hammond, to comply with this Determination of the Church of Antioch, made to the Prophets of the Church of Antioch, to send them, faith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up as εκείνης καὶ τῶν άλλων by Revelation, but κατ' ἐκκλησίαν according to Revelation. Now he had laid before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ, and here he may be supposed to add, that in his journey he acted suitably to the Revelation which confirmed him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumcised, not giving place for an hour to the false Brethren, &c.

(b) See shall go on. Καταγγέλω, ο as εκείνης καὶ τῶν άλλων, I went up by Revelation.) Made to the Apostle, faith Dr. Hammond, to comply with this Determination of the Church of Antioch, made to the Prophets of the Church of Antioch, to send them, faith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up as εκείνης καὶ τῶν άλλων by Revelation, but κατ' ἐκκλησίαν according to Revelation. Now he had laid before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ, and here he may be supposed to add, that in his journey he acted suitably to the Revelation which confirmed him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumcised, not giving place for an hour to the false Brethren, &c.

(c) Quis ergo auderet Petro, primo Apostolo—regiftere, nisi alium taliam qui judicata sua electione scintis, eis esse imparem, constringer

(d) See shall go on. Καταγγέλω, ο as εκείνης καὶ τῶν άλλων, I went up by Revelation.) Made to the Apostle, faith Dr. Hammond, to comply with this Determination of the Church of Antioch, made to the Prophets of the Church of Antioch, to send them, faith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up as εκείνης καὶ τῶν άλλων by Revelation, but κατ' ἐκκλησίαν according to Revelation. Now he had laid before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ, and here he may be supposed to add, that in his journey he acted suitably to the Revelation which confirmed him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumcised, not giving place for an hour to the false Brethren, &c.

(e) See shall go on. Καταγγέλω, ο as εκείνης καὶ τῶν άλλων, I went up by Revelation.) Made to the Apostle, faith Dr. Hammond, to comply with this Determination of the Church of Antioch, made to the Prophets of the Church of Antioch, to send them, faith Dr. Lightfoot, which I do not gainsay. But the Apostle doth not say he went up as εκείνης καὶ τῶν άλλων by Revelation, but κατ' ἐκκλησίαν according to Revelation. Now he had laid before, he received not his Doctrine or Gospel by Men, or of Men, but by the Revelation of Jesus Christ, and here he may be supposed to add, that in his journey he acted suitably to the Revelation which confirmed him the Apostle of the Gentiles, telling the Church of Jerusalem what things he had done among the Gentiles in pursuance of it, not enquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumcised, not giving place for an hour to the false Brethren, &c.
A Paraphrase with Annotations on Chap. III

improbarer, quod ille sine consilio fecerat? h

V. 14. Ovit noster apud & elicitus in
ecclesia, they walked not uprightly.] By this
action Peter is charged with a sinful fear,
v. 13. not walking uprightly according to the
and dissimulation against his own knowledge,
and practice elsewhere, v. 13. with building
again what he had pulled down, v. 18. and
with compelling the Gentiles to live as do the
Jews, v. 14. where observe, that he is said to
comply, in Scripture, not only who doth
violently force, but, who being of Authority,
provokes by his Example, as here: As also
they who lay a necessity on others to do
any thing, either by their Deportment, as the
Corinthians who compelled St. Paul to glory,
2 Cor. 12.11. or by their Doctrinal, as did the
Judaizers, compelling the Gentiles to be cir-
cumcised, Gal. 6. 12. and in this sense our
Saviour lays to his Disciples, Compel them to


This word in the Scripture phrasing signifies
a great and habitual sinner, and because the
Gentiles were by the Jewish Nation first
esteemed such, and generally were so, there-
fore the word is used to denote the Gentiles
that knew not God. So what is ידוע, the
the Heavens, in many Copies, Matth. 5. 48,
47. אָפַּטְפַּת, sinners, Luke 6. 33, 33, 34.
And to be delivered as יְּבִּזֵּב they Nepholpsect,
to the hands of sinners, Matt. 26. 45.
Mark 14. 43. is to be delivered to hands,
to the Gentiles, Matth. 20. 19. Mark 10. 33.
Luke 18. 32.

V. 17, 18. This Exposition of these two k
Veres, which I have taken from Hilary, and
all the Greek Scholiasts, seems much better
than that of late Commentators, who make
the Seventeenth Verse to be an Objection a
gainst St. Paul's Doctrine of Justification by
Faith, and the Eighteenth an Answer to it,
for which I see no ground in the Apostle's
words.

CHAPTER III.

b Verse 1. a

Foolish Galatians, b who
hath bewitched you, 1 cor.
eavied your happiness, and so endeavoured
c that you should not obey the truth, c before
whole eyes Jesus Christ hath been evidently
set forth, crucified among you?
2. This only would I learn of you, Receiv-
eyou the Spirit [in his gifts and powerful
operations] by [obedience to] the works of
the Law, or by the hearing of Faith? [i.e.
the belief of the Gospel, if by the latter, this
is a manifest token, that your justification
and acceptance with God, was the fruit of
your faith, and not of your obedience to the
Law, since God by giving you his Spirit whilst
uncircumcised, as well as to believing Jews,
bare witness to this very thing, that he put
no difference between you and them, on that
account, Acts 15. 8, 9.]

3. Are ye [then] fo foolish h having
[thus] begun in the Spirit, [as to receive his
miraculous Gifts] by Faith, and wrought the Works
of the Law, are ye now [seeking to be]
made perfect by the flesh [by Circumcision,
and observing the Caudal Ordinances of
the Law?]

4. Have ye suffered so many things
[from the persecuting Jews, Acts 17. 5.] in
d vain? a if it be yet [or ever] in vain.

5. 7 [To re-assume my Argument.] He therefore
that ministrith the Spirit to you [in his
extraordinary Gifts] and [by] wrought Miracles
among you, doth he it by [virtue of your
obedience to] the works of the Law, or by
the hearing of Faith? [i.e. thus Faith which

f taught you to believe in a crucified Saviour.]

6. [For we must be justified.] Even as A.
braham [the Father of the faithful was, who]
believed in God, and it was accounted to
him for righteousness.

7. Know ye therefore, that they who are
of Faith [and seek justification by it,] the
same are the true Children of [faithful]
Abraham.

8. And the Holy Ghost in Scripture foreseeing
that God would justify the Hea-
then through Faith, preached before [the
giving of the Law, and before his Circumci-
sion,] the Gospel to Abraham, [by] saying
[Gen. 12. 3] in thee shall all Nations be
blessed.

9. So then they which are of Faith, [and
seek justification by it, Rom. 3. 32.] are blessed
with faithful Abraham, [and as he was.]

10. [And not by the works of the Law.] For as many as are of the works of the Law,
and seek to be justified by them, are under
the curse [if it, and is incapable of satisfac-
tion by it,] for it is written [there,] Curfed
is every one that continueth not in all things
that are written in the Book of the Law to
do them, [Deut. 27. 26. Now this being per-
fectly done by none, all that are under
the Law are under the Curse of it.]

11. But that no man is justified by [obser-
vance of] the Law in the sight of God, it is
farther evident, for [the Prophet Habak-
kuk faith, Chap. 2.4.] he the just shall live by
faith.

12. And [now, or whereas] the Law is not
not of faith, but [faith, the man that doth them, i.e., that perfectly observes what is required by the Law, shall live in or by] them.

13. [This being so,] Christ hath redeemed us from the curse of the Law, [by being made according to the Sentence of the Law, a curse for us; for] it is written, I CURSED is every one that hangeth on a tree, as you know he did upon the Cross.

14. [And this be suffered.] That the blessing of Abraham might come on the Gentiles through faith in Jesus Christ, that we [Gentiles believing in him] might receive the promise of the Spirit through faith, for we are all the sons of God through faith in Christ Jesus, and because we are sons, God hath placed with the Spirit of his Son into our hearts [i.e., Gal. 4.5-6].

15. Brethren, I speak after the manner of men, putting an Example taken from the common practice of all men, and speaking what is owned in all civilized Nations; See Note on 1 Cor. 9.8. though it be but a man's covenant, [i.e., is made, yet if it be legally confirmed, no man disannuls it, or adds anything thereto.

16. Now to Abraham, and his Seed were the promises made; He [God] faith not, and to Seeds, as of many; but as speaking of one, and to the Seed, which is Christ.

17. And this I [farther] say, that the Covenant which was confirmed before of God in Christ, [i.e., the Covenant made in Christ the promised Seed, and confirmed by God to Abraham before the Law was given, the Law which was given a four hundred and thirty years after, cannot disannul, [i.e., that it should make the promise [be] of none effect, [as it must have done, were justification to be obtained by the Law, for then none could be blessed in, and by, the promised Seed only, or without the Law.]

18. For if the Inheritance [of the blessing promised to Abraham] be [to be obtained by obedience] of the Law, it is no more [the effect] of [the] promise; but [that cannot be said, for] God gave it to Abraham by promise.

19. [But you will enquire, Wherefore then suffereth the Law? I answer, it was added after the promise made,] because of transgressions, until the Seed should come to whom the promise was made, and it was ordained, [or delivered, not as the Promise, immediately by God himself to Abraham, but] by Angels, [it being the word spoken by Angels, Heb. 2.2. not as the Promise, without a Mediator between God giving, and Abraham receiving it, but] in the hand of a Mediator, [even Moses, who stood between them, and the Lord at that time, to shew them the word of the Lord, Deut. 5.5, and ratify the Covenant on the Peop]e's part.

20. Now [But the Promise required no Mediator, for a Mediator is not of one party only, but God who made the Promise to Abraham is one only.]

21. Is the Law then against the Promises of God? [as it must be, if it condemns them to whom the promise doth assign a blessing; Or is it against those Promises, which say the just shall live by faith, and the Blessing of Abraham shall come upon us by faith? as it must be provided we are to be justified not by faith, but by the works of the Law: But] God forbid [it should be thought he had given a Law which disannuls his Promises; as it must have done, but justification to life depended on the observance of it.]

22. But the Scripture hath concluded all men of all Nations, under sin, and [to us under condemnation by the Law Moral, and Ceremonial, and sentenced not to life, but death by it, and thereby shewed the necessity] that the promise [of justification] by faith of Jesus Christ, [the promised Seed] might be given to them that believe in him, and that the Law is not contrary, but subservient to the Promises of living by Faith.

23. But before faith came [to be revealed, we were kept under [the Discipline of] the Law, that the Law should, etc.,] up unto the Faith which should afterwards be revealed.

24. Wherefore the Law was [there] our School-mate to bring us to Christ, and cause us, thus condemned by the Law, to fly to him who is the end of the Law for Righteousness, Rom. 10.3.1, that we might be justified by faith in him.

25. But [now] after that faith is come, we are no longer under a School-mate, [being no longer Children in minority, Rom. 7:3].

26. For ye are all the [adul]t Children of God, [and so heirs of God] by faith in Christ Jesus.

27. For as many of you as have [believed in Christ, and upon that faith have] been baptized into Christ, have put on Christ, [and so are become Sons of God, for so as many as believed in him, he gave power to be the Sons of God, John 1.12.]

28. There is [under the Gospel Dispensation] neither [disjunction made of] Jew, nor Greek, there is neither [of] bond, nor free; there is neither [of] male, nor female, [as under the Jewish Oeconomy, the Male only bearing the sign of the Covenant,] for ye are all one, [as to the privileges of the Gospel] in Christ Jesus.
A Paraphrase with Annotations on Chap. III.

29. And if ye be Christ's, then are ye [indeed] Abraham's Seed, [not from] Isaac, but Isaac, and [therefore] heirs according to the promise.

Annotations on Chap. III.

a Verse 1. "O, foolish, O foolish, &c." The Apostle by calling the Galatians, foolish, doth not contradict our Saviour's Precept, because he doth it not vixi salutis, and without cause, faith Theophylact, nor out of anger, and ill will to them, but from an ardent desire to make them sensible of their folly.

b Ibid. Tit. 3:9. Macedon, who hath bewitched you? Tis tuchon, who hath looked upon you with an evil, or ensnaring eye, as enveying you the Blessings of the Gospel! So the Greek Schoiolas. The word also signifies, oculos praefigivit imperio, to put Seductions, or as we say, "Mists before the Eyes," which import fuits behet with the following words. The Reverend Dr. Hammond observes here, that this Seduction may refer to the Ebionites, if the time would permit, as doubtless it will, for they were only a Branch of the Nazarens, or Cerinthians, who were contemporary with St. Paul, and all his Epistles shew that then there were many who maintained, and eagerly promoted among the Gentile Converts, the chief Doctrine of those Sects; viz. that they were obliged to observe the Legal Constitutions, (a) as being not capable of Salvation only by Faith in Christ, and a Life agreeable to it. And if this once be granted, there will be no need of his Glosstics in this, and perhaps not in any other of St. Paul's Epistles.

I cannot sufficiently wonder at Mr. Le Clerc's wild Conjecture, That the Ebionites were Samaritans, especially after he had given us the words of Origin, in which he twice faith, they were or saepe iudaeus sive & iudaei medeezi, those of the Jews that believed in Jesus, l.2. contr. Cel. p. 56. Had he not read in Irenæus that they did Prophetae curiosus loquere, & Judaico charterere. vita uti, & Hierofryman adorer, quasi dominus sui Dei, lib.1.c.26. And could the Samaritans do this? Doth not St. Jerome lay of them, Dum volunt Judaei esse, & Christiani, nec Judaei sunt, nec Christiani? Ep. ad August. yea, even his own Epiphanius informs us, (Her. 10. Anec. p. 140.) that "Iudaei sunt being Jews, they used the Gospel.

(c) Ibid. Oe vixi, &c. Oe vixi, &c. Euseb. Eccl. Hist. 1.3.c.27.

(b) Dial. cum Tych. p.234.

Note
Note also hence that all the good actions we have done, will be done in vain, if we persevere not in well-doing to the end.

c. Ver. 5. *ευρέω πνεύμα, etc. that worketh Miracles among you.* This is the Observation of all the (C) Ancients, that comment upon this and the second Verfe. That to command the beginnings of the Christian Faith, the Gift of Tongues, Prophecy, and working of Miracles were vouchsafed to Believers, as to the Apostle at the beginning, according to our Lord's prediction, Mark 16. 17, 18.

And let there be that question the truth of Christianity observe, that this was the chief Argument which carried the Caufe in the Council at Jerusalem, that the miraculous Gifts of the Holy Ghost, were equally vouchsafed, to the uncircumcised Gentiles, and to Jews, Acts 15. 8, 9. and that this is here urged by St. Paul, as a thing undeniable to confirm the Galatians, and to confut those who endeavoured to prevail on them to admit of Circumcision, and the observance of other Legal Rites. This Confirmation therefore of the Truth of Christian Faith, was such as none, concerned to do it then, were able to gain, much less can any now find reason to doubt of it.

f. Ver. 6. *ος ου πιστεύει τον Θεον, ετελείου ζωή.* Hence it is evident, that 'tis the Act of Faith, and not the Object of it, which doth justify, for Abraham believed God ἵστησεν, & imputative came fidem, and he imputed that faith to him for righteousness, Gen. 15. 6. The blessed God, faith R. Salom, imputed this to Abraham for Righteousness, by which he believed in him.

g. Ver. 8. *ος ου πιστεύει μητοθήκη τον Θεον.* That is, in thy Seed, v. 16. So Acts 3. 25. 'Te are the Sons of the Prophets, and of the Covenant which God made with your Fathers, saying. And in thy Seed shall all the Families of the Earth be blessed, which is, in Christ, for so it follows, v. 26. To you first, God having raised up his Child Jesus, faithful to his own Faith, and this confirms them who, with the *Apostle*, interpret these words as a Form of Benediction thus, God make thee free to Abraham.

h. Ver. 11. *οι πίστεως, etc. the just shall live by faith.* Thus do the *Apostles* themselves expound these words of Habakuk, Faith is the caufe of blesseoilife, as it is the caufe of eternal life, according to these words. The just shall live by his faith, 2 Petes 1. 3. c. 21.

i. Ver. 13. *κατά πρώτας, etc., cursed is every one.* When all were obnoxious to the Curfe of the Law, faith Theodore, he undertook that Death which by the Law was accur-
of the Law, was only Temporal, why should they say that the Death threatened to the Violation of it is Eternal Death? 'Tis true, all Death must be Eternal to them that cannot raise themselves, and have no promise of a Reformation, upon which two accounts our Saviour's Death was not Eternal, because he had power to revive himself, and had a Promise that he should not see Corruption; but the Death threatened by the Law, in its own Nature, being only the Separation of the Soul and Body, this our Lord did as truly suffer, as they could do who should never live again.

The distinction therefore which the Caff requires, is only that which results necessarily from the difference of the Perfon, i.e. we should have suffered the Curfe of the Law for our own sins, and consequently should also have been accursed, in the fight of God; Christ actually suffered the Legal Curfe to obtain Pardon for the Sins of others; and therefore was only twice accursed in the Eye of the Law, and in the fight of Men; but being in his own Perfon wholly innocent, he could not be accursed in the fight of God. And thus it is, and must be in all Vicarious Sufferings, the Perfon finning, and he that undertakes to suffer for him, are both guilty in the Eye of the Law, and suffer the Punishment the Law requires, but one of them alone is guilty in the fight of God. Christ therefore was so made a Curfe, as he was made for us, a Cor. 5:20, not by injuring the Guilt, but by suffering the Punishment of our Sins, by being numbered with Transgressors, and condemned with them to the Death which the Law of the Death.

It seems to follow from these words, and from a Cor. 2:7, 8. that the ministration of the Spirit belonged not to the Law, but to the Gospel, the Law being rather the ministration of the Death, hence the Apostle here opposes to the Curfe of the Law, the blemish of Abraham, which, faith he, is the promise of the Spirit through faith.

Ver. 16. Al. ἐπεξεργασθεὶς, the Promiser, Made to Abraham, Gen. 12, 3. and repeated Gen. 22, 18. and to Isaac, Gen. 26, 4.

Ibid. ἀλλ' ἐπεξεργασθεὶς ἑαυτῷ, and to thy Seed, which is Christ.] This Interpretation is owned by the (d) Jews, who observe that it is not written here, thy Son, but thy Seed, that is, the King Messiah. And, as Theodore observes, the words are capable of no other sense, for by Christ only was the Promise fulfilled, and in him alone did the Gentiles receive this blessing. He therefore in whom alone this Promise was verified, must be the Person of whom it was chiefly, if not only intended. And so St. Peter, affixed by the Holy Ghost, interprets these words, saying, You are the Children of the Prophets, and of the Covenant which God spake unto your Fathers, saying, And in thy Seed shall all the Families of the Earth be blessed; To you first God having raised up his Child Jesus, sent him to bless you; This Child therefore is the Seed: We need not the Glos of Mr. Cuth. that St. Paul here argues according to the Allegorical Interpretation of that Age, but if it be considered in itself, it cannot be thought of any force by those who have other Sentiments, because the Hebrew Zerub is a collective Name, for this is the very Objection of R. Isaac, that great Enemy of the Christian Faith, and is answered by the Reverend Bishop of Barb and Wells, by shewing that the Hebrew word is used of one, Gen. 3, 15. 4. 25. & 15, 2. & 38, 9. and that the Jews themselves to expound it. Demonstr. of the Mediator, part 2. p. 256. Nor is his other correction Glos, that by Christ is meant Christ's Disciples; for is this fense, In thy Seed, in Christ's Disciples, shall all the Families of the Earth be blessed? Is not this to atcribe that to Christ's Disciples which belongs to him alone? and to make them the Saviours of the World? And why does he say that nothing was promised to Christ, when the Apostle tells us, that in thee, and in thy Seed, signifies Christ, who was to be the Blessing both of Jew and Gentile? For though indeed the Promise was to Abraham, the first Subject of it was Christ, which is all the Apostles here intends.

Ver. 17. Mη εἰς τοῦτον τὸ ἐπεξεργασθέντα τὸν ἄγαντα, four hundred and thirty years after. Thus it is evident, that the Apostle here regards primarily to the Promise made, Gen. 12, 3. three from that only are the four hundred and thirty years to be computed, for then Abraham was seventy five years old, Gen. 12, 4. from thence to the birth of Isaac, which happened when Abraham was a hundred years old, Gen. 21, 5. is five and twenty years; from his birth to the birth of Jacob was fifty years, for Isaac was sixty years old when Rebecca bare him, Gen. 25, 26. from Jacob's birth to his descent into Egypt, were one hundred and thirty years, as he tells to Pharaoh, Gen. 47, 9. the abode of him, and his Potest in Egypt, was two hundred and fifteen years; for that, with their sojourning in Canaan, was four hundred and thirty years, Exod. 12, 40. according to the Septuagint.

Ver. 19. Ἐπεξεργασθεὶς τῷ ὄρασιν, because of the Transgressions. (c) Maimonides in his More Nevuchim, acknowledges, that the Ceremonial Law was given for the Extirpation of Idolatry: 'For, faith he, when God sent

(3) Moshe HaddarJaim ad Gen. 33:24. (c) Par. 26:32:452,433. Moshe
Epistle to the Galatians.

Chap. III.

1. Mofes to redeem his People out of Egypt,

2. it was the usual Cutosm of the World,

3. and the Worship in which all Nations were

4. bred up, to build Temples in Honour of

5. the Sun, Moon and Stars, and to offer di-

6. vers kinds of Animals to them, and to have

7. Priests appointed for that end, therefore

8. God knowing it is beyond the strength of

9. Humane Nature, initantly to quit that

10. which it hath been long accustomed to;

11. and so is powerfully inclined to, would not

12. command that all that worship shou'd be

13. abolished, and he shou'd be

14. Exod. 20. 24. wothhipped only in Spirit,


16. the Object of this outward

17. 19 & 34. 14. Worship, that thefe Temp-

18. ples, and Altars, shou'd be

19. built to him alone, thefe Sa-

20. crifices offered to him only, and thefe Pri-

21. efts shou'd be consecrated to his Service. And

22. the like is faid, by (f) Ceremonies of their

23. Five Laws, Sanchoras, Oblations, Decora-

24. tions, that God enjoyed them, that

25. miracles were woken in them, being em-

26. ployed in doing these things to the true God, they might

27. obtain from Idolatry. And thus, faith Dr.

28. Spencer, were they kept, or guarded under

29. the Discipline of the Law, and shut up from

30. the Idolatrous Rites and Customs of the

31. Heathen World, by the Ceremonies of the

32. Legal Observations, and the Penalties de-

33. nounced against the Violators of them. And

34. it is well known that all the Ancient Fa-

35. thers were of this Opinion, that God gave

36. the Jews only the Decalogue, till they had

37. made the golden calf, and that afterwards he

38. laid this yoke of Ceremonies upon them to

39. draw them from Idolatry. Thus when God first

40. brought them out of Egypt, and commanded them not to defile themselves with the Idols of Egypt, Ezek. 20. 7. he is fai'd to have given them his Statutes, and shewed them his judgments, which if a man do, he

41. shall live in them, v. 11. But, faith he, fill

42. their hearts were after their Father's Idols,

43. the Egyptian Apis, &c. wherefore I gave them

44. Statutes which were not good, and judgments

45. whereby they should not live, v. 24. 25. that is, that

46. Law of Carnal Commandments, which, faith the Apostle, was abolished for the

47. weaknesses and unprofitableness of it, Heb. 7.

48. 16. 18. And though words of Maimonides

49. give us a clear Reason why these Rituals

50. were called by St. Paul apocryphal, the

51. Rudiments of the World, Gal. 4. 3. Col. 2. 28.

52. namely, because for Matter they were the name which Heathens used before to their

53. false Gods. This is a very ancient Expo-

54. sition, and is partly true, but it containeth not the whole truth. For the Apostle, in the E-

55. pistle to the Romans, which is the belt Ex-

56. positio of this, informs us that the Law en-

57. tered that Sin might abound, Rom. 5. 20. i. e.

58. that it might appear to abound unto Death,

59. that Sin might appear, sin worketh death in

60. us, Chap. 7. 13. and that the Law worketh

61. wrath, Chap. 4. 1. 8. 3. 20. by giving us the

62. knowledge of that Sin which deferves it:

63. And this answers to that which the Apostle

64. here faith, That the Law was added because

65. of Transgressions, viz. to discover them, and

66. their Punishment; that the Scripture hath

67. concluded all men under fin, viz. by virtue of

68. the Law, that as many as are under the

69. Law, are under the Curse, v. 10. and that

70. upon these accounts, the Law is our School-

71. master to bring us to Christ, that we may be

72. justified through faith in him, who are con-

73. demned by the Law, v. 24. Christ being the

74. end of the Law for justification to every one

75. that believeth, Rom. 10. 2. p

Ver. 20. o j s w i n g i [ Perhaps these words

may better be expounded thus, (g) But this

Mediator, (viz. Mofes) was only the Medi-

ator of the Jews, and was only the Mediator

of one Party, to whom belonged the Blessing

of Abraham, v. 8. 14. But God who made the

Promise, That in one should all the Families of the

Earth be blessed, is One, the God of the

one Party, the Gentiles as well as of the

Jews, and so as ready to justify the one as

the other, knowing he is one God who will justify the Circumcision by Faith, and the Uncircumcision through Faith, Rom.

3. 30. To strengthen this Exposition, let it be noted that the ancient Jews thought that

in those words, The Lord thy God is one

God, Deut. 6. 4. was contained this Mystery,

That God should be owned and celebrated not by the Jews only, but by all the Gentiles,

that he should be King over all the Earth, and in that day, the Lord should be One and his Name One. So Jarchius

on these words, the Lord our God is one God,

says, it is intimated that Jehovah, who is now our God, and not the God of the Gentiles,

shall hereafter be one God, as it is written

Zeph. 3. 9. then will I turn to the Nations a

pure lip, that they may all call upon the name

of the Lord; and Zech. 14. 9. The Lord shall

be King over all the Earth, and in that day

shall the Lord be One, and his name One. See

Campegius Vitringa de Synag. Ver. 13. part. 2.

c. 17. p. 1084, 1085.

Ver. 23. xavmaevyevw.] The Apostle ha-

(f) Camp. Hist. p. 239.

(g) Abrev. 

 This is a very ancient Exposition, and is partly true, but it containeth not the whole truth. For the Apostle, in the Epistle to the Romans, which is the best Exposition of this, informs us that the Law entered that Sin might abound, Rom. 5. 20. i.e. that it might appear to abound unto Death, that Sin might appear, sin worketh death in us, Chap. 7. 13. and that the Law worketh wrath, Chap. 4. 15. 8. 3. 20. by giving us the knowledge of that Sin which deferves it: And this answers to that which the Apostle here faith, That the Law was added because of Transgressions, viz. to discover them, and their Punishment; that the Scripture hath concluded all men under sin, viz. by virtue of the Law, that as many as are under the Law, are under the Curse, v. 10. and that upon these accounts, the Law is our Schoolmaster to bring us to Christ, that we may be justified through faith in him, who are condemned by the Law, v. 24. Christ being the end of the Law for justification to every one that believeth, Rom. 10. 2.
ving said in the foregoing Verse, the Scripture hath shew'd up all, both Jew and Gentile, under sin, it seems most reasonable to interpret the word here, of Men shut up as Prisoners, condemned by the Law to death, the punishment of sin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation to Death.

And having thus explained the Apostle's Argument, it feemeth necessary a little to consider what Mr. le Clerc here offers in his Notes upon this Chapter, from v. 10. to the end.

1. Therefore when he says, It was very difficult indeed to observe all the Rites of Mo- ses, yet he supposeth his Law might be observed, and that it did not require a degree of Holiness above humane strength. I answer with the distinction mentioned, Note on v. 24. This is all true, as to such a sincere performance of it as God would accept of; but 'tis not true as to the most exact, perfect, and unfinning observation of it in the highest import of the words.

Object. But doth then God command what is impossible? Is it not absurd to make Laws that cannot be kept, and to punish men for what they cannot do?

Answ. God never commands what is naturally impossible, and which when we offend against, we can fully plead, that had we used our utmost strength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is so impossible no man can rationally repent, nor can his Conscience condemn him for it; but he may require what, through the weakness of the flesh, is morally impossible to be always done or avoided; e.g. an infinitely holy God cannot but command, that we should not sin against him, sin being a transgression of his Law: But though there be no particular fin of which we can truly say it is impossible we should have avoided it, yet, through the Infirmity of Humane Nature, we have too much caufe to say, that it is morally impossible we should live without, or always free from sin.

2. When he says, The Laws of Moses are not so severe, as not to pardon the least fin, God having instituted Sacrifices for some sins. This also I grant, according to the distinction mentioned, viz. That for God the sake of these Sacrifices cleansed them from Ceremonial Delights, and freed them from the Civil and Ecclesiastical Punishments, which by the Law of Moses they would have been subject to, had no such Sacrifice been offered for them. God also fully pardoned the fins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of the blood of Bulls and Goats, for the Reasons there alleged, but by virtue of their Faith in the Messiah, owned by them to be Messiah their Righteousness.

3. When he says, That the Jews in St. Paul's time had got quite another Notion of it, than the Law of Moses, as it is set down in the Pentateuch had, and boasted it to be the most complete and perfect Pattern of Sanctity imaginable, as appears by several places in Josephus, and particularly in his Books against Appio.

Answ. I answer, That neither is Josephus in this matter of much credit; neither faith he more than Moses had said before him in their words, What Nation is there so great that hath Statutes and Judgments so righteous as all the Law which I yet before you this day? Deut. 4, 8. and much less that David, when he faith, the Law of the Lord is perfect, Psal. 1. 8. Besides, our Saviour seems to give us a contrary account of this matter in his Sermon on the Mount, where, though it be disputed whether he added to the Law he felt, yet no man questions but that he added to the gospels those Jews had then of it, and had put upon it.

4. When he adds, That the Rabbins used (as appears by the Version of the Septuagint, and the Creations of St. Paul in this place,) to interpret Deut. 27, 26. as if the meaning of Moses was there, that God required of them the most perfect holiness, which if they did not perform, they must expel to be cursed by him; but in reality, all that Moses says, is only, that the People were to curse him that did not confirm the words of the Law to do them.

Answ. In all this there is scarce one word of truth; for 1. The Rabbins were far from expounding this, or any other Text of Moses in so high a sense, that they thought it sufficient to exempt them from God's curse, that they were of the Seed of Abra- ham, and had him for their Father, Matt. 3, 9. that they should be accepted for the Merit of Circumcision, and that 'twas enough to be heirs of the Law, though they were no children of it, James 2, 23. and that the observa- tion of these Precepts of the Law, would excuse their neglect of the rest. See Note on Rom. 2, 13. and James 2, 10. 11. and the Note there.

(2.) Whereas he faith, This appears by the Version of the Septuagint; if that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words. Moreover, What hath the Septuagint here added, which is not necessarily contained in the sense of the words as they lie in the Hebrew? For (1.) whereas they add, we answer, every man, do not all interpret, add, in, and is not that the same in sense as the
ought not every man, who committed the sins against which any of these Curles were denounced, to think himself subject to these Curles? 2y. Whereas they add, òiò to the Hebrew, both both the Levites plainly lead them to that addition when it saith, v. 3, and v. 8. Thou shalt write יִשְׂרָאֵל יְהוָה אָבִיךָ, all the words of this Law, were not the Jews, obliged to do all the words of the Law, i.e. all things commanded by the Law of Moses? Deut. 19:9. Yea, are not the Blessings in the next Chapter, promised to them only who observe to do all the Commandments, v. 1. And the Curles denounced against them who do not observe to do all his Commandments, and Statutes? v. 15. Doh not the Holy Ghost, allifying the Sacred Pen-men, warrant this Addition in other places? See that thou make according to the Pattern, faith the Hebrew and the Septuagint, Exod. 25:43. See that thou make write all things according to the Pattern, faith St. Paul, Heb. 8:5. At the mouth of two or three Witnesses shall a word be established, faith the Hebrew, in the Septuagint and St. Paul. Yet (3dly) hath St. Paul added any thing to the sense of the words; for all the words of the Law being written by Moses in the Book of the Law, it is plainly the same thing to say, All the words of the Law, and all the words written in the Book of the Law. 4y. When he faith, Doubtles, St. Paul would never have altered any thing in the words of Moses, nor followed the Septuagint at all, but rendered the Hebrew himself exactly, if he had reason'd from the bare Authority of the Prophet, and not from the Opinion of the Jews. I answer, 5y. That he calls the vilest imputation on St. Paul, by saying here, that he argues only upon the false Supposition of the Jews: For St. Paul lays down this general Proposition, As many as are under the Law are under the Curles, this is false, faith Mr. Cl. For in reality all that Moses says is only, that the People were to curle him that did not confirm the words of the Law to do them. It is so, faith St. Paul, אָבִיךָ אֲבוֹתָי, for it is written: By your good leave, St. Paul, you are out again, there is no such thing; but you are guilty of adding to the Word of God, if you understand your self, you do not, and if you understand the words of Moses, you cannot in this Argument depend upon what is written, but only on the false and rotten Notion of the Jews touching those words: So le Clerc. 2y. Through the sides of St. Paul here he wounds our blessèd Sannour, and all the Sacred Pen-men, for if it be true of St. Paul, it must be also true of them; that if they had reason'd from the bare Authority of the Prophets, and not from the Opinion of the Jews, (not grounded on the true sense of the Prophets) they would have rendered the Hebrew exactly, and never have altered any thing in the words of Moses, nor followed the Septuagint at all, which seeing Ocular Demonstration thereof, that both our Lord, and his Apostles have often done, you must not think, faith Mr. Cl. that they have given us the true sense of the Prophets, but only some corrupt Opinions which the Jews had of them. And let Mr. Cl. say as dogmatically as he pleases, that it is common with St. Paul to cite the old Testaments, so as it was usually allowed by the Doctors of the Jews, whom they call Dorothaemmen, that is to say, with little regard to the Circumstances of the Place, or the proper Signification of the words, and to argue from them so allowed, I cannot but look upon it as a very bad figuration. Ver. 24. Note, for the right Explication of these words from v. 21. to this Verse, 1y. That it cannot be denied that good and holy Men under the Law were justified, and obtained the pardon of their sins; for otherwise they could not be accepted by God here, or faved hereafter. 2y. It also seemeth evident from the Discourse of the Apostle in this, and the Epistle to the Romans, that they could not be justified by the Obseruance of the Law; for he lays down this as the foundation of his Discourse, that by the works of the Law no man is justified, Rom. 3:20, and no flesh shall be justified, Gal. 2:16. The Proofs he offers to confirm this Position do equally concern all Times and Periods, from the giving of the Law to the revealing of the Gospel: As v. 5. (1.) Because by the Law is the knowledge of sin condemning us to death, Rom. 3:20, 5:17, 10:13, Gal. 2:21. (2.) Because the just faith the Prophet Habakkuk, shall live by his faith, Rom. 1:17, whereas the Law is not of faith, whence he infers, that no man is justified in the sight of God by the works of the Law, Gal. 3:11. (3.) Because as many as are under the Law are under the Curles, v. 10. (4.) Because it was impossible, through the weaknesse of the flesh, that the Law should justify, Rom. 8:3. or that it should give life, Gal. 3:21. and so it never was designed for that end. It had indeed its Expiatory Sacrifices, but they procured only pardon of that Guilt which rendred them obnoxious to the Violent Death threaten'd by the Law to such and such Offenders, but gave no remedy against Natural Death by the Promise of a Resurrection to Eternal Life, and fo exempted no Man from the Punishment of Adam's Sin: Or they only releasted Offenders from the Obligation to Civil and Ecclesiastical Punishments, but could not free them from the Punishments of the other Life; for the Apostle affirms us, that the blood of Bulls and Goats could not take away...
fin, Heb 10.4. and that they did only san-
dific to the purifying of the Heis, Heb. 7. 13. See the Note there.

Now (54) hence it follows, That they also must be justified by faith, from all those sins by which they could not be justified by the Law of Moses, Acts 13.39.

Obj ect. But are not the Jews filled Right-
eous before God, by virtue of their Obedi-
ence to the Law of Moses? as in these words of David, The Lord rewarded me according to my righteousness, Psal. 18. 20. for I have kept the ways of the Lord, and have not wickedly departed from my God, v. 21. For all his judgments were before me, and I did not put away his statutes from me, v. 22. I was also upright before him, and kept my self from mine iniquity, v.23. Therefore hath the Lord recompensed me, according to my righteousnesses, v. 24. Is it not said of Zacharias and Elizabeth, that they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless? Luke 1. 6. Yea, doth not our Apostle say, Not the bearers of the Law are justified, but the doers of the Law shall be justified? Rom. 2.13.

An sw er. Now to this I answer, That there is a double Justification of which the Scripture speaks: (55.) That which consists in the Abolition of a Sinner from the Guilt of Sin, by God's free Pardon or Remission of it, or his not imputing it to the Sinner. And thus no Man is, or can be justified by the Law, either Ceremonial, or Moral, since neither of them do contain any Promiss of the Pardon of it. Now all Men being Sinners, this Justification must be necessary to all Men, to put and keep them in a state of Favour with God. And this is that Justification which St. Paul ascribes to Faith, and which, faith he, could never be obtained from the Works of the Law. But

2ly. There is a Justification to be undergone by all Men at the great Day of their Accounts, and this is only the Pronouncing them sincere in the performance of their Covenants, Legal, or Evangelical, or in compliance with the Laws of Nature, Moses, or of Grace, the Providence of God had placed them under; and in this sense we find mention of Men working Righteousness under the Law of Nature, Job 3.1. Acts 10.35. under the Law of Moses, Luke 1.6. Psal. 18.20.24. and under the Law of Grace, 1 John 3. 7. Rev. 2.2.11. And thus all pious Perfons, who made it their sincere endeavour to obey the Law of Moses, were righteous before God, though still the Imperfections which cleaved to their Obedience were pardoned through Faith. To explain this, note,

1st. That the whole Nation of the Jews believed in the promised Messiah, or the Messiah to come, and that in the Seed of Abraham should all the Families of the Earth be blessed; this being one of their fundamental Articles.

2ly. They believed that this Messiah should confer upon them not only Temporal, but Spiritual, yea Eternal Blessings; they expected Spiritual Blessings from him, even Redemption of Sins. So Zacharias speaks of the Baptist, that he should go before the Lord to prepare his way, to give knowledge to his People of salvation through the remission of sins, Luke 1.76.77. To him, saith Peter, give all the Prophecies witness, that through his Name all that believe in him should receive remission of sins, Acts 10.43. So the Jews say, that the (b) Messiah was to remove the blame of the great malevolence of mankind, as the sin of the first man. 2ly. They expected by him Justification, he being filled by the Prophet, The Lord our Righteousness, and by the Jews רדס יד ותיש אתMessiah our Justification. Now this way, the Ancient Fathers, might be a justifying Faith in them without explicitly believing that Christ should die for their sins; though we have no reason to think that they who were so plainly taught this by the Prophet Isaiah, by the Type of Isaacs, the lifting up of the Serpent, and by their Sacrifices, should be wholly ignorant of it.

Ver. 26. All that are born, the Sons of God (a) through faith.] Hence, faith the Antipodos-baptism, it appears that Infants cannot be made the Sons of God by Baptism, because we are all made the Sons of God by faith in Christ Jesus. Now Infants have no Faith. Anf. They might as well argue thus, By grace you are saved through faith, Eph. 2.7. but Infants have no faith, therefore they cannot be saved. Or thus, He that believeth not shall be damned, Mark 16.16. No Infants do believe, ergo all Infants shall be damned. The Apostle plainly speaks here of Perfons converted from Heathenism to Christianty, who were therefore baptized being adult Perfons, as he doth in the Gospel of St. Mark, and the Epistle to the Ephesians. This place can therefore, with no more reason be applied to the case of Infants, than the places cited from St. Mark, and that Epistle.

Ver. 29. καὶ ἐμπροσθεν εἰρήνης, ἧς ἀκοβόρον, according to the Promiss.] It is to be observed, that the Explication of many places in these Epistles, that there is frequent mention in the New Testament of the Promisess in the Plural Number, To the Iraelites belong the Promisses, Rom. 9.4. Jesus Christ was a Mi-
nister of the Circumcision to confirm the Promiss, Rom. 15.8. To Abraham and his Seed

(h) Vitis de leg. Div. 1.1. c. 8. p.6, 65.66.68.
were the Promises made, Gal. 3. 16. & v. 21. Is the Law then against the promises? These all died in faith, not having received the Promises, Heb. 11. 13. 17. & v. 39. They all having obtained a good report through faith, received not the Promises. 

Now there is mention made in the New Testament of three sorts of Promises:


2nd. The Promise of the Holy Spirit in his Extraordinary Gifts and Operations, Acts 2. 33. 39. by which Believers were then sealed up to the day of redemption, Eph. 1. 13. and this is called the Promise of the Father, Luke 24. 49. Acts 1. 4. And this Promise was not immediately made to Abraham, but was the conseqent of the Blessing which God had promised to his Seed; the Blessing of Abra- ham being first to come upon the Gentiles, that they might receive the promise of the Spirit, i.e. that being made the Sons of God through faith in Christ Jesus, the Seed promised, God might send the Spirit of his Son into their hearts, crying, Abba, Father, Chap. 4. 6.

3rd. The Promise of a Future Rest, and an Eternal Inheritance; there being a Promise made of entering into rest, Heb. 4. 3. 9. (See the Note there) peculiar to Believers, and to the People of God, after the Rest which God had given them in Canaan, and a Promise of an Eternal Inheritance, Heb. 9. 15. & 10. 36. For that the Patriarchs did by faith expect a City having foundations whose builder and maker was God, and an heavenly Country, we learn from Heb. 11. 9. 14. 15. yea, they expected to obtain a better Resurrection, v. 35. viz. by virtue of their Messiah, this being their common saying; (1) The Messiah shall raise up those that sleep in the dust, and one of their fundamental Articles is this, That the Messiah will come and raise the dead, and bring them into Paradise. This Faith generally obtained among them before our Saviour's Advent, as we learn, not only from the Book of the Maccabees, but from St. Paul's plain words, Acts 24. 15. & 26. 7. 8. If you enquire where any such Promise was made to Abraham or others? I answer, That such a Promise was made to him and to the Patriarchs, we are assured from this, that they by Faith expected such things, all Faith being built upon a Promise; this Promise therefore might be made to Abraham, Gen. 17. 7. Where God faith, I will establish my Covenant between thee and thy Seed after thee in their generations, for everlasting Covenant, to be thy God, and the God of thy Seed after thee; for that to be the God of Abraham, Isaac, and Jacob, is to be the God that will raise them up from the dead, we learn from our Saviour's Argument, Matt. 22. 32. See the Note there. And that he therefore was called their God, because he had prepared for them a City, from Heb. 11. 15. And in reference to this future Recompense it is that the Apostles faith, These all died in faith, not having received the Promise, God having provided some better thing for us, that without us should not be made perfect, Heb. 11. 39. 40. See the Note there. Now this seems to be the promise mentioned here, of which Christians are said to be the Heirs, they being heirs of God, joint-heirs with Christ, Rom. 8. 15. Gal. 4. 7.


CHAPTER IV.

Verse 1. NOW I say, [to shew how you, who are heirs of the Promises, should be kept in bondage under a Schoolmaster, Chap. 2. 23. 25.] that the heir, as long as he is a child, differeth nothing, [as to the possession, and free use of his estate,] from a servant, though he be [by right of Inheritance] Lord of all, [his Father left;]

2. But is under Tutors and Governors until the time appointed by the Father; [in his own Will and Testament.]

3. Even so we [the Seed of Abraham,] when we were Children, [as till Faith came we were,] were in bondage under the four Elements of the World.

4. But when the fulness of the time [esp. pointed for the appearance of the Messiah for the benefit of Jew and Gentiles, that they might be made Sons by him,] was come, God sent forth his Son made of a Woman, made under [Subjection to] the Law.

5. To redeem them that were under the Law [from the bondage of it,] that we [together with them,] might receive the Adoption of Sons.

6. And because ye are [now made] Sons [of God by faith, Chap. 3. 25.] God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father, [i.e. with feeling to your spirits that ye are the Sons of God, and that he is your Father, Rom. 8. 15. 16.] and enabling you to use the language, not of Servants, but of Sons. O 02. 7. Where.
7. Wherefore thou art [after this redemption] no more a servant but a Son, and if a Son, then an Heir of God through Christ.

8. [I say thou art no more a servant.] Howbeit, then when ye knew not God, ye did service [to them] which by nature are no Gods:

9. But now after that ye have known God, or rather are known of God, [being made his Sons by Adoption] how [after this freedom purchased by Christ] turn ye again to the weak and beggarly Elements [of the Law] whereto you desire again to be in bondage?

10. [For] ye observe [the Jewish Sabbath] days and months, [the new Moon] and times [of their solemn feasts] and [Sabbatical] years.

11. I am afraid of you, left I have bestowed on you labour in vain, [in preaching the Gospel to you.]

12. Brethren, I beseech you, be as I am, for I am as you are, ye have not injured me at all.

13. Ye know how [that] through infirmity of the flesh I preached the Gospel to you at the first.

14. And [notwithstanding] my temptation which was in my flesh, ye defiled [me] not, nor rejected [me], but received me [rather] as an Angel of God, even as Christ Jesus, [thinking your selves very happy in having such an Apostle.]

15. Where is then the blessedness ye spake of? [in having me for your Apostle, who taught you no such thing as this, that you were to be justified by the observance of the Law.] For I bear you record [you had once such a great affection to me], that, if it had been possible, you would have plucked out your own eyes, and have given them to me.

16. [And after this] I am therefore become your enemy, [or looked upon as such.] because I tell you the truth?

17. They [who seduce you, do indeed] zealously affect you, but not well, [and in a due manner.] yea, they would exclude us [from your affection], that you might affect them [only].

18. But it is good [for you] to be zealously affected always in a good thing, [as your affection to me, and to the truth I preached, is.] and not only when I am present with you.

19. My little Children, of whom I travail in birth again, [to renew you in the faith from whence ye are fallen.] till Christ be fully formed in you, [as the Child is in the Womb.]

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 [what is contained in the Pentateuch, The Book of] the Law?

22. For it is written, That Abraham had two Sons, the one [to wit, Isaac] by [Hagar] a Bondmaid, the other [to wit] Isaac, by [Sarah] a Free woman, [a Lady or Princess.] as her name imports, faith Philo.

23. But that he was of the Bond woman m was born after the flesh, [and so was not m to be accounted for the Seed.] but [whereas] he of the Free woman was by promise, [and so was only to be accounted for the promised Seed, Rom. 9:8.]

24. Which things are an Allegory, [expreffing one thing, and by that hinting another to us.] for these [two, Hagar and Sarah] are [intended typically to represent to us] the two Covenants, the one [viz. that of the Law given from Mount Sinai, is that Covenant] which gendereth to bondage, [i.e. subjecteth its Children to bondage, and is the Covenant which is typified by] Hagar [the Bond woman.]

25. a For this Hagar, [whose name signifies a Rock.] is [in the Allegory] Mount Sinai in Arabia, [whence the Law was given.] and [so the] anfwereath to [that] Jerusalem which now is, [they lying long in that Wilderness, and receiving the Law from Mount Sinai in Arabia.] and is in bondage with her Children [to the Law given there.]

26. [Thus it was, and is with the Terrestrial Jerusalem:] but [the Jerusalem which is] from above, [and is signified by Sarah, the Type of the Second Covenant] is free, [i.e. the Free woman, and so her Children cannot be in bondage to the Law, as the Jews were, and it is this Jerusalem] which is the Mother of us all.

27. For [of this Jerusalem, Le. 54. 1.] it is written, Rejoice thou barren which bearest not, break forth and cry, thou that travailest not, [and so in this art like to Sarah.] for [now] the defolate hath many more Children than that he hath an Husband, [the Gentile, than the Jewish Church.]

28. Now [to apply these things to us.] we Brethren, as Isaac was, are the Children of the Promise, [as being born, not of the flesh, but of the Spirit by virtue of the Promise, in thy Seed shall all the Families of the Earth be blessed.]

29. But as then he that was born after the flesh, [i.e. Isaac.] p perfected him that was born after the Spirit, [i.e. Isaac.] p the Seed produced by the Spirit of God, and the Representative of us who are born of the Spirit, John 3. 35.] even so it is now, [the Jews, the Seed of Abraham according to the flesh, every where perpetuating us Christians, 1 Thel. 2. 14, 15, 16.]

30. Nevertheless, what faith the Scripture? [Le. What is contained in the Scripture, even
Chap.IV. the Epistle to the Galatians. 285

even those words approved by God [Gen. 21.12] call out the Bond-woman and her Son; for the Son of the Bond-woman shall not be Heir with the Son of the Free woman.

31. So then Brethren, we being Children of the Promise, v. 28.] are not Children of the Bond-woman, [and so in subjection to the Law,] but of the Free [woman, and therefore at liberty from the obligation, or bondage of it.]

Annotations on Chap. IV.

a Ver. 5. ἐν τῷ σμύρνιν, the Elements of the World. I. c. The Jews, Rites so called, because, as was observed Chap. 3.9, they were for matter most of the same which had before obtained in the World, only they were directed to a better object, and a better end.

b Ver. 7. μωσαϊκον, but at Son.] That the Notion of Adoption includes a state of Immortality, and that the Sons of God were to be Sons of the Resurrection, I have shewed upon the parallel place, Rom. 8. 16—23. And that the Jews were not ignorant of this import of the Piræus, we learn from the Author of the Book of Wisdom, Chap. 2.12, who introduces the wicked Abel's speaking thus, Let us lay in wait for the righteous, for he calleth himself a Child of God. He maketh his boast that God is his Father. Let us see if his words be true — for if the just man be the Son of God, he will help him — Let us condemn him to a shameful Death, for by his own saying he shall be rejected. Thus, faith he, were they deceived, neither hoped they for the wages of Righteousness, nor discerned a Reward for blameless Souls. For God created man to be immortal, and made him an Image of his own Eternity. — The Souls of the Righteous are in the hands of God, and their hope is full of immortality. Having been a little chastised, they shall be greatly rewarded, for God tried them, and found them worthy of himself. And Chap. 3, he introduces the same wicked persons, saying, We feasts counted his life madness, and his end to be without honour; how is he numbered among the Children of God, and his lot is among the Saints? Where

1. The Righteous are represented as the Sons and Children of God; And it is farther said

2. That as such they are to be rewarded in their Souls, which are to be received into the hands of God, and to be at rest; and in their Bodies, which are to be immortal.

3. That, at the Day of Recompence, they shall stand in great boldness, and shall, as being the Sons of God, have their Lot and Portion with the Saints, etc. 

(c) saip, that is, he shall be a χρυσός, or Heir with the Saints.

Ver. 8. ἔσοδον, ye did Service.] Hence we learn how frivolous is the distinction of the Papists, that Lutonia is indeed Service proper to God, but Dulia is such Worship, as may be paid to Saints and Angels; for seeing Saints and Angels are by Nature no Gods, the giving Dulia to them must be the thing condemned here in the Heathens, that being only this, that they did Dulia, give Dulia to them which by Nature were no Gods.

Ibid. The τοῦ πατρὸς ἃς τοις θείοις, to them which are not Gods by nature.] Hence we learn the Consequence of the Socinian Hypothetis, That Jesus Christ is not by Nature God, and yet is to be honoured with the fame Worshipth which all Christians give to him who is by Nature God, seeing it teacheth us to do what St. Paul here condemmeth in the very Heathens: And surely it must be absurd to make that an Article of Christian Faith, and a part of Christian Worship, which the Aposulfe here makes a great Crime of the Heathen World, and a certain Evidence of their Ignorance of the true God. That the Socinians cannot answer this Objection, appears from what they here return to it, viz. That (a) Gods by Nature, is not here opposed to Gods by Grace, or to those who have received their Divinity from the one true God, for to serve and worship such a God, by reason of the Empire which he hath received from God, is not profane and wicked, but pious and necessary. Now in answer to this, I say,

1st. That it is very evident from the Text, that those who are not God's by Nature, are opposed to him who is God by Nature, viz. to him whom the Heathens knew not, and to him whom the Galatians, being Christians, knew, and by whom they were known. Since then the Socinian's God by Grace is not a God by Nature; since he is not the God intended in these words, ye know not God; he must be ranked among those which are here opposed to him.

2ly, I have elsewhere shewn that the Heathens had the very same Sentiments with

(a) Naturali Diis non opponuntur Dei ex Gratia, quid Divinitatem habebunt aliqui Deos acceptam, Talis enim Deus, praeditum imperii quod a Deo acceptum, servatur, cumque vellet, non eff profanum & impium, sed piam & necessarium. Crucis lu in locum.
the Socinians, as to the Worship of their Inferior Deities; and it is wonderful to see how they concur in sense, and almost in words.

Socinians.

1. Quo Divinitatem habet ab illo uno Deo acceptam. Crel.

2. Christum pro ratione Imperii quad d Deo acceptit colendum sentiunt. Crel.


Indeed, there is scarce any Plea they use for the Worship of Jesus Christ, as a made God, which was not before used by the (b) Philosophers for the Worship of their inferior Deities.

29. Hence also it appears to be a Mistake to lay that the Galatians, to whom the Apostle here writes, before they received the Gospel, were, as to the greatest part of them, Prophylates of the Gate, or at least of Righteousness; seeing 'tis plain that they were Heathens, not knowing the true God, but serving them which by nature were no Gods, Chap. 4.8, & by the Gospel were to be delivered & to insinuare atque unis, from the present evil Age, Chap. 1, 4, from which they who were made Prophylates of the Gate, and worshipped the true God, were in a great measure delivered. (29.)

The great endeavour of the Judaizers that crept in among them, was to pervert them to be circumcised, Gal. 5.2 & 6.12, whereas all the Prophylates of Righteousness, all the Gentiles which had before been subject to the Jewish Rites, must be circumcised when they were admitted to be Prophylates of Righteousness, they being made such by Circumcision, and a Promise of Obedience to the Law of Moses.

Object. It is the Jewish Law which is filled the Elements of the World to which they were in bondage, Chap. 4, 3.

Answ. The Jewish Law is indeed so called, but it was for this reason, that it was made up of Ceremonies, which for the Matter were the same with those which had been used by other Nations of the World, the Object of them only being changed. See the Note on Chap. 3. 19, and they are no where called Elements of Piety, as Mr. Clarke supposes.

Ver. 9. Πάντα ότι τις εἰς αὐτὰ ἡ θεοσοφία, again to weak and beggarly Elements.] Here Interpreters find great difficulty to shew, how the Galatians, who were never under the Law, can be said to be again, and anew, in bondage to these Elements. But the Ob-
fervation made on Chap. 3, 19, that the Rites of the Jews and Heathens were for the matter moistly the same, removes that difficulty, and shews that they are said to return to those Elements, not because they before observed the Jewish Ceremonies, but because the Ceremonies of the Law, being for the matter moistly the same with those the Gentiles used to their Heathen Deities, by returning to them, they returned to those Elements. These Rites are also weak and beggarly Elements in comparison of the Riches of the Holy Gospel, and the Power of the Holy Ghost; they are weak, as having no power to cleane the Soul; and beggarly, as not being able to confer upon us the Spiritual Riches of the Gospel, Pardon of Sins, Adoption, the Gifts and Graces of the Spirit, Eternal Redemption.

Ver. 10. τρισομίας τῶν μέρων, days and months.] That this Verse is to be interpreted of the Jewish Solemn Times, and the Festivals observed by them, as far as they could be observed out of Judaea, the whole drift of this Epistle shews, which is to bring off the Galatians from thinking they were obliged to observe the Rites and Ceremonies of the Law. For that the Jews did require keep their Feasts in Egypt and Alexandria, and whenever they were settled among the Heathens, we learn from (c) Philo, in his Oration against Bacchus. That they were very numerous in Asia Minor, of which Galatia was a part, see the Note on James 1.1. That in those places where they dwelt they had converted a great many to the Jewish Worship, and made them as it was a part of themselves, Josephus testifies; See Note on 1 Pet. 1. 11, and if it were so at Galatia, this might make them so ready to relapse to their old Jewish Rites.

Ver. 11. ἔμαχον τούτω, I am afraid of you.] As well he might, for by this practice they must revolt again from Christ to the Jewish Synagogues, for it belonged only to their great (d) Sanhedrim to slate the certain times of their New Moons, and other Festivals; so

(b) Vide Tra. de vera Christi Deitate.

(c) P.760.A.B.

(c) Metebila Parad. N2
that for the due Observation of them they must entirely depend upon the Jewish San- 
hedrin, to bear the me, and the body the marks of the Lord Jesus, Gal. 5. 11. inferring that these Sufferings were so far from giving any person a just reason to despise him, that they were rather an inducement to a more honour-
able treatment of him.

2dly, Though ἀδιάκοπος and ἀναπαύσις, infirmity and temptation, absolutely put, do sometimes signify Afflictions or Persecutions; yet do we never elsewhere read that ἀδιάκοπος, ἀναπαύσις in equal, ὀθνίων ὀ ὀ, an infirmity, temptation, or thorn in the flesh, is used in that sense. Nor was it only the Sufferings he endured in his Body, but the very Pre-

cence of his Body, which was break; See Note on 2 Cor. 12, to 9. having therefore in that place, procured the, besides his Perfec-
tions, he had in the World, and Imperfection in his Body, which rendered both his Person, and his Speech contemptible, I think it rea-
sonable to refer these words to it:

Ver. 20. ἄλλως των ὁλοκαυτωμάτων. To temper my Voice to you as your Affairs require, lamenting the fall of some, and striving to re-
cover them, and commending the faithfulness of others in the Faith.

Ver. 21. Ταῦτα ἐν διαβολῇ. Do not you hear the Law? I.e. Do not you, Christians, to whom the Law and the Prophets are read every Lord's day, and which you have the liberty to read at all times, hear what the Law speaks? Here, faith Mr. Cl. it is to be noted, that St. Paul argues from some recei-
vem Midrasch vulgarly known, for if that Al-

gory whereas he here speaks, had not been before heard of, he would have had no rea-
son to wonder that the Galatians had ne-
ver collected any such thing from the story which he refers to.

Anfw. 1. To this I answer, That no such Interpretation of this Passage was vulgarly known among the Jews, is apparent from the Silence of all the Jewish Paraphrases upon the place, and of all those Interpreters who have converted most in the Writings of the Jewish Rabbins, and yet produce not the least hint of any such thing, nor can Mr. Cleri do it. It is true indeed that the Jews had this Canon, that the Protes evanitior Matrem, and so allowed that the Offspring of a Bond-

woman must be born in Bondage, the Off-

spring of a Free-woman must be free, but it is not true that they ever deemed Hydro the Representative of those under the first, or Legal Covenant, and Sarab only of those who were under the new, and Gospel Coven-

ant.

2dly, This supposed Midrasch is contrary to their known and avowed Principle, That their Law was to be Eternal, and so that there was no New Covenant to succeed for the abollishing of it, as is plain from the Apologetical dilpura
differs from them, both here, and in the Epistle to the Romans, and in that to the Hebrews. Moreover, doth not Mr. Clerc tell us in his Annotations on the former Chapter, that the Law, and a perfect Pattern of Holiness, was the fame in the Opinion of the Jews; and must this perfect Pattern of Holiness here, in the Opinion of the same Jews, be only a Covenant guarding to Bondage, and represented by Hagar a Bond-woman? If, The Apostle doth not wonder that the Galatians had collected no such Allegory from the story referred to, but only asks if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Object. Further, seeing this Interpretation could not be urged against those who might deny that the Scripture ought to be so understood, and the Apostle doth not make use of his Authority to confirm it, it is evident, that he argues here from what was generally allowed, which kind of things it is not material should be true, or well grounded, as long as they contain nothing prejudicial to true Piety, and are believed by those against whom we dispute. So that from St. Paul's using such an Allegory against the Judaizing Galatians, it does not follow that we in this Age are bound to admit it as a Secret revealed from Heaven to the Apostle.

As to this I answer, (1.) That it is too confidently said that the Apostle doth not make use of his Authority to confirm this Interpretation, for is it not, Paul an Apostle, not of Man, but of Jesus Christ, and of God the Father, Chap. 1. 1. who writes thus to the Galatians? and had not the Apostles from the Holy Ghost the Word of Wisdom, and of knowledge to direct them in understanding the Mysteries of the Old Testament? Does he not declare they spake the Wisdom of God in a Mystery? 1 Cor. 2.7. that Wisdom which God had revealed to them by his Spirit, v. 10. that they had received the Spirit which is of God, that they might know the things which are freely given us of God, which things they also spake not in the words which Men's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; See the Notes on v. 11, 12. there. And is not this a sufficient Confirmation of all which they declared they wrote as the Apostles of Jesus Christ?

(2.) I add, That it cannot reasonably be said he argues here from what was generally allowed, not only because I have proved, that nothing of this nature either was, or could be allowed by the Jews, but also because no one Instance can be produced where the Apostle useth any such Argument ad hominem, or from their own mistaken Principles, but where it is evident from his own words and declarations that he doth so. Had the Apostle said, as he is forced in his Paraphrase to make him speak, These things use to be allegorically explained by the Jews, and may be interpreted so as to signify what I a little before said; or as he begins his Christian Allegorist, We take you at your word, O Jews: there might have been some probability in this phrasie, but the Apostle having not given us the least hint of any thing of this Nature, it must pass for mere Romance.

And the other things he adds, can be no better than a Reflection on the Authority, and Writings of the Apostles, for do you not hear the Law? faith the Apostle: No, faith Mr. Cl. that they do not, yes, they cannot in this cafe, is being not at all necessary that the words of Scripture should have any such allegorical Interpretation, as that which is suggested by the Apostle. Do you not hear the Law, for it is written? faith the Apostle: What then faith Mr. Cl. you groly impo#e upon us in these words, connecting them to the former by a $e$ for, and saying gravely, It is written, when indeed you argue not from what is written, but from some Whimseys of the Jews, perhaps neither true, nor well grounded: These things are an Allegory, faith the Apostle, to you say, St. Paul, quoth this Critick; but if we thoroughly consider it, we shall find that what hath been said by learned Men against this way of interpreting Scripture in the general, may be objected against this particular Allegory. These are the two Testaments, faith St. Paul, these are very dogmatical St. Paul, faith Mr. Cl. but we of this Age are not bound to admit this as a Secret revealed from Heaven to you, and by your good leave, this Interpretation cannot be urged against those who deny that the Scripture ought to be so understood.

To conclude, What shall we say to the unbelieving Jews objecting thus from this Interpretation? Finding that your Apostle hath produced against us a weak Argument, false and ill-grounded, you pretend to help him out by saying, 'tis a Jew's Midrash vulgarily known: This we must take for an officious lie, till you can shew that either we, or our Fathers, or Philo the Allegorist, who speaks of Hagar and Sarah in a quite different way of Allegory, had any such Sentiments. And if your Apostle hath imposed upon you here with such ill-grounded Arguments and Interpretations, without giving you the least hint that he was arguing only from our Conceptions, how know you that he hath not often done the like in all his other Writings?

Ver. 23. Kaloé xplw qvountain, was born after the flesh.] i. e. By natural Generation, and the strength of the Flesh, before Abraham's Body became dead, Rom. 4. 19. The other by virtue of the Promise made to him by God,
when his Body and Sarah's Womb were both dead, v. 20. and only quickned by that Spirit which is the Power of God. n

Ver. 25. 1 Th 4:16 He is not 1Th 4:16, for this Hagar is Mount Sinai in Arabia.] 1. e. She represents it (1.) in her Name; for "Hag" in the Arabian Language signifies a Rock, as Mount Sinai is called. (2.) By her Flight, the flying twice into Arabia from her Mistress, Gen. 16:7, into the Wilderness of Shur, called by the Chaldee Chagar, there, and Gen. 25:18. and after flying again into the same Wilderness. And (3.) by her Station, for there dwelt the Potestry of Israel, called from her name Hagarens, as the Oriental Writers witnesse ; See Bochart. Georg. Sacra. l. c. p. 255. cap. 27. p. 312. and Grotius here.

Ver. 26. 1 Th 4:16, the Jerusalem which is above.] As the State of the Church under the Gospel is filled by the Evangelists, the Kingdom of Heaven, so here the Jerusalem which is from above, the Gospel State, or New Kingdom being everted by the Holy Ghost sent down from Heaven, and leading us to it, is filled the heavenly Jerusalem. Note also that the (e) Jews tell us, that the inferior Jerusalem is a type of that which is above.

Ver. 27. Note that the Jews themselves interpret these words, cited from Ps. 34:1, of the times of the Maccabees: Midrash fur Hahirim ad Cant. 1:5.

Ver. 28. edows, persecuted.] St. Jerom here faith Ismael struck Isaac, but the Text, Gen. 21:19, faith only, that he mocked him. This Derision therefore must be reputed as a persecuting him with the Tongue.

Ver. 30. 0x xexigxev, shall not be Heir.] Hence we may learn what that Persecution mentioned v. 29. was, even a derision of Isaac's Pretensions to be the Heir of Abraham. (So among the Jews, Rabbi Salom cited by Cartwright on Gen. 21:9. and St. Jerom in his Quesions and Traditions upon Genesis, even as the Carnal Jews contended with the believing Gentiles, that they must be the true Heirs of the Promised to Abraham, who were his Seed according to the Flesh.

30: Paul de Lege p. 369.
31: S. Sal. mis: Ismael cum Isaac de Hereditate contendit iudicium, ego sum primogenitus, et duplex Fortis ad me pertinet. Dupliciter loc ab Athanas exponitur, tue quod daretus fieret, tue quod averteram Isaac quod majorem statu jus fize natus primogenitum vendicaret. Tomus. 72 s.

**CHAPTER V.**

Verse 1. S Tand faith therefore in the liberty wherewith Christ hath made us [Christians] free, and be not entangled again with the yoke of bondage [to the Law, Acts 15:10].

2. Behold, I Paul say unto you [Galatians], that ye be circumcised [in order to your justification.] Christ shall profit you nothing. [Chap. 2. 1-3.]

3. For I tell again to every man that is circumcised, that he is a debtor [by virtue of that Circumcision,] to do the whole Law.

4. Christ is become of none effect to you, whosoever of you [seeking to be] justified by the Law, [not by faith in him only], ye are fallen from [justification by] Grace.

5. For we [Christians] through the Spirit [which we have received], wait for 9 the hope of righteousness by faith.

6. [We expel it, I say, by that Faith which ministres this Spirit, and not by Circumcisions.] For in [the Oeconomy of] Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, [as to our acceptance with God, and our reward from him,] but faith which worketh by love.

7. Ye did run well, [in the beginning of your Christian race,] who did hinder you that ye should not [continus to] obey the truth?

8. This perswasion [of the necessity of your being circumcised, and of obeying the Law of Moses,] cometh not of him, [1. e. that God] that calleth [Gr. calleth] you [to the faith of Christ].

9. [Nor ought this Circumcision to feem a little thing to you, nor are these Judaisers to be disregarded, because they are Jews, for they are like to leaven, now ye know a little leaven leaveneth, and so corrupteth] the whole lump; [See the Note on 1 Cor. 5:6.]

10. [But] I have confidence in you through the Lord, that [after consideration of what I have written,] you will be no otherwise minded [than I exhort you to be.] but he that troubleth you shall bear his judgment, [v. 9 xeliz, the condemnation due to him on that account] whosoever he be.

11. And [whereas the Power of these Judaisers have persuaded that] [1. e. where they] preach up that Circumcision I oppose in you, [Brethren, you may learn the falseness of that perswasion from my Sufferings, for] if I yet preach Circumcision, why do I yet suffer Persecution [from the Jews, since] then is the offence [they take at preaching] of the Cross ceased?

P p

12. e I
A Paraphrase with Annotations on Chap. V.

12. If they were even cut off from the communion of the Church, that trouble and confusion you.

13. For, brethren, ye have been called by Christ to liberty, but only be careful that ye judge not yourselves.

14. For all the Moral Law is fulfilled in one another, and so is your liberty not in the name of another.

15. But if you in contradiction to this Law, bite and devour one another, as the false teachers did, they seduced, take heed that ye be not confounded one of another.

16. This I say then, to prevent these miscarriages, walk in the Spirit, according to the Motions of the Holy Spirit, and ye shall not fulfill the lusts of the flesh, but the Carnal Motions, and be uncharitable Contentions.

17. For the flesh indeed lusteth against the spirit, and it incites you to the flesh, and but the spirit against the flesh, and these two principles are contrary one to another; so that ye, who are led by the Spirit, cannot be led by the flesh, and so ye are not led by the flesh, the things that you would according to the Spirit.

18. But if ye are led by the Spirit, ye are not under the Law, and so you shall not have dominion over you, Rom. 6:14.

19. Now the works of the flesh are masturbation, fornication, uncleanness, lasciviousness.

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

21. Envyings, Murthers, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in times past, that they who do such things, shall not inherit the Kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

23. Meekness, temperance; against such there is no law, that can condemn or render them obnoxious to the wrath of God.

24. And they that are Christ's have crucified the flesh, with the affections and lusts of it.

25. If we pretend to live in the Spirit, let us also walk in the Spirit, according to the Motions, not of the flesh, but of the Spirit.

26. Let us not be desirous of vainglory, provoking one another, envyings one another.

Annotations on Chap. V.

a. Verse 3. Mischijus minier, I retalfe again. These words must not be thought to import that he had testified this before in this Epistle, and now did it again, there being nothing said of this before.

b. Rom. 2:25. To which thou art obliged by it, and by objecting to them, who were so zealous for the circumcision of others, that they acted uncleanly in that Zeal, because they themselves did not keep the Law, Gal. 6:13. When any one became a profyte of justice, or turned from Heathenism to Judaism, they first instructed him in the Law of Moses, and when he declared himself resolved to obey it, then they circumcised him, and so admitted him into the Congregation, and he became as one of them. For Circumcision being the sign by which they entered into Covenant with God when the Mosaical Law became the Covenant betwixt God and the Seed of Abraham, that Circumcision by which they entered into Covenant with him, must lay an Obligation on them to observe the Law of Moses. And hence the Judaizing Christians, who held that the Law of Moses was an Everlasting Covenant, thought that the believing Gentiles were to be dealt with as their profytes, that is, unless they were circumcised, and observed the Law, they could not be saved, Acts 15:1.

But still it remains a great Enquiry, Whether the words contained in the second, third, and fourth Veres are to be taken generally, so as to exclude all believing Jews from any Benefit by Christ, or by the Covenant of Grace, who fought for justification by the Works of the Law? or whether they are to be restrained only to the believing Gentiles? Now
Chap. V. the Epistle to the Galatians.

Now in answer to this Question, let it be noted,

1. That it is not the being Circumcised which is here laid to exclude from Grace and Salvation, but the being circumcised to obtain Justification and Salvation by it, as is apparent from these words, Christ is become of none effect to you, whatsoever of you are justified by the Law. Had the bare use of Circumcision rendered Christ unprofitable to the Jew and Gentile, or put them under the Curse of the Law, St. Paul would not have circumcised Timothy, nor have owned the believing Jews as Christian Brethren, who were still zealous for the Law.

2. Observe that the Law of Moses being given to the Jews, and some of its Precepts being filled Everlasting Covenants, and Commandments, and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the Law by virtue of God's Precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it; for so we find it was with the believing Jews, they all continued zealous of the Law, Acts 21.20. and thought all Jews obliged to observe it, v. 24. but then they thought to be saved, not by the Law, but by the Grace of our Lord Jesus Christ, Acts 15.11. as the believing Gentiles were, and they believed in Christ, that they might be justified by faith in Christ, and not by the Works of the Law, Gal. 2.16. But now the Gentiles being not under the Obligation of the Law of Moses, they having first believed in Christ, and received upon that Faith, the Holy Ghost, they could not afterwards submit to the obedience of the Law, but by so doing, they must all the time have thought not Faith in Christ sufficient to Justification or Acceptance with God, without the observation of the Law, and therefore must submit to it for these ends, and so must in effect deny that Faith in Christ would justify them; or that the giving of the Holy Ghost was a sufficient Evidence of their Acceptance with God, which was a tempting, or distruffing of God, after so full a demonstration of his Grace, and Favour of them, Acts 15.8, 9, 10.

I therefore think these words concern as well those Jews as Gentiles, who sought for Justification still not by their Faith in Christ, but through the Works of the Law, Rom.9.31,32. and held Circumcision necessary to all, not by way of Precept only, but as a necessary means of Salvation; for by these things, faith the Apostle, they in effect declared that Christ was dead in vain, and frustrated the Grace of Christ, Gal.2.21. and so fell from it. Nor is it easy to perceive how they should have Justification and Salvation from him, from whom, after the Revelation of him, they did not expect it, or have Faith in him to Justification, by whom they thought not that they should be justified.

Ver. 5. 'Excita dominiores, the hope of Righteousness.] Or Justification, i.e. the hope of Glory, the consequent of our Justification, for being justified in faith we have peace with God, and rejoice in hope of the glory of God: This through this Spirit that we wait for, and expect this glory, for he is the pledge and earnest of it, by him we are sealed up to the day of Redemption, and wrought up to the expellation of it, and therefore are not ashamed of our hope, because the love of God is shed abroad in our hearts by the Spirit that he hath given us; and thus we, who have the first fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the sons of God, Rom.8.23,24,25.

Ver. 6. Nice d'apres irreprochables, faith working by love.] There be great Disputes about, and divers Interpreters of these words, which I think may be rendered, Faith working, or made active by love, or excited to perform our Duty to God, and to our Neighbour for his sake, by that love which we bear to him, or from Considerations of his great love to us, according to those words of the Apostle, the love of Christ constraineth us, 2 Cor.5.14. And here, the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal.2.20.

Ver. 11. Εἰ σεβάσθη ἐν ἀληθείᾳ, if I yet preach Circumcision. All the Greek Interpreters say this Verse returns an Answer to the Suggestions of the Patrons of the Law, viz. That (a) he was an Hypocrite, in some places preaching up Circumcision, in others not. See the Note on Chap.3.4.

Ver. 12. Οὐκ ἔχω ἐκκυβέρνων, I wish they were even cut off.] The Interpretation of all the Greek Fathers, and of St. Ambrose, Austin, and Jerome on this place is this, Εὐθυμίον νομιμον περιμοιονται τε, εἰδον τε φοβον γενομαινον, I wish not only they were circumcised, but even made like the Priests of the Mother of the Gods, worshipped formerly by you of Galatia, who had that Member cut off. But if this Interpretation seem too light to be affixed to the words of the Apostle, I rather choose to interpret them as a wish, that they were cut off from the Communion of the Church, because this

(a) ὁ τιμῶν συναντεῖ, ἡ αἰσθανόμενα, διαπέσαι ὁ Θεόδωρος.

P 2

feems
feems agreeable to a-like passage, 1 Cor. 5. 6,7. where having said, as here, a little leaven leavens the whole lump, he adds, purge out therefore the old leaven, i.e. put away from your fleshes the wicked Person, with his holy-spirit; he himself here would not do alone, because he saw his Authority among them was impaired, and he feared this rather might exasperate them to their Difter, more. See Note on 2 Cor. 1:16. That ἑαυτός is sometimes joined with an Aorist, and sometimes with an Imperfect, of the Indicative Mood, we learn from these Examples, ὑπεραναπληθοῦντος, I wish thou wou'dst hide me in the grave, Job 14:13. ἐστί, I see, I wish you did reign, 1 Cor. 4:8.

Ver. 15. τα ἔργα τῆς ἁμαρτίας, for an occasion to the flesh. This is done, (1.) by a Carnal use of it to gratify the motions of the Flesh, as they who turned the grace of God into lasciviousness, and thought they might sin more freely, because they were not under the Law, but under Grace, Rom. 6:15. Or, (2.) by an uncharitable use of it, to the Scandal of their weak Brethren, or the Contempt of those who did not fully understand their Liberty, or by contending with, or biting one another, v. 16. which was an Evidence that they were Carnal, 1 Cor. 3:3. Or lastly, by refusing Obedience to their Matters, (See Note on 1 Tim. 6:11, 21.) and Subjection to Superiors; See Note on 1 Pet. 2:16. the Remedy of which Differemps is true Christian Love; for (b) he that loves sincerely, will not refuse to serve him whom he loves.

Ver. 15. θα δοκίμασθε, if ye bite, etc. Theodore here notes, That the Contentions and Quarrels which arose betwixt them that stood firm, and those who warped to the Legal Observations, gave occasion to these words; And as I have observed, that the Zeal of the Jews would not suffer an uncircumcised Person to live among them, so might it be also with these zealous Judaisers.

Ver. 16, 17. Note that I have interpreted these Verses, as most Commentators do, but I conceive they may be best interpreted from Romans 7. thus:

Ver. 16. But this I say (to take you off from this Bondage to the Law, walk in the Spirit, in newness of the Spirit, and not in the oldness of the Letter, Rom. 7. 6.) and ye shall not fulfil the lusts of the Flesh, i.e. the Motions of the Flesh shall not have Dominion over you, and bring you captive to the Law of Sin, as it doth in them, because ye are not under the Law, but under Grace, Rom. 6:14.]

Ver. 17. For [in them] the flesh lusteth a-gainst the spirit, [or the inward man not renewed, v. 23, 25.] and the spirit lusteth a-gainst the flesh, [v. 19—22.] and these two are contrary, so that ye [who are under the Law, and walk not in newness of spirit,] cannot do the things that ye would; [for the good that ye would ye do not, v. 19.]

Ver. 19. Τα ἐργα τῆς ἁμαρτίας, the works of the flesh. That some of these may very properly be called Works of the Flesh, cannot be doubted; but seeing some of these Sins seem chiefly to confer on Errors in the Mind, as Heresies and Idolatries, and others of them to derive from evil dispositions of the Spirit, as Envy, Malice, Witchcraft, it seems not safe to perceive with what propriety they are here called Works of the Flesh. But 1. That Strife, Contentions, bitter Zeal, are indeed Works of the Flesh, we may discern from a Reflection on the usual Objects of them, for we do not use to contend with, or envy Men on the account of things truly Spiritual. Because they bring forth the Fruits of the Spirit, or have the Pleasures of an upright Confidence; but our Contentions generally are about Worldly, Carnal Things, the Pleasures, Honours, or Enjoyments of the present World: For where come Zeal and Envy, faith St. James, come they not from your lusts which are in your Members? James 4:1, 2. Moreover, Murther and Witchcrafts, or scourgicen, as that word imports, those poisonous Ingredients which are used to destroy Human Life, are the Fruits of Hatred, Envy, Malice, and to must have their rise from the same Sensual Lusts.

The Idolatry of the Heathens, not only as it was attended with Revellings and Uncleanliness, but as it represented God to Cor- poreal Eyes in Images, and brought him down unto the Senes, may well be deemed a Sensual Crime. And lastly, Heresie, according to the Scripture Notion, being not a pure mistake of Judgment, but an eloping a false Doctrine out of Disguise, Pride, or Envy, or from worldly Principles, or to avoid Perfor- cution or Trouble in the Flesh, may well be ranked among Carnal Lusts. Hence are such men said, not to serve God, but their own belly, Rom. 16:17, 18. to teach what they ought not for filthy lucre sake, Tit. 1. 11. to account Gain for Godliness, 1 Tim. 6:5. and through Covetousness, with feigned words, to make merchandise of others, 2 Pet. 2. 3. And therefore the Apostle doth not advise us to convince, but only to admonish, and reject the Heretic, as knowing that he sins, being convinced of his own Confidence. See Note on Tit. 3:10.

(b) ο ὁ πλοῦτος αὐτής, λε μιλεῖ ἀποστολὸς τῆς Θεοφύλακτος.
CHAPTER VI.

Verse 1. Brethren, if any man be overtaken with a fault, ye that are spiritual, [endowed with those Spiritual Gifts which enable you for the Publick Ministries in the Church,] beforsuch one in the spirit of meekness [to a right understanding of his duty, and a suitable practice,] considering thy self, let thou also be tempted, [and so fall as he did.]

2. Bear ye one another's burthens, [infirmities in judgment or in manner,] and so fulfill the Law of Christ, [which requires you by love to serve one another,] Chap. 5, 13.

3. For if a man think himself to be something, when meaning Charity, I Cor. 13, 2, 3., he is nothing, he deceiveth himself.

4. But [to avoid this deceit] let every man prove his own work, and then shall he have rejoicing in himself alone, and not [only] in [comparing himself with] another.

5. For every man shall bear his own burden.

The Apostle having thus intrusted their Teachers, or Spiritual Men, not to despise, or undervalue their Christian Brethren, proceeds now to intrust these Brethren how to behave themselves towards their Teachers; saying,

6. Let him that is taught in the word communicate to him that teacheth in all good things, [be hands in need of, as God's blessing may enable him.]

7. Be not deceived [by your false Teachers, God is not mocked, for whatsoever a man soweth, [of] that shall he also reap.

8. For he that soweth to the flesh, [by denying the works of the flesh,] Chap. 5, 20, 21., shall of the flesh reap corruption; but he that soweth to the spirit, [by bringing forth the fruits of the spirit, mentioned v. 22, 23., shall of the spirit, [raising him up to it,] Rom. 8, 11., reap life everlasting.

9. And [but then] let us not be weary of well-doing, [or of exercising these fruits of the spirit,] for in due season we shall reap [the rewards of them.] If we faint not, [but]

joyed their Spiritual Gifts, might be apt to condem, and glory over the Weak on that account, and others might envy their Gifts; and this shews the seafonables of this Exhortation, and Connects the words with the beginning of the following Chapter, where the Apostle condemns them who had high Thoughts of themselves, and upon that account were apt to overlook, and to neglect their fallen Brother.

10. As we have therefore opportunity [and ability,] let us do good [and charitable officer] to all men, especially to them who are of the household of faith.

11. Ye see how large a Letter I have written unto you with my own hand.

12. As many as desire to make a fair shew in things concerning the flesh, [endeavouring to gratify men, and avoid their displeasure,] they would contrain you to be circumcised, only let them suffer persecution [from their hands] for the Cross of Christ.

13. [I say,] is it upon this account, and not out of regard to the Law, that they so zealously plead for Circumcision, and the Observation of it, for neither do they themselves, who are circumcised, keep the Law, but desire to have you circumcised, that they may glory in your flesh.

14. But [wherefore they may glory in.] God forbid that I should glory, save in the knowledge, and in the profession of the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world, [Chap. 2, 2, as being dead to sin,] Rom. 6, 3, 4., to the flesh, Gal. 5, 24., to the Law by the body of Christ, and separated from the World to live unto God.

15. For [in the Economy of Christ] Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, [one dead to sin, the flesh, and the world, but living unto God.]

16. And as many as walk according to this Rule, [being chiefly concerned that the new Creature may be formed in them.] Peace [shall be] upon them, and Mercy, and upon the Israel [not of the Flesh, but] of God.

17. For henceforth let no man trouble me with their Contentions against my Office, because I renounce Circumcision, and my Legal Righteousness, for I bear in my body the marks of [a Servant, not of the Law, but of] the Lord Jesus, [these wounds and stripes which subject me to be a faithful Servant]
Annotations on Chap. VI.

a Verse 3. Paparhavv, with a fault. They seem not well to have considered the use of this word in Scripture, who say it is Lapsus hominis ex improviso impatientia, a fault committed unaware, or for want of circumstances, since the Apostle applies it to all the sins of the Hebrew world, killing them mogi is vie proteus, dead in trespasses, Eph. 2. 15. Coloss. 2. 13, and to all the sins forgiven us through Faith in Christ, Rom. 4. 25, &c. 5. 16. 2 Cor. 5. 19, Eph. 1. 7. The word seems rather to import such a fornication.

b Ibid. 'Puiis or androu, you that are spiritual.' I have noted on Z Cor. 14. 32, that in the beginnings of Christianity, when Churches were first converted, they had for a time no settled Church Government, but all their Church Offices were performed by Men who had Spiritual Gifts, and by them are a paid to Prophesies in the Church to their Education, Exhortation, and Comfort, v. 2. So I conceive it was when St. Paul wrote to the Galatians, for here is no direction of this Epistle to any stated Church Government, no Salutation of any in the close, no Charge against any for suffering these great Mischiefs in the Church; No Exhortation to them to take heed of their Ministry, and to oppose themselves to those Deceivers, and then the Spiritual Man here mentioned, must be the Prophet who then performed all Spiritual Offices among them.

c Ibid. 'Ev arhiziv, in the spirit of meekness.' 2 Tim. 2. 24. That so they may not provoke them to fly off to Judaism, Chap. 5. 26, whom they should return to a right understanding of their Christian Liberty, and to a freedom from that yoke of Bondage.

d Ibid. 110. 2 aoorit, left thou also be tempted. i.e. Left thou fall by Temptation; for to stand firm against Temptation, when it inclines us, is not a proper consideration to engage us to pity those fall by it. This is the import of the word, when we are taught to pray, that we enter not into Temptation, Matt. 6. 13. When the Apostle bids the married Perfons live together, that Satan tempt them not for their incontinence, 1 Cor. 7. 5. When he is solicitous for the Thessalonians, left the Tempter should have tempted them, and rendered their labours vain, 1 Thess. 3. 3, and when S. James faith, Every man is tempted when he is led away by his own lusts, James 1. 14.

e Ver. 3 Ei yòs òxai os ìvai th, pòstw or, if a man thinks himself something, being nothing.] Of himself, but by the grace of God being what he is, 1 Cor. 15. 10. 2 Cor. 12. 11. So some truly, but not so pertinently to the Scope of the Text; say others. Being nothing in the sight of God, who regards him not for his Knowledge but his Charity, 1 Cor. 13. 2, 3. i.e. If upon this account he overlooks, and despiseth his weak offending Brother, not sympathising with him, v. 2. or endeavouring to restore him, v. 1. but rather glorifying in this, that he is a strong Christian, in comparison of others, he is then nothing in the sight of God.

f Ver. 4. Aamaiein on lóege, let every man prove.] i.e. Let him approve his actions to God, and his own Conscience, and then he may take comfort simply in himself, that he is a Good Man, and not in this only, that he is better than others. So the word signifies, Rom. 1. 28. hodieagia, they approved not of God, Rom. 2. 18. Aamaiein, thou approvest the things which are most excellent, Rom. 12. 2. Be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. And Chap. 14. 22. Happy is the man who doth not condemn, or act against his Conscience, is a auia, in that which by his actions he approves of. See Eph. 5. 10. Phil. 1. 10. 1 Thess. 5. 24. 1 Tim. 3. 10. and Note on 1 Cor. 15. 28.

g Ver. 5. Ti Íwov gírion, his own Burthen.] i.e. This every man is concerned to do, viz. to make his own work good, and approved in the sight of God, for another man's greater fins, will not excuse thee from bearing the burthen of thy own.

h Ver. 6. Xinovrou, let him communicate.] This he elsewhere titles Communication, ec. 1x110, by giving their good things, and receiving his good instructions, Phil. 4. 15. by showing spirituals, and reaping of them carnal things, 1 Cor. 9. 11. And if this was their duty towards such Teachers as had no need of Books or Study to fit themselves for the work, they being enabled for it by the immediate Affluence and Gifts of the Holy Ghost, how much more towards them who spend much time and money to fit themselves for that work, and must be still employed in studying and reading to make themselves such Workmen as need not to be ashamed?

The following words, v. 7. are by most Interpreters referred to the fame.1. i.e. 31, Make
Make no vain Excuses in this cafe, God will not be mocked with false Pretences. But I rather think the Apostle proceeds to a new general Exhortation against the Carnal Doctrines of their Deceivers, the hidden things of Dishonesty which he charges them with, 2 Cor. 4.2 & 7.1.2 & 12.21. whole Exhortation was attended with Uncleanliness, 1 Thess. 2.3. See Note on 2 Cor. 4.2. Against which Doctrines this is his usual Preface. Let no man deceive you with vain words, Eph. 5.6.

1 Cor. 6.9. James 1.16.

Ver. 9. *Kopē ὑπο, in due season.* i.e. In the proper time of Recompense, for the encouragement Christ gives unto the Works of Charity is this, *Thou shalt be recompensed at the resurrection of the just.* Luke 14.14.

Ver. 11. *Tois melies γεμαμενοι ἔγραψα τῇ ἑκοτrique, See how large a letter I have written to you with my own hand.* It is true that γεμαμενοι sometimes signifies Epistles, as when the *Apostle* saith to Paul *τινι γεμαμενοι αἰις ἐν ἡμῖν,* we have received no Letters concerning thee, Acts 28.21. but then it is also true that St. Paul elsewhere ues seventeen times the word ἐγράφα, but never the word γεμαμενοι, when he speaks of his Epistles. Though therefore it be true that St. Paul wrote his other Epistles by an *Amanuensis,* Rom. 16.22. adding only in the close of them the Salutation with his own hand, as an Indication that he indited the Epistle, see Note on 2 Thess. 3.17. whereas this whole Epistle was written with his own hand for their greater Assurance, and as a Testimony of his great Affection and Concernment for them, yet τινι γεμαμενοι what kind of Letters may not refer to that, but as the Greek Scholiast conceives, to the largeness or illegancy of the Characters in which it was written, this accurateness in writing or forming the Greek Characters being the most probable account why all his other Epistles were written by another hand.

Ver. 12. *Στρατ. for the Cross of Christ.* I have shewed, Note on Chap. 5.11. that this was the great trembling block of the *Jews,* partly because their Law pronounced a Curse on those that hanged on a Tree; See Note on 1 Cor. 1.23. partly because the Cross, and Sufferings of Christ on it, was the Foundation of the Doctrine of Justification by Faith in his Blood, of the Cessation of the Ceremonial Law, and the Removal of the Partition Wall between the *Jews* and Gentiles, Col. 2.14.16. on which account chiefly they were scandalized at it, and perished those who thought that this was the Result of our Lord's Death, and Sufferings.

Ver. 13. *Odil 39 ὑπερ γοδακοντ, for neither do they keep the Law.* This was unquestionably true of these *Judaizing Christians.* For how, faith *Theodoret,* could they in *Galatia* regularly observe the *Jewish* Feasts, or offer Sacrifice, or cleanse themselves from their Defilements, by touching any thing that was unclean?

Ibid. *τινι ἐγραπας και καρδιαικας, that they might glory in your flesh.* i.e. Might boast of this among the *Jews,* that they promoted Circumcision even among the *Gentiles,* and by that pretence might avoid Persecution from them.

Ver. 18. *Mai 66 ἐνδύματο, with your o_spirit.* That is, with you, for in other Epistles it is ὑμῶν ἐνδύματο, with you, 1 Cor. 16.23. Col. 4.18. 1 Thess. 5.28. or ὑμῶν ἐνδύματο, with you all, Rom. 16.24. 2 Cor. 13.13. Philippians 4.23. 2 Thess. 3.18. Tit. 3.15. Hebrews 13.25.
The Preface to the Epistle

THE PREFACE TO THE Epistle of PAUL the Apostle TO THE EPHESIANS.

§ 1. THAT this Epistle to the Ephesians was indeed written by St. Paul, and directed to them, and not to any other Church, we cannot doubt, if we believe either the Epistle, or St. Paul himself. For it begins thus, Paul an Apostle (written these things) to the Saints that are at Ephesus. And in this Reading all the Versions and all the Manuscripts agree.

1. It begins thus, Paul an Apostle (written these things) to the Saints that are at Ephesus. And in this Reading all the Versions and all the Manuscripts agree.

2. In the Close of this Epistle he speaks thus to them, That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Minifier in the Lord, shall make known to you all things, whom I have sent unto you, Chap. 6. 21. 22. And in the second Epistle to Timothy, he saith, Tychicus have I sent to Ephesus, 2 Tim. 4. 12.

Moreover, all Antiquity agrees in this, that this Epistle was written by St. Paul: (a) Ignatius is express for it in his Epistle to the Ephesians. (b) Irenæus, Clemens of Alexandria, (c) Tertullian, and (d) Origen in divers places of their Works. We learn indeed from the Argument of this Epistle in Occumenius, and more fully from (e) Theodoret, that some of the Ancients thought this Epistle was writ by St. Paul before he had seen the Ephesians, or at least before his three years converse with them: But not any of the Ancients, excepting Marcial, ever thought that this Epistle was not written, among other Churches, to that of Ephesus, but of Laodicea; and therefore (f) Tertullian takes notice of it, as a thing proper to those Heretics; though indeed both might be true, for this Epistle being writ, not only to the Saints at Ephesus, but also to the Faithful in Christ Jesus, might be writ also to the Colossians, the Laodiceans, and others, who had not seen his Face, Coloss 2. 1. See Note on Coloss. 4. 16. And this Observation gives a sufficient Answer to the Arguments, from Chap. 1. 15. chap. 3. 2. from which some have concluded, that this Epistle could not be writ to them after St. Paul had said Three years in Aia, though they more fully are considered in their respective places.

§ 2. That this Epistle was written when

(a) ὁ Παύλος δὲ συνάντησεν ὑμᾶς ἐπί τους Ἐφέσους. Ep.ad Eph. § 12.
(b) Ἐπιστολὴ τῆς Εφεσίων ἀτέλεια πρὸς ταῖς ὑμῖν τὴν ἔνθεσιν τοῖς Ἐφέσιοις, ἐπιστολὴ τῆς Εφεσίων τῆς Παύλου, c. 3. Paulus l. 1. p. 16. A. D. 320. Ἐπιστολὴ τῆς Παύλου, l. 1. c. 55.
(c) Ἐπιστολὴ τῆς Αἰγύπτου ἀποστόλου τοῖς Ἑφέσιοις, ἀποστόλου τοῖς Ἑφέσιοις. De praep. c. 36. 37.
(e) Τὸ ὁμολογεῖ τοῖς Ἑφέσιοις πρὸς τοὺς Ἑφέσιοις, ὡς ἐπιστολὴ τοῖς Ἑφέσιοις. Orig. ad Cels. l. 1. c. 11.

St.
of Paul the Apostle to the Ephesians.

St. Paul was Prisoner at Rome, it is evident from Chap. 3.1, where he is stated, Paul the Prisoner of Jesus Christ; and Chap. 4.1, a Prisoner in the Lord. Now it must be at sooner in the Third year of Nero that he was sent Prisoner to Rome: For Felix was made Procurator of Judea by Nero in his First year, faith (g) Josephus; and after two years, he left Paul Prisoner at Caesarea, Acts 24.27. Porius Festus succeeds him, and after some time he fends him twice at Caesarea, and sends him afterwards to Rome, the which interval if we consider how long it was here be reached Rome, may very well be supposed to take up another year. He therefore could not write this Epistle till the Fourth or Fifth of Nero. He did not write it, faith Bishop Pearson, till the Eighth of Nero, A.D. 62.

§ 3. That this Epistle was writ against Simon Magus and his Followers, as Ethnus hints, none of the Ancients say. More probable is the Conjecture of Grotius, That the Apostle rather designed by it to arm them against the Doctrines of the Philosophers, and of those Jews who endeavoured to bring them to the observation of their Rites, for that there were then many Jews at Ephesus, and throughout Asia, we learn both from the Acts of the Apostles, which inform us that Paul being at Ephesus, entred into a Synagogue of the Jews, Acts 18.19 & 19.8, 9, 10, and dis-
couraged with them, till by their perseverance he was forced to separate from them; and that by his preaching, all that were in Asia heard the Word of the Lord, both Jews and Greeks. As also from (h) Philo, who informs us that the Jews inhabited the most and best Cities in the Provinces and Islands both of Europe and Asia. And that these Jews were disturbers of the Churches of Asia, and of Ephesus in particular, and flickers to introduce a mixture of Judaism with Christianity, we learn from both the Epistles to St. Timothy. Against their Doctrine of the Necessity of the Observance of the Law of Moses to justification and Salvation, he seems to oppose these words, By Grace ye are faved, not of Works, let any man shoul boat, Chap. 2.8,9, which manifestly answer to his Discourse upon that Subject, Rom. 3, where he affirms, that we are justified freely by his Grace, v. 24, and not by the Works of the Law, v. 20, and that all boating is excluded, not by the Law of Works, but by Faith (1). Against that other Notion of theirs depending on the former, That the Gentiles should be admitted into the Church only as Proselytes, and not assumed to the same Privileges with the Jews, he declares himself more largely Chap. 2, from v. 12, to the 28th, Chap. 3.6—10.

(g) Eic 3 & 4 areto; kai dawterou philouv enkatastatai. De Bello Jud. 1.2.2. 2. De aequo in Nocheo.

(h) "Sed hic tor et quod quod in praeventurum e quaest, ut aliquis in sua se ambicat, e qui ambicaturum non in e tabuit ut "Arte, sed in te vivas, et in te ambicuo." In Flaccum p. 752 & Legad Cajnum. p. 798. C.

(i) See also the Note on Chap. 3.19, 16:
A PARAPHRASE WITH ANNOTATIONS ON THE Epistle to the EPHESIANS.

CHAPTER I

Verse 1. Paul an Apostle of Jesus Christ, by the will of God, calling me to that Office, to the Saints that are at Ephesus, b and that to the faithful in Christ Jesus throughout all Asia.

2. c Grace be given to you, and Peace from God our Father, and from the Lord Jesus Christ.

3. Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

4. According as he hath chosen us Gentiles, Chap. 3. 6. in him before the foundation of the World, Chap. 3. 11. designing that we should be holy, [by virtue of our faith in Christ, and love to one another,] Chap. 3. 17. Gal. 3. 6.

5. Having predestinated [or fore-appointed] us to the adoption of Children by Christ Jesus Christ unto himself, [Gr. ὁ ἐξουσιάζω εἰς ἡμᾶς τὴν ἐφαγμενίαν τῶν Πατέρων. Gal. 3. 26. John 1. 12.] according to the good pleasure of his will.

6. [And this he hath done] To the praise of the glory of his grace, wherein he hath made us accepted, [or, with which he hath favoured us, χαλεπως & ιερον in and through the beloved.

7. In whom we have redemption from the curse of the Law, Gal. 3. 13. and from the condemnation due to us for sin, Rom. 3. 24, 25. through his blood, the Blood of Atonement shed for the forgiveness of sins, according to the riches of his grace.

8. Wherein he hath abounded to us in all wisdom and prudence.

9. Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, viz. his secret purpose to chase us Gentiles to be fellow-heirs of the same body, Chap. 2. 6.

10. That in the dispensation which was to be accomplished by sending of Christ in the fulness of time, he might gather together in one all things in Christ, both which are in Heaven, and which are in Earth, even in him.

11. In whom also we [believing Jews] have obtained an Inheritance, [or, are become his Portion,] being predestinated [or fore-ordained to it,] according to the purpose of him who worketh all things after the counsel of his own will.

12. That we should be to the praise of his glory, who first trusted in Christ, (the glorious gifts be both bestowed upon us, and the eminent graces he hath wrought in us, rending highly to the glory of his grace, v. 6. and Philip 1. 11.)

13. In whom ye also [trusted] after that ye heard [or bearing] the Word of Truth, the Gospel of Salvation, in whom also, after that ye believed, [or believing.] were sealed with that holy Spirit of Promisse, i.e. the Spirit promised to the Sons of God, for because ye are Sons, God hath sent the Spirit of his Son into your hearts, Gal. 4. 6.

14. Who is the earnest of our Inheritance, until
until the redemption of the purchased Poff
tion, [for the procuring this fulterary Re
demption] to the praise of his glory.

15. Wherefore I also, m after I heard [Gr. having heard] of your [redist] faith in the Lord Jesus, and [your increasing] love to all the Saints, [i.e. that the faith and love wrought in you continues steadfast, and aboundeth].

16. Cease not to give thanks for you, making mention of you in my prayers,

17. [Praying] That the God of our Lord Jesus Christ, the Father of Glory, may give unto you [in greater measures] the Spirit of Wisdom and Revelation in the Knowledge, [or to the farther acknowledgment] of him.

18. The eyes of your understanding being enlightened, [or that he would give you understandings enlightened], that you may know what [i.e. how glorious] is the hope of his Calling, [i.e. to which he hath called you], and what the riches of the glory of his in-

heritance in the Saints, [i.e. how great is the Inheritance he hath designed for the Saints].

19. And what is the exceeding great

ness of his power [which he will exert] towards us who believe, [by raising us up to the enjoyment of this Inheritance] according to the working of his mighty power.

20. Which power he [ hath already] wrought in Christ [our Head], when he rais

ed [Gr. raising] him from the dead, and set him [whom he hath set] at his own right hand in heavenly places.

21. Far above all Principalities and Pow-
ers, and Might and Dominion, and every Name that is named, p not only in this p world, but also in that which is to come.

22. And [he] hath put all things under his feet, and hath given him to be the Head over all things to [the benefit of the Church].

23. Which is his Body, [and so] the ful-

ness of him, [even that Jesus] who filleth q all in all.

Annotations on Chap. I.

a Verse 1. "To the Saints." See the Note on 1 Cor. 1.1.

b Ibid. kcal, and, that is.] See Note on Co-

lof. 1. 3.

c Ver. xxi. Grace.] This Grace is given by the Communication of the Holy Ghost

from the Father, and the Son, to the Church, John 1. 23. which is the Reason that the Holy Ghost is not mention'd in these Saluta-
tions.

d Ver. 3. In heavenly places. These words are τηων ουρων, in heaven-

ly places, may probably refer to the Gifts of the Holy Ghost then conferred upon the Church, and filled by the Prophet ουρανων Θεος, the blessings of God, ης νομος σαραφος ιας, and my blessings on thy Seed, της ουρων των, and my blessings on thy Children, 1 Pet. 44.2.3. where the word in the Hebrew and Chaldee is נרר ותנ and my Benedictions, and so well correspondeth with the words of the Apostle, God hath blessed us with all Spiritual Blessings. The same Apostle filleth these Gifts ουρων ουρων, The Blessing of the Gospel, having said of the Romans, I long to see you that I may impart unto you ουρων ουρων there, some Spiritual Gift to the end you may be established, Chap. i. 11. he adds, when I come to see you, I shall come in the fulness of all the blessing of the Gospel, Chap. 15. 39. And the Promise of the Spirit is filled ουρων της Ἀβρααμ, the blessing of that Abraham in whom all the Families of the Earth were to be blessed, in these words, That the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith, Gal. 3. 14. These Gifts are also called ουρων ουρων heavenly things, thus when our Saviour had discoursed of the Spirit to be received in Baptism, he faith, he had told them ουρων ουρων heavenly things, John 3. 12. and they who were made partakers of these Gifts, were said to have tasted ος ουρων and been, of the heavenly Gift, Heb. 6. 4. Or, (2.) God's blessing us is heaven-

ly, with heavenly things in Christ Jesus, may signify his exalting us to a blest state of Immortality in the Heavens through him, his giving us an house not made with hands eternal in the Heavens, 2 Cor. 5. 1. 2. and cloathing us with an house from Heaven, his giving us an Inheritance incorruptible, unde-

filed, reserved in the Heavens for us, on the account of which incorruptible, and immor-
tal Bodies, we are filled ουρων ουρων heavenly, as Christ is, 1 Cor. 15. 48. and the Apostle faith, that as we have born the Image of the Earthy Adam by our Mortal Bodies, so by our Bodies made immortal we shall bear ανω των ουρων, the Image of the Heavenly A-

Adam, v. 49. and hence we are said to be par-
takers κοινωναι of our heavenly Calling. In a word, Christ having delivered us from that Death and Mortality which came upon us by the Sin of Adam, hath blessed us with this heavenly Blessing, having made us sit to-
gether with him in heavenly places, Eph. 2. 6. And this is the hope of our Calling, v. 18. of this Chapter.

Ver. 4. Κοινωναι.] It was the opini-
on of the Jews, that God in framing the World had a particular regard for them, and that the World was made for their sakes, E. 2. 5, 59. and that the Messiah being created before the World, God entred into Covenant with him that he should redeem the World, and them especially, (a) The holy blessed God, by they began to covenant with the Messiah when he was created, and said unto him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young Heifer, whose Eyes are dim, and fill thy Spirit with Anguish; and because of their Iniquity, and the Tongue shall cleave to the roof of thy Mouth; wilt thou undergo their Condition for them? The Messiah said, I undertake it with joy, and exultation of heart, on this Condition, that not one of Israel may perish, and that not only they may be saved who live in my days, but also they who are dead from the days of the first Man to this very day. And again, (b) When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Messiah and his Company, and said to him, Will thou heal, and redeem my Sons after six thousand years? He answered, Yes; God said to him, If so, wilt thou bear Chastisement to expiate your Iniquities? According to what is written Is. 53, 4. Surely be our griefs. He answered, I will endure them with joy. Now because the Jews held that God thus elected them from the beginning of the World, and sent the Messiah that none of them should perish, the Apostle to take from them all cause of boating against the Gentiles upon that account, declares the Gentiles were thus elected in Christ Jesus, even before the Foundations of the World, i. e. that he designed then to chuse to them his Church and People, i. e. an holy People to the Lord.

Ver. 5. Ele quædæ, to the Adoption of Children.] This in the Scripture Pharaoh imports Adoption to a blessed Resurrection, and a state of Immortality both of Soul and Body, for being Sons of God, St. Luke, Chap. 20, 36. we are Sons of the Resurrection, and if Sons, faith the Apostle, then Heirs of God, Joint heirs of Christ, Rom. 8, 16, 17. The Revelation of the Sons of God is their future Glory to be revealed at Christ's appearing, v. 18, 19. See Col. 3, 4. Their Adoption is the Redemption of their Bodies from Corruption, v. 23. This being so, God's electing us in Christ before the foundation of the World, is his purpose before the World was made, or from the fall, to give to those that should believe in Christ, this Adoption, (i. e.) the Redemption of their Bodies from that Mortality to which the Fall of Adam had subjected them, Gen. 3, 15. whence he is here said to have elected us, παρελθοντι ής αυτων, fore-ordaining us to this Adoption, and according to the good pleasure of his will, or his free grace and favour, that nothing befall us, or even in our Faith, that could delerve this glorious Adoption.

Ver. 7. ὑποκάτωσιν, Redemption.] All mankind lying under a Sentence of Condemnation on the account of Sin, all having infringed, and fallen short of the glory of God upon that account, Rom. 3, 23. was necessary that something should be done to take away the Guilt of Sin, and Reconcile us to a God displeased with us for it, that so, as to our Persons and Performances, might find acceptance with him: This could not be done by any Righteousness of our own before Faith in Christ, we being in Christ Jesus created to good works, Eph. 2, 10. and therefore was necessary to be done by an Act of Grace on God's part, accepting us as Righteous through Faith in Christ, and justifying us freely through Faith in his Blood. Hence do the Scriptures of the New Testament seem plainly to make our Reconciliation, and free Access to God, depend on our being purged from the Guilt of Sin by an Atone ment made by the Blood of Christ for our Iniquities, that so, they being pardoned, we may have peace with God, and freedom of Access to him; Christ suffered, faith St. Peter, that he might bring us to God, Pet. 3, 18. i.e. to give us freedom of access to God, for by him we have ἀφιέρωσιν admission to the Father, Eph. 2, 18. See the Note there. And God was in Christ reconciling the World to himself, not imputing their Trespasses to them, 2 Cor. 5, 18, 21. and this Reconciliation was effected by making Christ δια της A Sin offering for us, though he knew no sin, that we might be made the Righteousness of God, (or Righteous with that Righteousness which God only will accept through Faith in him) See the Note on that Verse, and the Author to the Hebrews having said, that the Covenant established in the Blood of Christ was this, that he would be merciful to our Iniquities, and remember our Sins no more, Heb. 10, 16, 17 and having thence inferred, that having thus obtained Remission for us by his Blood, there was no need that he should again make himself an Offering for sin, v. 18. he adds, that therefore we may draw near with full assurance of Faith, that we shall be accepted through this beloved, as having our hearts sprinkled by his Blood, v. 19, 20, 21, 22, and therefore cleansed from any guilt of Conscience on that account. And this Remission

(a) Carm. Melit. I. Cit. Sec. Tom. 5, p. 2774.
was also necessary that we might obtain that Adoption of Sons to which Believers were afterwards appointed, because into the New Jeru-
salem can nothing enter that is defiled, or un-
clean: nor can there be any enjoyment of God till the blood of Christ hath cleansed us from all sin, and therefore, faith the Apostles, he become the Mediator of the New Cove-
nant, that having suffered Death for the Redemption of us from the Sins we formerly had committed under the Old Covenant, they that were called might receive the Promise of an eternal Inheritance, Heb. 9:15.

Ver. 8. "To every people is the worship, in all wis-
dom and prudence." That is, say some, in the Spiritual Gifts of Wisdom and Prudence, but though they be reckoned among Spiritual Gifts, I find not that Wisdom is so. Moreover he hath thus obviated a more particular defect in, wisdom and prudence, faith the Apostles, by making known to us the mystery of his will, which leads to the other Explication, which refers this to the manifold Wisdom of God, shewed in contriving this Dispensation, Chap. 3. 10. and his Prudence in executing the Counsel of his Will by this means, viz. by sending of his Son to be our Saviour. And whereas the Deists seem to fide with the Socinians, in denying the Wisdom of this Dispensation of God in sending his Son into the World to suffer for our Sins, and by his Sufferings to make an Atonement for them, it feemeth eafe to demonstrate, as well the manifold Wisdom, as the rich Grace and Favour of God to us in this Dispensation. For,

1. It feemeth absolutely requisite, either that the Substitution of another to suffer in our stead should be admitted, or that we our selves should suffer the Reward of our Iniquities, or that a full Remission, and free Pardon of our Sins should be vouchsafed us without any Suffering: Now the admission of another to suffer in our stead, is the thing pleaded for; if therefore that be granted, the Wisdom of that God who accurth all things according to the counsel of his Will, must also be acknowledged in this Dispension: If we our selves must suffer the Reward of our Iniquity, that being Death eternal, or Death without recovery from it by a bleffed Resurrection, all mankind must inevitably be subject to that Punishment, all having sinned, and fallen short of the Glory of God, Rom. 3: 23. And 39, should God have iudged a free Pardon, and given us a full Remission of our Sin, without any thing required by way of Reparation for the Violation of his Law, he must have pardoned Sinners without any thing required to shew his hatred of Sin, and his Resolution not to let it go unpunished, and so without sufficient Motive to deter us from it for the future, which seems not well consonant with his Holiness and Justice, and the Relation of a Governor, which feemeth plainly to require the Violation of his Laws, and, and the Prefervation of the Laws he hath establisht from Contempt: "Twas then an Act of Grace not to require we should personell suffer the Reward of our Iniqui-
ties: It was an Act of Wisdom not to af-
ford a full Remission of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; it must be therefore an Act of Wisdom alfo to admit another to suffer in our stead, especially if we consider

39. That by the Obedience of our Lord Chrift to the Death in our stead, all the great Ends of Punishment designed by Go-
vornors were very fignificantly obtained, and that with a view of the Preservation of his Laws, than if the Punishment of our Offences had been inflicted upon us, and fo God by it may be truly faid to have been fatisfied; fee-
ing that Justice, which confitts in punishing for the Transgression of a Law, is truly fa-
tified, when all those Ends for which the punishment of the Offenders could be defined are obtained. Now the Ends of Punishment are,

1. Neadye, that they who fuffer may be exemplary to others; and may by what they do endure, deter others from the Commiffion of the Offences for which they fuffer.
2. Necess, that the Offender may learn Wisdom by the Rod; that the Remembrance of what he fuffered for it, might prevent the Repetition of his Sin, and that he may be fett to embrace the Counsel of our Sa-
viour, Sin no more, left a worse thing come upon thee.

Now (1.) God by this Dispension hath given us the moft effectual Example to deter us from Sin. For 1. by what our Saviour ourfuffered in our stead, we fee that God is certainly in earnest when hethreateneth Death to Sinners; that he is thorougly re-
olved upon the Punishment of Sin, since he infifted fo great Punishment on the beloved of his Soul, when he became our Surety; for it on this account God spared not his only Son, Rom. 8: 32. we may be fure he will not bare his stubborn Enemies. But let us fay with the Socinians, that Chrift fuffered all his bitter Agonies, his ignominious and pain-
ful Death, not as the Punishment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion, how will it follow hence that God will surely punith Sin, and with Severity avenge the Trans-
gressions of his Law, if he laid none of hisf Sufferings on Chrift for the Punishment of Sin? Seemts it not strange to fay that Seve-

ritys
A Paraphrase with Annotations on

Chap. I.

rities laid on Christ without respect to sin, should be designed as an Instance of God's Severity against Sin. This is the truth of the account, that he who laid such bitter Sufferings on his innocent and well beloved Son, will inflict the severest Punishments on wicked men.

I answer: This will indeed follow in respect to Sufferings for the same cause; for if the Righteous be recompensed upon Earth, much more the Sinner, and the Wicked, Prov. 11. 31. If good Eli, and holy David, suffered to great Punishments for their Sins, much more shall a wicked Cain, and profane Ejah. But will it follow, that because holy Job suffered so much by way of Trial, or St. Paul for propagation of the Christian Faith, that therefore Sinners shall be obnoxious to greater Punishments? (c) Crellos himself faith Christ's Sufferings cannot be an exemplary Punishment, because abunde fuerint à Deo compensata, they were so abundantly rewarded by God; and doth not the same reason show they could not be a warning to us, if he only suffered with respect to the Recompence of Reward? for are the light Afflictions which Christians suffer here in prospect of an Eternal Recompence, ever made an Instance of God's Severity against Sin? Moreover, this Example shews how insupportable the Punishment will be which Justice will inflict upon the Sinner; for if the Apprehension of it produced such Agonies, and Confusions in the Soul of Christ, that God faw need to send an Angel to support him, Luke 22. 43. how must the Sinner sink under the Burthen when it is laid upon his Shoulders? If he, who was the well beloved Son of God, found it so dreadful to lie under the Burthen for some hours, to lie exposed for ever to it must be far more intolerable.

23. Whereas inevitable Ruine must have followed upon the Execution of the deferred Punishment on the offending Peron, God by this Method hath taken a fit way for the Reformation of the Sinner which was the second End of Punishment; for what can be a more effectual Motive to abstain from Sin than this Example, which represents the greatness of the Provocation in the greatness of the Punishment, and shews it is impossi ble the guilty Peron should avoid the stroke of God's vindictive Justice, or bear the weight of his Almighty Arm. But the Socinian Tenc that denies that God was angry with us on the account of Sin, that he did require any Punishment, or Satisfaction in order to the pardon of it, to far obstruct this Reformation, as it affords the Sinner hope that he may be afterwards be angry with him on that account, or require any Punishment or Satisfaction in order to the pardon of his future sins.

33. By this Diffusation hath sufficiently conferred the Prefervation of his Honour, and secured the Reverence and Observance of his Laws; which was the third great End of Punishment: He by declaring, that he would not pardon our Offences without a Satisfaction made for the Violations of his Law, hath fully vindicated his Institutions from contempt, seeing by this Example, he hath let all Men know, That though he be a God of Mercy and Long-suffering, he will by no means clear the Guilt, or let the Transgressor of them unpunished.

Again, God by this Diffusation hath vindicated his Honour more than if he had destroyed the Sinner, having more evidently shewed his hatred of, and great displeasure against Sin, by punishing it so severely in his own Son; for the greater is the Inducement to remit the punishment of Sin, the greater must be his hatred of it who inflicts it; that therefore this Confidence, that he who suffered was his only beloved Son, would not induce him to remit the Punishment, must be the strongest Demonstration of his most perfect hatred of all Iniquity.

But now remove this Supposition, and say, with the Socinians, That God pardoned all Mens sins against him without any valuable Considerations, and with an absolute freedom forgave Men all the Punishments his Law had threatened to them, and ceased from all his Anger and Displeasure against Sinners, without any Atonement made unto, or required by him, and how will it appear God was at all concerned to vindicate the Honour of his Laws, or shew his hatred against Sin? Hence (c) Crellos saw it necessary to own that the Sufferings of Christ are a demonstration of God's hatred of Iniquity, because our Sins were the cause of them; but then he means not that they were the meritorious, but only that they were the final cause of his Sufferings; not that he suffered to prevail with God to pardon Sinners, but only to prevail with Sinners to break off their sins. Now hence indeed we may conclude, that God is very disirous that Sinners should desist from sin; but it follows not hence, that they must certainly expect the most heavy Punishments if they do not; for if God could freely pardon the sins of the

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(c) Nam si Deum Christi licet immaculiferum, et unigenito filio sua perepsit, sed tam dire, tamque ignominiosa Martyr eum jubetis, quanta confessus, quamque accertatum judicisti Deum temporum de hominibus impius? Resp. ad Grat. cap. 13. 47. (d) Ibid. (e) Hinc enim manifestissime apparet summum Dei audentius poecatum Odium, suipudem Deum, ut absit in nos penitus absolventer, unigenito filio sua non perepsit. Ibid.
whole World without any Satisfaction made to his offended Justice, if there be nothing in God, as Redeemer of the Universe, that requires he should punish sin, or shew his displeasure against it, if the punishment of sin depends purely upon his Arbitrary Will, why may not sinners hope, notwithstanding all that Christ had suffered for their good, for a like act of his free Grace hereafter in the remission of their sins without a reformation, and that God may be reconciled to them again whilst they continue in their sins?

Since then no Laws require the punishment of the Offender himself, rather than of another who's willing to be his Surety, and suffer for him, on any other account than this, that the punishment of the Offender, and not another for him, will only answer the forementioned Ends of punishment, when that can equally be done by what another suffers, the Law it self must equally be satisfied, because the Ends of the Law are equally obtained.

Ver. 10. Anemaphosinai, to gather together in one.] i.e. God hath now by the Gospel accomplished the secret purpose of his Will, to make the Gentiles fellow-heirs of the same Body, and Privileges with the Jews, having reconciled both Jews and Gentile to him in one Body on the Cross, Eph. 2:14,16, and so gathered together in one all things on Earth, and by procuring for us that Adoption which is the Redemption of the Body from Mortality, Rom. 8:23, and making us like to the Angels by being Children of the Resurrection, he hath summed up in one all things in Heaven, for they being filled the Sons of God, Job 1:6. & 2:1. & 38:7, because they live already in their Father's house, and are an Image of his Immortality, when the Resurrection hath put us into that happy state that we can die no more, but are equal to the Angels, and are the Children of God, being the Children of the Resurrection, Luke 20:35,36, then shall we be made one with them. The Interpretation of the Ancient Fathers seems to give this sense, that God hath by this Dispensation gathered under one Head, viz. Christ, the Head of the Church, all things on Earth, i.e. Jews and Gentiles, and all things in Heaven, Christ being the Head over Angels and Principalities, they being all minifring Spirits to him. And this sense seems agreeable to the like words, Col. 1:20. See the Note there.

Ver. 11. εἰς τὴν αἰενοτύπωσιν, we have obtained an inheritance.] The Jews were before chosen of God to be a People of Inheritance, Deut. 4:4, and a Peculiar People, Exod. 19:5, and as such, God provided for them an Habitation and Inheritance in the Land of Canaan; but the Jewish Church being now to be dissolved, the Jews being to be banished from their own Land, and the unbelieving Jews cut off from their Relation to God as his People, the believing Jews were through Faith in Christ to be chosen again to be God's Portion, and Inheritance, and his peculiar People, 1 Pet. 2:9. Tit. 2:14, and to be admitted to a better Inheritance, εἰς τὴν αἰενοτύπωσιν εἰς τὸν οὐρανὸν, viz. to the Portion of the inheritance of Saints in light, Colossians 1:12. And to this Faith the Apostle, they believing were appointed, God having foreordained that this Inheritance should be the Portion of Believers, and the Consequent of Faith in Christ, by virtue of which we become the Sons of God.

Ver. 14. Εἰς τὸν οὐρανὸν ἐπανάστησαν, till the redemption of life.] There is a twofold εἰς τὸν οὐρανὸν, redemption, mentioned here, and in other places of the New Testament. The first consists in the Remission of Sin, or our Redemption from the Guilt of it; and of this we have mention, v.7, Rom. 3:24. Col. 1:14. The second in the Redemption of the Body from Corruption, that it may be partaker of Eternal Life; And of this the Apostle speaks Rom. 8:23, calling it the Adoption, and εἰς τὴν αἰενοτύπωσιν, οἱ ἡγομένοι, the Redemption of the Body, or the glorious deliverance of the Sons of God from the Bondage of Corruption, v.8. Thus 1 Cor. 15:20. Christ is made to us justifying, εἰς τὴν αἰενοτύπωσιν, and Redemption, where Redemption being distinguished from, and following justification, and Sanctification, it must import the Redemption of the Body from Corruption. And Ephes. 4:30, where we are said to be sealed by the Spirit into eternal inheritance, to the day of Redemption; the first deliver us from the Guilt which condemns us to death; the second confers the Promis of Eternal Life on them who are thus delivered. Heb. 9:15. διακονία is to save alive, and διακονία is Preservation. So Gen. 12:12. They will kill me, εἰς τὴν αἰενοτύπωσιν, but they will save thee alive. Num. 22:33. I had killed thee, εἰς τὴν αἰενοτύπωσιν, but I had saved thee alive. Josh. 6:17. As for Rahab, εἰς τὴν αἰενοτύπωσιν, she shall save thee alive. Go thy Amalech, εἰς τὴν αἰενοτύπωσιν, thou shalt save none of them alive, 1 Sam. 15:3. But Saul εἰς τὴν αἰενοτύπωσιν, saved Agag alive, N.9:5. 2 Chron. 14:13. The Ethiopians were overthrown by ἐπι νῆρας, εἰς τὴν αἰενοτύπωσιν, so that none of them were left alive. So Pharaoh εἰς τὴν αἰενοτύπωσιν, was judged of God, v.9:5. See also Psal. 79:11. Exod. 1:16. Whence it appears that εἰς τὴν αἰενοτύπωσιν is fifty rendered, the Redemption of Life, or the Redemption of those who are to be preserved from Death.

Ver. 15. Ἡμεῖς, having heard.] Hence it may infer that St. Paul could not write this to the Church of Ephesus, where he abode about three years, Acts 20:31, and had converted many to the Faith throughout most part of Asia, Acts 19:43. He therefore...
A Paraphrase with Annotations on

Chap. II.

1. *And you [also] hath he [raised, and] quickened [with, and by Christ, Chap. 1:20 & 2:5] who were a dead in trespasses and sins.

2. Wherein [in which fost] in time past b ye walked [even] according to the course [and fashion] of this [evil] world, c according to [the suggestions of] the Prince of the power of the Air, the Spirit which [even] now worketh in the Children of Dishobedience, [The Heathen World].

3. Among whom also we all [who are Gentiles] had our Conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, [or of our hearts,] and were by d nature [indeed, by birth among Heathens, and in our natural estate before Christ,] the Children of Wrath, even...
from the blessings imparted to the Jews, are
made night to God, as they were) by the
blood of Christ.

14. For he is our peace (maker,) whom hath
made both Jews and Gentiles one (as to the
28.) and hath broken down the middle-
wall of Partition betwixt us, i. e. abolished
the Ceremonial Law, which was a Partition-
wall between Jews and Gentiles.

15. Having abolished in (or by) his own
feet (that which made) the enmity (betwixt
Jews and Gentiles,) even the Law of Com-
mandments (constituting) in Ordinances
(pertaining to the Jews,) for to make in himself
(or create) of two, one new man, (to whom m
as their Head, they are both united into one
body, thus) making peace (betwixt both.)

16. And that he might reconcile both unto
God in one Body by the Cross, having
flain the enmity (betwixt both to God) there-
by, (or upon it;) for when we were enemies,
we were reconciled to God by the death of his
Son, Rom. 5.10. 2 Cor. 5.18. Col. 1.21. Or, having slain, that is, abolished by his Cross
those Ordinances which were (concerning)
contrary to us, Col. 2.14. as excluding us
from the Society of God's People, and causing
the Enmity betwixt the Jews and Gentiles,
v. 15. And, having procured this Reconciliation,
he came, and (as wrought) by his Cross, he
coming by his Apostles, preached peace to you
Gentiles,) which were afar off; and to them
that were near (i. e. the Jews.)

18. For through him (thus reconciling us
to God,) we both (Jews, and Gentiles,) have
access by one Spirit (of Adoption conferred
upon us) to the Father, (and are enabled
to come unto him as our Father, Rom. 8.15.)

19. Now therefore ye Gentiles are no more
to be reckoned as strangers, and foreigners,
but (as) fellow-Citizens with the Saints,
and of the household of God.

20. And are built upon the foundation of the
Apostles (of the New) and the Prophets (of the old Covenant.) J e su Christ himself
being the chief Corner-Stone (who supports,
cemented the whole Building, both of Be-
lieving, Jews and Gentiles, and unites both
into one Body by his Spirit, Psa. 117.22.)

21. In whom all the building (beginning)
fully framed together, (or compiled,) grow-
eth into one holy Temple in the Lord. They
then belong not to this building, whose bodies
are not an holy Temple to the Lord.

22. In whom ye (Ephefians) also are build-
ed together for an habitation of God through the Spirit.

R r Annotations
Annotations on Chap. II.

a Ver. 1. [N]or put this question, dead in sin.] They who interpret this Phrasè thus, *Tim. who are dead to sins by baptism, seem not to have looked to the 13th verfe, where they are here faid to be dead in trespasses and sins, are faid to be quickened, or to the parallel place, Col. 2. 13, where it is faid, you who were dead in sins, and the communion of the flesh be bath quickned, nor indeed to the Phrafe which is never used in the Plural Number in that fenfe, but only in the Singular, viz. Rom. 6. 2. & 10. 11.

b Ver. 2. Kaddi amir, according to the course of this world.] That is, according to the Life which Men of this World, delftificate of Faith in Christ, dolitive; for as Phavorinus faith alfo, the word Agei is a ζωή, & a πώς, the life of man, or δύναμις & δοξολογίαν ζωής, the measure of humane life. Thus άνων ἐπιστ. in Scripates and Zenophon, is to past the time of life, τοῦτον θάνατον in Hesiodus and Sophocles, is to end this life, or to die.

Ibid. Kaddi & Ἀφοίη & ἀναμύνειν αὐτόν, according to the Prime of the Power of the Air.] It was the Opinion both of Jews and Heathens, θεός ἡ φύσις ὑπάρχει, that the Air was full of Spirits, called Demons, as (a) Diogenes faith in the Life of Pythagoras, and the Jews in the Pirk Ashab teach, a terræ aegue ad firmamentum omnium eftum plena turmis, & praefertis, that from the Earth to the Firmament all things were full of these Companies, and Rulers, and that there was a Prince over them who was called Κυρίας ἡμῶν, the Governor of the World, as of the Darkness of it; See Note on Chap. 6. v. 12. This Evil Spirit is here faid equal, inwardly to work in the Children of Disobedience, and elfewhere, to lead them captive at his will, 2 Tim. 2. 26. and their Conversion is filled a Recovery of them from the power of Satan, Acts 26. 18. And hence we may rationally conclude, that the good Spirit doth also inwardly work in pious Perfons, enabling them to will and to do, it being unreasonable to conceive the evil Spirit should have more power over those wicked men in whom he dwells, than the good Spirit hath in those pious Perfons in whose hearts he is faid to dwell.

c Ver. 3. Kai auo rían éregiōn, and were by nature Children of Wrath.] The Ancient Fathers generally affirm, That Sin cannot owe its Original purely to that Nature in which we were born, but only to a choice of evil, which is the choice of Sin, or to the choice of good, which is the choice of the Will, and that they who make us to be Sinners, merely by the Derivation of our Natures from our Progenitors, do make God, the Author of our Nature, to be the Author of our Sin. The fame they seem to do, who fay that Sin is propagated by Generation, and that an Infant is therefore properly by Birth a Sinner, it being God who hath established that Order in the Generation of Mankind, which neither he that begetts, nor he that is begotten can correct, and by whose Benediction Mankind encrease and multiply, and reason will instruct us, that it to be born or not, is not in our power, and that what is not in our power to avoid can never be our Crime, nor render us obnoxious to the Eternal Wrath of God.

Moreover, The Circumstances of the Text demonstrate that the Apostle here intendeth no such thing, because he speaks of Perfons dead in [actual] trespasses and sins, in which times past they had walked, according to the course of the [Heathen] World, and the Speculations of Satan of Men, who had their conversion in times past in the flesh, fulfilling the desires of the flesh, and of the mind, and were, on that account, the Children of Wrath, as well as other Heathens. And therefore Suidas, agreeable to the Context, faith, That Nature is here put for customary Practice, according to the frequent import of that word in Prophet Authors, as (b) Philo, in whom Cumfom is ἀναμένειν αὐτόν, a Nature oppofite to Truth; and in our common Proverb, That Custom is a second Nature. His words are these: (c) When the Apostle faith, We are by Nature the Children of Wrath, he faith not this according to the proper acceptation of the word Nature, for then he had cast the blame on the Author of Nature, but he understands by it a long, and evil Custom. And (d) Didymus Alexandrinus faith, the Apostle intendeth by it ἡ ἀναμένειν αὐτόν, not that which is according to Nature, but that which is accessory to it.

2. The Fathers do more generally say, That to be by Nature the Children of Wrath, is

(a) Lib. p. 22. (b) De Temp. p. 256.
(c) "Onv, η λογικής αἰτίας, ο ευλογημένος, και οι πρώτοι ευλογημένοι φθίνομεν αὐτόν, ἵνα τίνι τε ἡμῖν ἅγιος ἀναμένειν αὐτόν, καὶ τίνι τε ἡμῖν ἄγιος ἀναμένειν αὐτόν, ὥσπερ τίνι τε ἡμῖν ἅγιος ἀναμένειν αὐτόν, καὶ τίνι τε ἡμῖν ἄγιος ἀναμένειν αὐτόν. (d) Ebd. Comment.
here the same as to be (c) truly and indeed so; And that the Ephesians, and other Na-
tions are filled such here, because in that
earth's corruption God to Wrath by their
Idolatries, and fleshly Lusts, and so they are here filled, say they, Children of
Wrath, partly as being born in Heathenism,
and therefore indole Idolatera, (f) and so out
of Covenant with God, (in which etate
the whole Body of the Heathens are repre-
sented as having no hope of the Blessings
promised to those who were in Covenant
with God,) and without (the favour and pro-
tection of) God in the world. And Perions so
abandoned by him, are in Scripture filled,
the Objects of his hatred, comparatively to
those who are in covenant with him; as in
these words, Jacob have I loved, and Esau
hate I hated, Mal. 1. 2. And as God de-
termined to reject, and to forlorn his
people, he fits them, the Generation of his
Wrath, Jer. 7. 29. as being worthy of his
Wrath, as wicked Perions are filled Sons of
Death, and of Perdition, as having done
those things which rendered them worthy of
Death and Defruction, i.e. not for Original
Sin, but for a long Series of Actual and Ha-
bital Tranquillites. And whereas Ephesians
faith that the word παιδεία, Children, signified
that this Phase relates to what they were
from their Nativity, this may be easily con-
jugated from these following Expressions, from
them frequent in the Holy Scripture: viz. παιδεία ὦ, the Children of God, Joh. 1. 12.
παιδεία ὑμῶν, the Children of Wisdom, Matt. 11.
παιδεία παιδείων, Children of Obedience, 1 Pet.
1. 14. παιδεία ὑμῶν, Children of the Prom-
ise, opposed to Children of the Flesh, Rom.
9. 8. Gal. 4. 28. παιδεία ὑμῶν, accursed Children,
2 Pet. 2. 14. for we are not Sons of God, of
Wisdom, of Obedience, of the Promise, or
Cursè, by Nativity, but by our own good or
evil Actions. And whereas he adds, that
the Apostle writes this in the Peron of the
Jews, this is most plainly false, the Jews
being not under the Prince of the Power of
the Air, i.e. the Conduct and Government of
Satan, as were those Heathens, whose Gods
were Demons, and who facrificed to Devils,
and not to God. Moreover, they who are here
deed to be quenched, when they were
dead in trespasses, are said Col. 2. 13. to be
quenched when dead in trespasses, and the
uncircumcision of the flesh, which cannot possibly agree to the Jews. We all, here
therefore, is only all the Gentiles, whatso-
ever Mr. Cl. says to the contrary; nor is
there anything more common than for St.
Paul to speak thus. So Tit. 3. 3. We our
selves also were sometimes foolish, disobeidient,
we were first in Christ, which as it does exclude Good Works performed before Faith in Christ, so doth it as effectually establish those which are afterwards to be performed by virtue of the New Nature given to us, and the Renewing of the Holy Ghost.

Objct. And whereas some object against this Answer, That the Apostle faith we are saved by grace, nor of works, leat any man should boast, which boasting doth not seem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be Legal, or Evangelical, done before, or after Faith.

Ans. To this I answer, That though Salvation doth depend upon Good Works, or on sincere Obedience to be performed by us, yet it is not so manifestly and directly utterly excluded, (1.) Because the good Works we do, proceed not from our selves, but purely from the Grace and Spirit of God, for it is God that worketh in us both to will, and to do of his good pleasure. As therefore the Apostle faith the Gift of Tongues, and Healing, and the like, which were so frequent in the Church of Corinth, and were occasions of their boasting, who made thee to differ in these things from others? or what gift haft thou which thou haft not received? and if thou haft received it, wherefore dost thou boast, as if it were thine own, and thou haft not received it? 1 Cor. 14:7. So may we here: What good work dost thou which thou hast not received grace, and the good Spirit to perform? and if thou haft received strength from God for the Performance of them, wherefore dost thou boast? This being the Apostle's Rule, that we can boast of nothing, but that which we have not received, or which is purely from our selves.

2. Though God is pleased to make the doing good Works a necessary Condition of Salvation, so that without them we shall not obtain it, yet is all boating utterly excluded, because it is of grace that our imperfect Works are counted good, and that they are as all rewarded by God. For 'tis alone through that New Covenant which God hath stablished in Christ Jesu, that all the Imperfections which adhere to our best Performances are pardoned. And the Covenant of Works requires perfect Obedience, and tendeth no pardon to the least offence. Now upon what account can any of us boast of doing that which in itself defereth condemnation, though through grace it finds acceptation? Boasting, faith the Apostle, is not excluded by the Law of Works, Rom. 3:27 & 4:4, because to him that worketh the reward is not reckned of grace, but of debt, Rom. 11:6. Grace and Works that deserve justification and Salvation, being perfectly opposite one to another. Wherefore therefore the Reward is full of Grace, and not of Debt; where it is given on the account of Works imperfect, which deserve nothing from God, there boating is excluded. Note

3. That when the Apostle faith, we are saved by grace, there the word saved doth not signify the final and complete Salvation which we shall enjoy in Heaven, but only our being placed in the way of Salvation, and put into that estate, in which if we continue grounded and settled in the Faith, and be not moved from the hope of the Gospel, Col. 1:23. we shall undoubtedly be saved. That this may be the fene of these Expressions, We are saved by grace, and according to his mercy he saved us, Tit. 3:5. cannot be doubted, if we consider that this is frequently the import of this Phrase in other Places, as when 'tis said at the Conversion of Zacchaeus, This day salvation is come to this house, Luke 19:9. that Baptism doth fave us, 1 Pet. 3:21. that there were added to the Church in Jerusalem the saved, Acts 2:47. See John 4:22. Rom. 9:24. 1 Cor. 1:18. that this must be the proper import of it in these places, is evident from this Consideration, That the Persons to whom the Apostle here speaks, were not actually and completely saved, but only by embracing the Gospel, which is termed the Word, the Gospel of Salvation, the Power of God through Faith to Salvation, were placed in that way which leadeth to Eternal Life, and which is called the Way of Salvation. It being therefore of God's free grace and mercy that any Church or Nation, is called to the Knowledge of Salvation, and hath the Word of Life revealed to them, it being by that Faith, which is the gift of God, that they are justified, and so placed in the way of Salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their Salvation, they may well be said to be saved by Grace through Faith, according to those words of the same Apostle, 2 Tim. 1:9. He hath saved us, and called us with an holy Calling, not according to our works, but according to his purpose, and grace which was given us in Christ. But then this hinders not our complete Salvation at the great day from being conferred upon us, with respect to our works, by him who hath declared he will judge every one according to his works: Glory, honour and immortality to every one that worketh good, and that by patient continuance in well-doing seeketh for it, Rom. 2:6-7.

Ver. 10. You being brought before prepared, for us. i.e. Before we do them, by giving us the knowledge of his Will, and the affiance of his Spirit to perform them, i.e. our entire Renovation, or new Creation, by which alone we are enabled to do works good and acceptable in his sight, is from God, who by Christ Jesu hath given us the knowledge of our duty, and by his Grace and
and Spirit hath enabled us for the performance of it. They mislead men who extend this to our whole Salvation, from the beginning to the end, which though it be of grace, as to be carried on from the beginning of the New Nature, to the end of our life, by the assistance of God's Grace and Holy Spirit,yet is not of Grace, as to exclude those Works of Righteousness God hath prepared us to walk in, they being the Conditions requisite to make Faith saving, the Terms on which alone we are to enter into Life, Matt. 7.21. Luke 10.25,28. Rom. 2.6, 7.10. 2 Pet. 1.5—11. Rev. 22.14. and according to which we shall receive our future Recompense, Rom. 2.6. 1 Cor. 3,8. 2 Cor. 5.10. Gal. 6.4,5.

h Ver. 12. *Save us, having no hope.* After this life, 1 Thess. 4.13. I would not have you sorrowful for them that sleep, as ye sorrow, the residue of the world, who have no hope. Note See Note on 2 Tim. 1.10.

i Ibid. *Apart, without the true God.* For then not knowing God, they served Him whom they knew not, those which by nature were not Gods, Gal. 4.8. even their Wife-men changed the truth of God into a lie, and worshipped the Vulgar Deities, Rom. 1.25. they were Heathens, carried about to dumb Idols, 1 Cor. 13.2. Hence at their Conversion they are said to turn from Idols to serve the living and true God, 1 Thess. 1.9.

k Ver. 13. *Eye, right.* Those Jews who had no Ceremonial Defilement to be purged away, and who had made an Atonement for their known sins, were admitted to come near to God, as being holy, they had a freedom of access to God, in his Tabernacle and Temple, whence they are filled 1 Sam. 28.17, the People that draw near to God, Lev. 10.3. Psa.115.4, & 148.14. and God is said to be 1 Sam. 10.24, an holy God, and their Children, and Family, and entered into Covenant to be his God, and by his more especial Preference with them, for the Schechenib, or the glorious Preference, dwelt among them in the Holy Place. Now all these Privileges, faith the Apostle, are equally conferred upon the Gentiles, they are now made near to God, v. 13. have access to him, v. 18. are fellow Citizens of the Saints, and of the Family of God, v. 19. The Schechenib dwells in them as in a Temple, and they are made an habitation of God through the Spirit, v. 21,32.

v Ver. 14. *To the middle wall.* This refers to that Partition-wall in the Temple, which separated the Court of the Gentiles from that into which the Jews entered, on which was written that no Alien might go in to it, it being, faith (g) Josephus, a Sanctuary of Antiocph, by the Israelites at E 300, 320, 340, 360, 380, 400, 420, 440, 460, 480, 500. And this Inscription was writ in Greek and Latin.

v. 15. *Eis to man archon, into one in new Man.* As being both to walk in newness of life, and by the new Law of Christiannity, and by Chrifi's new Commandment of love.

ibid. *Epistola, Peace.* This Peace Chrifn hath made between Jew and Gentile, by abolishing the Ceremonial Law which made the Enemy, and with God, by Reconciling both to him by his Death.

v. 16. *Giasontow, the both.* Hence we learn, (1.) That Chrifh not only reconciled Jews and Gentile to one another, but that he reconciled both to God, for by him we have *pros tois* access to the Father, a freedom of access to God, v. 18. and Chap. 3.12. Now where this Phrase in the New Testament is used, with respect to Christ, it still imports the freedom of Access vouchsafed to them who formerly were by their sins excluded from God's gracious Presence; this is obtained, say these words, by virtue of his blood making our Peace by him, reconciling us to God by his Crofs, and bringing them near to God who were afar off. How is he our Peace? because the Choffenement which procured our Peace was upon him, 1 Thess. 5.5. How did he reconcile us to God? but by the Crofs, i.e. by bearing our sins in his body on the Crofs, 1 Pet. 2.24. By virtue of this Blood the Gentiles, who formerly were Aliens, are made near to God; they who were Strangers, were made God's Dometicks; they who emphatically were Sinners, Gal. 2.15. were made fellowCitizens of the Saints, who were Children of Wrath, v. 2. to them is God reconciled; and after all this, can it be reasonably denied, that Chrifh hath pacified God to the Gentiles by his blood? Or doth not all this import a Reconciliation on God's part to them?

v. The Reafon of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Presence who had any Pollution or Defilement on them upon pain of Death, till they were sanctified or cleansed from it by some Purification, or Atonement made for them to God. He dwelt in the Camp of Israel; and so those Lepers which were so unclean as to pollute the Camp, were driven from it, Lev. 13.46. Num. 5.2-3. 2 Kings 15.5, and those Sin-offerings which were polluted with the sins of the whole Congregation, were car-
ried out of the Camp, Lev. 16. 23, 32. Heb. 13. 11.

God dwelt more especially in the Temple, and therefore they who had lesser Im- purities, i.e. who were defiled by the Dead, or by an Iffle, or a Menstruous Woman, were not to come thither, till they were cleaned from those Defilements, Lev. 12. 4. 15, 31.

Moreover be being a God of purer Eyes than to behold Iniquity; they who had committed any Sin of Ignorance, and lay under the guilt of it, were not permitted to come into the Court of the Men of Israel, till they had brought their Offering of Atonement.

Ainsworth on Num. 5. 3.

Now God being still the same holy God, of purer Eyes than to behold Iniquity, the Scriptures of the New Testament seem as plainly to make our freedom of access to God, to depend upon our being sanctified, or purged from our defilement, and our being delivered from the guilt of Sin by an Atonement made by the Blood of Christ for our Iniquities, that so they being pardoned, we may have peace with God, and an access to his favour. This plainly seems to be the import of these words, Heb. 9. 12. If the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the unclean, sanctified to the purifying of the flesh, and by so doing procure an Admission of the Person cleansed to serve God in the Sanctuary, Numb. 19. 9, 12, 17. How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Conscience from dead Works, or Works expounding you to Death, the Punishment of the Person who came unclean into God's Presence, that so you may be admitted to serve the living God?

Ver. 19. Eivw, Strangers.] The Prophets who joined themselves to the God of Israel, were by the Jews, and by the Scriptures, called Strangers, He that only took upon him to worship the true God, and observe the Precepts of Noah, was Ger Tofehab, a Stranger permitted to dwell among them and to worship in the Court of the Gentiles, He that was circumcised, and became obedient to the Law of Moses, was Teredek a Profite, of Righteousness, but both were called Strangers, according to that Maxim of the Jews, All the Nations of the World are called שבעה Strangers before the God of Israel, but the Jews are said to be near to him. But now, faith the Apostle there is no such difference, the believing Gentile being equally admitted with believing Jews, to the Privileges of the New Jerusalem, and equally related to God as part of his Family.

Ver. 22. Thus (b) Philo Faith, That good Men are of τὴν ἑαυτὸς ἵνα ἔχω, God's House and holy Temple. See Note on 1 Cor. 6. 20.

CHAPTER III.

a Verse 1. OR this cause I Paul [am] the Prisoner of Jesus Christ for you Gentiles.

b 2. [I am, i.e., a Prisoner for you Gentiles, as you must know.] b If [since] ye have heard of the Dispensation of the Grace of God, which is given me to you-ward, [or, for you Gentiles.]

3. How that he, [in, for he, or that he] by [particular] Revelation, made known to me the Mystery [of the calling of the Gentiles, Gal. 1. 16. Acts 15. 22. 21.] as I wrote before in few words, [viz. ch. 1. 9, 10, 11, 12. 19.]

4. Whereby, when you read [as I always wrote to you, to which attending] you may understand my knowledge in the Mystery of Christ, [touching the calling of the Gentiles.]

5. Which in other Ages was not made known to the Sons of Men, 8 as it is now revealed to his holy Apostles, and Prophets, by the Spirit [of wisdom and of knowledge, given them to discern all Mysteries, 1 Cor. 12. 8. 9.]

6. [It being not before revealed as now it is.] That the Gentiles should be Fellow-heirs [of God with the believing Jews,] and of the same Body [with them,] and Partners of his Promis, [The Promise of the Spirit, Gal. 3. 14.] in (and through) Christ, [only] by [virtue of] the Gospel [preached to them, and believed by them.]

7. Of which [Gospel] I was made a Miniser, a according to the Gift of the Grace of God given to me, [to be the Apostle of the Gentiles, for which work I was enabled,] by the effectual working of his power, [in signs and wonders, &c. Rom. 15. 19.]

8. Unto me, [I say,] who [by reason of my former Perfections of the Church of Christ, 1 Cor. 15. 9.] am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles, the unsearchable Riches of Christ, i.e. the exceeding Blessings to be obtained by Faith in him.]

9. And
Chap. III.  the Epistle to the Ephesians.

9. And to make all Men [Jews and Gentiles] one, what is the Fellowship of the Mystery, [of the calling of the Gentiles, to be thus fellow-heirs with the Jews.] which from the beginning of the World hath been hid, [and now revealed, from former Ages] in [the purpose of] God, who created all things, [belonging to the old and new Creation] by Jesus Christ.

10. To the intent that [Gr. τοὺς] that now to the Principalities and Powers in heavenly places might be known, by the [things done in, and for the] Church, the manifold Wisdom of God.

11. h According to the eternal purpose which he purposed [or made.] in Christ Jesus our Lord.

12. In whom we have boldness, [or freedom] and access, with confidence [to God the Father], by the Faith of him [i.e. the Faith we have in him as our Mediator.] See Note on ch. 2. v. 18.

13. Wherefore [Paul the Prophet of Jesus Christ for you Gentiles, v. 1] declarest that you faint not, [that you be not disheartened] at my Tribulations for you, which is [rather matter of] your Glory, [you having cause to glory, that I your Apostle suffer so much for the Gospel I preach to you, this being to you a confirmation of the truth of it.]

14. [And] for this cause I bow my knees to the Father of our Lord Jesus Christ, [praying to him,]

15. Of whom I the whole Family in Heaven and Earth is named, [the Angels in Heaven, and Saints on Earth, being filled the Sons of God.]

16. That he would grant you, according to the Riches of his Glory, i.e. according to his glorious Riches, to be [still more] strengthened with might by his [Holy] Spirit in the inward Man.

17. That Christ may dwell in your Hearts by Faith, that you being [firmly] rooted, and grounded in love [to him, who sent his Son to die for you.]

18. May be able to comprehend [together] with all Saints, what is the breadth, and length, and depth, and height [of this mystery of love towards you.]

19. And may [be able to] know the love of Christ, which [in its full extent, even] pithen knowledge, that you may be filled with all the fulness of God.

20. Now to him that is able to do exceeding abundantly, above all that we ask or think, according to the power of the Holy Ghost, that worketh in us, [and to miraculously confirming his Doctrines to the World.]


Annotations on Chap. III.

a Verse 1. Tοῦτο τὸ γεγονός, for this cause.] i.e. Because I affirm that the Privileges belong equally to the believing Gentiles, tho' they be not incumbered, this being the reason why the Jews so fiercely persecuted him, and forced him to appeal to Cæsar, Acts 22. 22. & 25. 11. 12. & 26. 17. And why, after he came to Rome, the Jews preached Christ not sincerely, but out of envy to him, to add affliction to his bonds, Philip. 1. 15. 16.

b Ver. 2. Ἐγὼ δὲ μοι, if ye have heard.] Hence some raise a second Objection against this Epistle's being written by St. Paul to the Ephesians; for, say they, to them with whom he had long conversed, there could be no doubt, whether they had heard of the Dispensation of the Grace of God given him towards them. But indeed this is no Objection to them who will consider, that this Epistle was not written to the Ephesians only, but also to all the faithful in Christ Jesus, many of whom had never seen his Face, nor heard his Voice. And 3ly, If we consider, that he speaks here particularly of the manner of his receiving this Dispensation, viz. by immediate Revelation from Christ Jesus, of which the Gentiles, among whom he had also preached, were ignorant; and therefore the Apostle, in his Epistle to them, faith, ἐπ' ὑμῖν ἀγαπᾷ, of this I certify you, confirming his Affirmation with an Oath, Gal. 1. 11. 12. 13. Add to this, 3ly, That the Particle ἡμῖν, is not here a Particle of doubting, but of affirmation, and is to be rendered as Theophylact doth render it, since; to the Hebrews, this is often rendered quandoqui dem, and to Philo uetis this Particle in these words, (a) Ἐγὼ δὲ μοι, τὰ ηὐς ὅτι καὶ ἔργα ἐγὼ παραγαγόμενος ἔργα ὑπὲρ τόν κόσμον, seeing some say of things done involuntarily, and out of ignorance, that they are not to be accounted Sin.; and when he says, ἦλθεν ἀγαπᾷ, (b) ἐγὼ δὲ μοι, δεῦτε ὑμῖν τὰ ηὐς ὅτι καὶ ἔργα ἐγὼ παραγαγόμενος. Seeing that he had said a Voice to cry to God. And that Sarah is represented by Moses, both as barren and very fruitful (c). Ἐγὼ δὲ μοι, τὰ ηὐς ὅτι καὶ ἔργα ἐγὼ παραγαγόμενος. Since

(a) Ἁλε. 1. 1. p. 35. O. (b) Quod. 2. 235. E. (c) De concres. quær. p. 33. 2. p.
be confessed, that from her should proceed the most populous of Nations; See also the Note on Chap. 1. 14, 15.

Ver. 5. *As it hath been now revealed,* As it hath been now revealed. It was in the general made known, that in Abraham should all the families of the Earth be blessed, and that Christ should be a Light to the Gentiles, of which see Note on v. 10. But it was not made known to the Jews, that the Gentiles should be fellow heirs with them of the same Salvation, and Celestial Inheritance. For that this was matter of admiration to the first Jewish Converts, we learn from these words, They hath God also given to the Gentiles repentance unto life, Acts 11. 18. They did not know, or believe, that the Gentiles should be made Members of the same Body, and admitted to the same Privileges; and made Partakers of the same Spirit with them. Hence the believing Jews, ἡ σκέυος, were in an Extase, when they saw that the Gift of the Holy Ghost was poured on the Gentiles, Acts 10. 45. Gal. 3. 14. and much less did they know, that the Partition-Wall, which made the distance and enmity between them, shou’d be taken away by the Measib, as the Apostle here teacheth, v. 14, 15. that the hand-writing of Ordinances was to be blotted out on this account, Coloss. 2. 14. and that these Privileges were to be conferred upon them without Circumcision, or Observation of the Law of Moses. They rather thought they were either first to be made Jews, and then Christians, or only to be come as Slaves and Drudges to them who were the Children of the Kingdom. And hence the Apostle spends a great part of the Epistles to the Romans, and Galatians, to assert this Privilege of the Gentiles, against the Judaizing Christians. In a word, to the Jews anciently belonged σκέυος, the Sonship, and so the Inheritance, (for if Sons, then Heirs, Rom. 8. 17.) and Promise, Rom. 9. 4. and they conceived that none were even to be admitted into their Body, or to partake of those Privileges, unless they were circumcised, and became obedient to the Law of Moses, Acts 15. 1. which they thought never was to cease, or to be antiquated. And therefore, say the Greek Fathers, the Apostle here declares, that God now under the Gospel-Dispensation, equally admitted the believing Gentiles to these Privileges by faith, without Circumcision, or Obedience to the Law of Moses.

Ibid. *And to the Prophets.* That the Apostle here understands the Prophets of the New Testament, or those who in the first Ages of the Church received the Propheticall Grace, and by it understood all Mysteries, 1 Cor. 12. 2. the words in ναὶ, as now it is revealed under the Gospel, the Prophetess will not fuller us to doubt. And this fully answers all the Objections of Epiphanius, against the Explication I have given of the former words.

Ver. 7. *According to the Gift of Grace.* According to the Gift of Grace. That the Apostle is by St. Paul oft filled Grace, See the Ncne on Rom. 1. 5. And that in this same he undertakes the Gift of Grace here, is evident from the following words.

Ver. 9. *Who created all things.* The Ancients commonly say, that God the Father is, τὸ πρώτον ὄνομα, the prime, and chief Creator of the World, as being the Original of all creating Power, and he as he were commanding, and the Son executing his Command, who is hence filled (d) ἡ πρώτη ἡμέρα, the immediate Creator, or ὁ ἑαυτῷ ζωός, the Artificer of the World. Hence (e) Irenæus so often faith, Permet novem sepsile per verbum, or verbo virtute, and that the Son and Holy Spirit are (f) quattuor manus, as it were the Hands of God by which he made all things, and to both which all the Angels are subject.

Ver. 10. *To the Principalities and Powers.* This Phrase, tho’ used of evil Spirits, ch. 6. 12. may be under-foot of good Angels, the Mystery of Godliness, being then Jews of Angels, Tim. 3. 16. and the things which the Apostiles preached by the Holy Ghost, being such as the Angels desired to look into, 1 Pet. 1. 12. But whereas from those words, v. 6. was not made known, &c. Mr. Le Clerc faith thus, The same thing which is there said in other Ages, not to have been made known to the Sons of Men, is said here to have been unknown also to Angels; which being so, I confess I do not well understand, how they are neither Prophets, nor Angels, can find out so many places in the Prophets, in which the calling of the Gentiles is manifestly and directly foretold; for certainly if it was revealed to the Prophets, they understood it; and if it could be gathered from the literal sense of any Prophecies, the Angels might have understood it by those Prophecies. Whereas, I say, he defends thus: What would he have? Would he deny, against the plain and frequent Sayings of St. Paul, That the Calling of the Gentiles was reveal’d to, and plainly foretold by the Prophets, as his words do import? Let him, if he can, confute St. Paul proving it against him, That the Lord had commanded the Gentiles should be called in these words of the Prophet Isaiah, I have set thee to be a Light to the Gentiles, and to be for Salvation to the

(d) Orig. in Col. 1. 5. p. 317. (e) L. c. 2. l. 5. c. 8. 11. (f) L. c. Prof. & c. 17.
Believers filled, for so as many as believed, 
be gave power to be the Sons of God, 1 John 
1.12. and they at the Resurrection shall be 
like the Angels, and be the Sons of God, 

Ver. 18. The breadth, length, depth, and height. By the breadth of this love some of the Fathers understand the great extent, and generality of Christ's Affection, his Death being designed for the Benefit of all Persons, Jews and Gentiles, through all Ages from Adam to the end of the World, and in all places, he having by it reconciled things in Heaven, and things in the Earth, Chap. 1:10. By the depth of it, say they, is signified the greatness of his Humiliation; Love to Mankind having induced him to change the form of God, for that of a Servant, humbled the Lord of Life to an ignominious and painful Death, and brought him from the highest Heaven to the lowest Hell, into which they conceive he descended for our sakes. The length of it imports, say they, his love to us from the beginning of the World, we being chosen in Christ from the beginning, Chap. 1:4. & 3:11. The height of his Affection is manifested, say they, in that being now exalted to the right hand of Majesty, he is still there employed in Acts of great Kindness to us, using his whole Power in Heaven and Earth for the Benefit of his Church. But it seems more natural to say, that the Apostle by enumerating these Dimensions, only intends to signify the exceeding greatness of the Love of Christ, which passeth knowledge. Thus Job speaking of the unsearchable Wisdom of God, and his unfathomable Perfections, puts these Enquiries, Canst thou search him out to perfection? Is it higher than the Heaven, what canst thou do? deeper than Hell, what canst thou know? The Measure of it is longer than the Earth, and the breadth of it than the Sea, Job 11. 7, 8. And the Son of Sion faith, The height of Heaven, and the breadth of the Earth, the Abyss and Wisdom who can search out &c. Ecles.1:3. And the Apostle cries out, O the depth of the Wisdom and Knowledge of God, how unsearchable are his Judgments, &c. Rom. 11:33. And in this sentence these four Dimensions will chiefly be designed to import what the Apostle speaks, p. 8. the unsearchable riches of the love of Christ. It therefore seems unreasonable to think, that the love of Christ passing knowledge, should import only the love of Christ passing, i.e. excelling the knowledge or skill in mystical Interpretations, which the Gnostics pretended to. For as the word γνωσις, put absolutely, hath no such import, that I know of, in the Holy Scripture; so after the mention of all these Dimensions, and the unsearchable riches of it, p. 8. it seems a very faint expression, to say it surpassed that vain

ST
and insignificant knowledge to which the
Gnostic pretending, their mystical Interpre-
tations, recorded by Irenæus, being above
measure vain and impious, even a Mystery
of Iniquity. And as for the Phrase σάκχαρος
το συκωτόν, it is justified by (g) Aristotelis,
who hath it twice in one Chapter, viz. σάρι
ποιημένον to exceed the measure,
και διά τινος τον πλήρωσαι, to exceed other Naviga-
tors.

1 Ver. 19. Eic μακεν να ἀλακαμα ἐς θεό, with all
the fulness of God.] Eic προ ἀρε, see Note on
3 Col. 20. that is say some, with the high-
eft degrees of Faith and Love; or with all
fulness of Spiritual Gifts, especially those
of Knowledge and Wisdom, which might enable
them to comprehend the greatness of
his love. Thus chap. 4. 10. He ascended up
high, that he might fill all things with
Spiritual Gifts, mentioned v. 10. that he
might give gifts unto Men, v. 1. and chap. 1.
23. his Church is filled, the fulness of him
that filleth all in all, i.e. who filleth all
his Members with those Gifts.

CHAPTER IV.

Verse 1. Therefore the Prisoner of the
Lord, [in bonds for
Christ] befeech you that you would walk
worthily of the Vocation wherewith ye are
called.

a 2. With all lowliness and meekness, with
long suffering, [and] forbearing one an-
other in love.

b 3. Endeavouring [that] to keep the unity
of the Spirit in the bond of peace.

b 4. [For you know that] there is one Body
especially the whole Church, and in one Spirit
which animates the whole Body, even as you
are called in one hope of your Calling, [i.e.
and you know also, that you are all called to
the same hope of eternal life.]

c 5. [There is also to us Christians] one
Lord, [i.e. one Faith] in this Lord, one Bap-
tism [by which we do profess this Faith.]

c 6. One God and Father of all, who is
above all [by his Essence,] and through all
[by his Providence,] and in you all [by his
Spirit.]

b 7. But [though the Body is but one, yet]
unto every one of us [who are Members of
this Body,] is given grace [enabling us to
serve this Body,] according to the measure
of the Gift of Christ.

b 8. [Wherefore to manifest this he] [the
Episth] Faith, when he [Christ] ascended
up high, he led captivity [Satan, and
Death,] captive, [Heb. 2. 14. Jude 5. 12.]
and
gave gifts unto men, [i.e. received them,
Phil. 4. 19. to give to them.]

b 9. Now that he ascended, what is it but
[a demonstration] that he also defended first

b 10. He that defended [those into the lower
parts of the Earth,] is the same also who
[after his Resurrection,] ascended up far
above all Heavens, that he might fill all
things, [with his Gifts, according to his Pro-
niże, that when he was ascended, he would
send the Spirit upon his Apostles and Disci-

24. 49.]

b 11. And [accordingly] he gave some Apo-
stles [to reveal his Will,] and some Prophets
[to explain the Mysteries of Faith,] and some
Evangelists [to propagate this Faith to other
Nations,] and some pastors, and Teachers
[to instruct others in it.]

b 12. [And this variety of Gifts was con-
ferred upon them for the perfecting [Gr.
compacting] of the Saints [into one Body,] for
the work of the Ministry, [that they who bad
them might minister to the Temporal Neces-
ssities, and did the Deacons,] and the Spiritual
Concerns of others, as did the Apostles, Prophets,
Evangelists, Pastors and Doctors,] for the e-
difying of the Body of Christ [in faith and
love.]

b 13. Till we all come in the unity of the
Faith, and of the knowledge [or acknow-
ledgment] of the Son of God unto a perfect
man, [i.e. to perfection in knowledge of the
Faith, and of the Will of God, Coloss. 1. 28.]
unto the measure of the stature of the ful-
nels of Christ; [i.e. so as to be Christians of
a full maturity, and ripeness in all the Gra-
es derived from Christ. James to the Body.]

b 14. That [so arriving to this Perfection
in Faith and Knowledge] we henceforth [may]
be no more children tossed to and fro, and
carried about with every wind of Doctrine
by the flight of Men, and cunning craftiness,
whereby they lie in wait to deceive, [Gr. by
the futility of Men, through their craftiness
for the managing of deceit.]

b 15. But speaking [or keeping] the truth
in love, may grow up into, [or increase in,]
him in all things, who is the Head, even
[into] Christ.

b 16. m From whom the whole Body m
joyed together, and compacted by that
which every joint supplieth, according to the
effectual working in every part, [Gr. compacted
and cemented to-
gether]

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Chap. IV: the Epistle to the Ephesians. 315

... by every joint of suppleness, according to its power in proportion of every part, makes the increase of the Body to the edifying of it fall in love.

17. This I say therefore, and testify in the Lord, that ye who have these affinities in Faith and Pity, walk not henceforth, as other unconverted Gentiles, in the vanity of their own mind.

18. Having the understanding darkened, o being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts.

19. Who being past feeling, (infallible of the wiles of their arts, for他们是), have given themselves up to work all uncleanness with greediness.

20. But ye have not so learned the doctrine of Christ.

21. If this be so (for since) that ye have heard him, by our preaching, and have been taught by him, (for infused in him,) as the truth is in Jesus.

22. (To wit,) That ye put off concerning the former conversation in Heathenism.

The old man, (i.e. the body,) which deceived you, promising that Pleasure and Satisfaction which they cannot yield; or which you pursued withal, being deceived by your Heathen Priests, declaring that they were acceptable to the Gods, and the Philosophy and vain Decrets of those Men who allowed them.

23. And be renewed in the Spirit of your Mind.

24. And that ye may put on the new man, which after the image of God is created in righteousness, and true holiness.

25. Wherefore putting away lying, (a vice too common among Heathens, and opposite to Truth, and Righteousness,) speak every man truth with his neighbour; for we are Members one of another. (New lying tends to dissolve Societies, and hurt the Members of the same Body.)

26. If ye be angry, (take heed,) and sin not, let not the Sun go down upon your wrath.

27. Neither give place to the (x temptation of the) Devil.

28. y Let him that stole, (before his Conscience,) steal no more, but rather let him labour, 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 mouths, but that which is good to the use of edifying,

30. And give not the Holy Spirit of b by God, whereby ye are sealed to the day of Redemption, (Chap. 1:13, 14.)

31. And to this end, 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 towards another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Annotations on Chap. IV.

a Verse 23. Notice here from the Fathers, that the λόγοι πνευματικοι, σώματα, where love is retained there will be mutual forbearance; and from Zanchy, That Peace cannot be preferred without that mutual forbearance, and that Humility which excludes, and that Meekness which is opposite to Anger and Contention.

b Vers. 4. "Ex timore, one Spirit." From these, and the former words, the unity of the Spirit, it seems plain to me that the Union of the Mystical Body of the Church Catholick consists in this, that they all have the same Spirit communicated to them from their Head Christ Jesus. For the whole Body of Christians is here said to have one Spirit, and their Unity is named the Unity of the Spirit. The Body is one, faith the Apostle 1 Cor. 12:12, for by one Spirit we are all baptized into one Body, v. 13. And to the whole Body of the Church of Corinth he speaks in 1 Cor. 6:19, Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3:16. Know ye not that your Body is the Temple of the Holy Ghost that is in you? Chap. 6:19. Christ, faith the Apostles here, Chap. 2:16, 17, 18, hath reconciled both Jew and Gentile into one Body unto God, and hath made Peace between them, for by him we have both access by one Spirit to the Father; and therefore having thus one Spirit, by which we are made one Body, and Sons of the same Father, we are all fellow-Citizens of the Saints, and of the Family of God: and are built up all together into an habitation of God through the Spirit. Now hence it follows,

111. That only sincere Christians are truly Members of that Church Catholick of which Christ Jesus is the Head, since the whole Body is united to him by the Communication of the Holy Spirit, whom the wicked of the World cannot receive, John 14:17, they being Sensual, having not the Spirit, Jude 19:19, That nothing can unite any Professor of Christianity to this one Body, but the Participation of the Spirit of Christ; and therefore nothing else can make him a true Member.
A Paraphrase with Annotations on Chap. IV.

[Text content]
and not our own, no one should be pulled up, or denied others on the account of them; nor should envy any others to whom he thinks fit to give them in an higher measure.

Ver. 9. 26 ix. Wherefore he [speaks.] That this Psalm relates to the Messiah, we learn from the Jews themselves, who interpret this Psalm of him, for the words, v. 32. are by them thus paraphrased, All Nations shall bring Gifts to the King Messiah, Schemoth Rabbah. § 15. Let it be also noted, that Christ triumphed over Death, and Satan, on the Cross, Coloss. 2. 15. but he led Satan captive more gloriously, when, after his Ascension, he poured his Holy Spirit on his Apostles and Disciples, and by that Spirit enabled them to call out Devils in his Name, and turn Men from the Power of Satan to God, Acts 26. 18. He also then triumphed over Death most signal, when thus attending he became Lord over the Dead, and had the Keys of Death, and Hades, in his bands, Rom. 14. 9. Rev. 1. 18. Note also, that to lead Captivity captive, is a Phrase common in the Old Testament, to signify a Conquest over Enemies, especially over such as formerly had led them captive; to Judg. 4. 12. Artse Barak, he has turned their captives into Captivity, Lead Captivity captive. See 1 Kings 8. 46. 2 Chron. 29. 9, 11, 17.

Ibid. Let thus, And gave Gifts. That is, saith Dr. Hackett, He received Gifts to give to Men, from the nature of the Hebrew הֶלְלָה which signifies both to give, and to receive, and thus it is rendered by the Targum, Syriac, and Arabic. But falsly Mr. C. When the word signifies to give, there follows a Dative Case, Exod. 25. 2. whereas the Hebrew here has לְהַעֲנָה which has made learned Men confound, that St. Paul read לְהַעֲנָה to Men. But first this is not always true, for Exod. 14. 2. we read thus, take every man a sword, וְקָצָה שָׁם וּנְגַהוּ, and where a Dative Case is added, an Accusative either goes before it, as, then hast received מִנִּי וּלְהַעֲנָה Gifts for Men, and Judges 14. 2. מִנִּי וּלְהַעֲנָה Gave her to me, and v. 3. or else follows after it, as 1 Kings 3. בְּלִי וּלְהַעֲנָה Give me a Sword, See Chap. 17. 10. Exod. 18. 12. & 25. 2. and as for 2 in who knows not that it sometimes signifies pro, and sometimes only is the sign of the Dative Case? See Naldis de Partic. Hebr. p. 158, 163.

Ver. 9. This addressing Agag 4 & 5. Into the lower parts of the Earth.] That is, into the Grave. So Psal. 63. 9. They that seek my soul to destroy it, shall go into the lower parts of the Earth, &c. They shall fall by the Sword, v. 10. Psal. 44. 23. Sing O Heavens, shout the lower parts of the Earth.

Ver. 10. ™ἐν τοῖς κάτω ἐλθώσιν. For above ™ἐνικὲῖ ἀλλούς. He being made higher than the Heavens, Heb. 7. 26. that is, than the Airy and the Starry Heavens, and ascending above them into the Presence of God, who hath set his Glory above the Heavens, Psal. 8. 1. and is exalted above them, Psal. 57. 5, 11. & 108. 4, 5.

Ver. 11. ™ἐν τοῖς μελλόνσι σου ἐξερήσασθαι, And some Prophets and Teachers. That these Prophets and Teachers were in the first Ages, Men of extraordinary Gifts, is evident from this very place; for the preceding words, He gave Gifts unto Men, some Apostles, some Prophets, &c. show that all the Persons mentioned here were Partakers of the Gifts which Christ, ascending up on high, and sending down the Holy Spirit, gave to Men. Men, among the different θητεύματα, Gifts of the Holy Ghost, are reckoned ἀναμετρητά, teaching, Rom. 12. 6, 7. and among the Gifts exercised in their Assemblies ἁγία, Doctrine, 1 Cor. 14. 6, 26. among the Persons who had received the ἁγίασμα γενεαλογικαν, Diversities of Gifts, are reckoned after Prophets, Teachers, 1 Cor. 12. 28. Rom. 12. 6, 7. and here. And so 2 (καὶ) Territorium makes mention of them, as Persons endued with the Grace of Knowledge. The Prophets seem probably the same with the ἀναμετρητά, Governments, 1 Cor. 12. 28. and the ἁγίασμα, Rom. 12. 8. And it is evident from both those Places, that they were also Men endued with those Spiritual Gifts there mentioned. Hence it is observable of those Doctos, that when the extraordinary Gifts of the Church ceased, their very Names grew out of use, they being very rarely mentioned in the succeeding Ages of the Church.

Ver. 12—15. Note, from these five Verses the Papists argue for an infallible Guide thus, Christ gave Apostles, Prophets, and Teachers, that Christians might not be tossed to and fro with every Wind of Doctrine, this and could not be compassed by giving us such Guides and Instructors in Belief, as were merely fallible, and who might lead us into Circumvention of Error. Moreover, God gave such Prophets to his Church, till we all come to the Unity of the Faith, which will not be till the last Days of all wherefore, till the end of the World, the World shall be provided of them, and by them be secured from being like Children tossed to and fro.
A Paraphrase with Annotations on
Chap. V.

Answer. I answer, That this Text is so far from proving a Succession of infallible Guides, in Matters of Faith to the World's end, that it seems rather to establish the Doctrine of the Protectors, touching the fulness and perfeclty of the Holy Scripture, in all necessity Articles of Christian Faith, and to overthrow the pretended necessity of Infallible Guides in order to that end: For,

11. To come to a perfect Man, as to the Unity of Faith, and Knowledge of the Son of God, is, in the Scripture Language, to be sufficiently instructed in the Articles of the Christian Faith and Knowledge. Thus when our Lord faith to the young Man, If thou wilt be perfect, fell all that thou hast, Mat. 19. 21., by comparing these words with those in St. Mark and St. Luke, Mark 10. 21. One thing is lacking, or is wanting to thee, Luke 18. 22. it is evident, that to be perfect there, is, not to be wanting in the Knowledge or Practice of any thing to be done, that this young Man might have Eternal Life.

When St. Paul faith, We speak Wisdom, παντις των, among them that are perfell, 1 Cor. 2. 6. the meaning is, say the Greek Commentators (e), παντις των που των, among those who are perfellly instructed in the Faith, and when he faith, As many as are perfell let us mind the same thing, he speaks of Perlons fully instructed in their Christian Liberty, and when he faith, Lea-ving the Principles of the Oracles of Christ, let us go on to perfellion, he calls us to advance to a more full Instruction in the Faith and Knowledge of Christ, See Note on 1 Cor. 2. 6.

2ly. Note, That the Apostles, and first Preachers of the Gospel, were made Ministers of his Church, γουδαδε ναι λογος τω Θεοι, to teach fully the Word of God, Col. 1. 25. 26. To teach every man in all wisdom, that they might preven every man perfect in Christ Je-sus, n. 28. and accordingly, departing from the Churches planted by them, they commended them only to the Word of Grace, which was able to build them up, and give them an Inheritance among all that are fan-tisht, Acts 20. 32.

3ly. Observe, that the Apostles, Prophets, Evangelists, Pastors, and Teachers, here named, were given at our Lord's Ascension for these ends; for when he ascended up on high, there, he actually gave some Apostles, &c., and that even those Pastors and Teachers had their xαρακτήρα, or supernatural Gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that these Gifts ceasing soon after, a Succession of such Per-

ions was neither promised, nor was necessary to this end; for if so, Christ must be charg-ed with Breach of Promises, and being wanting to the Church in what was necessary for the obtaining of those ends.

4ly. Observe that these Apostles, Prophets, Evangelists, Pastors, and Teachers, enun-ded with these supernatural Gifts for the Work of the Ministry, for the edifying of the Body of Christ into a perfect Man, not doing all, or any of these things in Person since their Death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, they being dead, yet speak, it follows, that these Writings duly attended to, must be sufficient for these ends, and consequently they must, both with sufficient fulness, and perfeclty, instruct us in all the necessary Articles of Christian Faith and Knowledge. Hence (f) Chrysostom informs us, that they write the Gospel, ευαγγελισται και γραφαί, for the perfellity of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ. In a word, it is evident this Text doth as much prove a necessity of Apostles, Prophets, and Evangelists, in all future Ages of the Church, to keep her Members fixed in the Truth, as of Pastors and Doctiors, these Apostles, Prophets, and Evangelists, being here placed in the first rank of those whom God hath given for this end: Since therefore these Apostles, Prophets, and Evangelists, were only given in the first Ages of the Church, it evidently follows, that the Perlons mentioned in this Text, were not given them to do this perpersonally to the World's end, but only to do it by the Doctrine they then taught.

Ver. 16. ἐκτελεσθήτω, from whom.] That is, from which Head, the whole Body of Christians duly compacted together, some infatiating the Office of an inferior Head, some of an Eye, some of an Hand, some of a Foot, 1 Cor. 12. 15, 16, 17. by the affiniance which every of these Parts thus united together gives to the whole, according to the particular proportion of its Gifts, increaseth, or grows in love, and so each Member edi-fies one another.

Ver. 17. ἐκ μεταφήσεως τοῦ Θεοῦ, In the Vanity of the Mind.] The Heathen Idols are fre-quentlly in the Old Testament filled μεμείκται, vain things, and the Apostles preached to the Gentiles to abstain, and turn ἄνεγκρην με-metaphi's, from these vain things, Acts 14. 15. by compliance with which they became vain in their Imaginations, and their foolish

(3) Theodoret. (I) In locum.

Hearts
there is nothing decorous in Truth, faith
(k) Maximus Tyrius, but when it is profita-
ble: Ten, sometimes, faith he, (c) τὸν θρόνον τῇ τα-
τείχοις, καὶ τὴν ἐκτείνει Θεόν, Truth hurts,
and a Lyce profus Men. And to countenance
this Practice, both (l) Plato, and the (m) Sto-
icks, seem to have framed a Jesuitical Dis-
tinction, between lying in words, and with
afflict to an Untruth, which they called,
Lying in the Soul: The first they allowed to
an Enemy in prop of advantage; and for
many other Dispositions of the Life; That is
their Wife Men may tell a Lyce craftily,
and for gain, but he must not embrace a
Falsity, through Ignorance, or afflict to an
Untruth.

26. (f) οὕτως μὲ ἀκροαίται, Be angry and
sin not. These words, tho' spoken impera-
tively, are not a Command to be angry, but
a Caution to avoid sinful Anger; as when the
Prophet faith to Nineveh, Fortis thy
Strong-holds, the Sword shall cut thee off,
Nah. 3. 14. i.e. thou'st doft forfet thee
It shall do fo. And the Son of Syrach, Cae-
ker thy Child, and he shall make thee afraid,
Chap. 30. 9. i.e. this will be the ill of it
for So lsa. 6. 9. 10.

Ver. 19. "Εἰς τὸν ἡμερόν, With Greediness."
Hoc toto fessum in auritatis, dum nuncum
luviumi seduat, nec eorum terminum
babnt volupias. Hieronymus in Locum.

Ver. 22. "The ancient deceit, The Old Man,"
signifies these evil Habits they so long pra-
faced, in the State of Heathenism, the Novo
Man, that Divine Life, that Life of Righte-
ousness and Holiness which Christiannity re-
quires; and it is called Holiness of Truth, or
Inward Holiness, in opposition to the Out-
ward and Ceremonial Holiness of the Jews.

Ver. 25. "The Hea-
then Philosophers thought lawful, when it
was good, or profitable for them; as owning
that Rule of Menander, καὶ τὸ ἀδικία
πάντα καὶ καλὰ, A Lie is better than an
hurtful Truth: And that of Procris, τὸ ἡ
δικίον ἱκανονίως ἑστί ηὐδίκας, Good is better
than Truth: And that of Darius in (b) Herodo-
tes, "Εὖ θὰ γὰρ τὸ δίκαιον τοῖς ἰεροῖς, τὸ
ἀσσιν. When a Lye will profit, let it be used: And
that of (l) Plato, He may ley and Aknot know how
to do it, in Noli sapere, in a fit Season: For

Verfe 1. B E ye therefore followers of [this love of] God, as [becomes his] dear Children.

2. And walk in love, as Christ also [hath given an example, also] hath loved us, and hath given himself for us a an Offering and a Sacrifice to God, for a sweet smelling flavour.

3. But Forciation and all Uncleanliness or Covetousness, [inordinate desire] let it not be once named among you, [that you may walk] as becometh Saints.

4. Neither [Gr. 8, and let not] filthines, nor [and] loothly talking, nor jelting, which are [things] not convenient [to your calling, be used among you,] but rather [let your employment be that of] giving of Thanks.

5. For this ye know that no Whoremonger, nor unclean Perfon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God [the Father.]

6. Let no man deceive you with vain words, [as if these things might be consistent with the favour of God,] for because of these things cometh the wrath of God upon the Children of Beloved.

7. Be not ye therefore partakers with them [in these sins.]

8. For ye were sometimes [Children of] darkness, [being subject to those deeds of darkness, Chap.21,1,3. Chap.4,18,19.] but now are ye [Children of the] light [by your faith] in the Lord; walk [therefore] as children of the light.

9. For the fruit of the [Holy Spirit, by which you are enlightened,] is in all gooddeed, righteousness, and truth; [and so instruct you to avoid those deeds of wickedness.]

10. [Walk then as Children of the Light, proving all wickedness, approving what is acceptable to the Lord.

11. And have no fellowship with the unfruitful works of darkness, [committed by the Heathens,] but rather reprove them.

12. [They being such as deserve to be reprobated.] For it is a shame even to speak of those things which are done of them in secret.

13. But all things that are reproved, are made manifest by the light, [or being discovered by the light, are made manifest,] for whatsoever doth make [any thing] manifest, is light.

14. Wherefore [to show that Christians are light, and so obliged to avoid these deeds of darkness.] I he [the Lord] faith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15. See then that ye walk circumspectly, [how exactly you walk,] nor as fools, [running your footsteps into unnecessary dangers by an indiscreet zeal] but as wise, [to manage your affairs so as to avoid all lawful means.

16. k Redeeming the time, [i.e., using all prudent means to prolong your lives,] because the days in which you live are evil, [and therefore perilous, and such as will require much wisdom to preserve you from dangers.

17. Wherefore be ye not unwise, [in managing this, and other affairs,] but [all as] understanding what the will of the Lord is, [viz., that in such cases you be wise as Serpents, and not to cast Pearls before Swine, who will tear you for them, andsemblably not to sacrifice your lives by an indiscreet Zeal in discovering those Mysteries, but to show the wiles of them with such
Chap V. the Epistle to the Ephesians. 321

Prudence as my preference you from perishing by the discoverus.

18. 8. And be not drunk with wine, as the Heathens used to be in the Pagans of their Gods, and especially in their Bacchanalia, wherein is excess, (Gr. eunomia, dissipatens) but be ye filled with the Holy Spirit, (as Christians used to be in their Assemblies. See Prov. 23. 30-31.)

19. Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, (with which the Christians were inspired in their Assemblies: 1 Cor. 14. 15. 26.) singing (thems with the mouth,) and (also) making melody in your hearts to the Lord.

20. Giving thanks always for all things unto God, and (or, who is) the Father (of all, Chap. 4.6.) in the Name of our Lord Jesus Christ.

21. Submitting your selves one to another, (according to the Divine Ordnance,) in the fear of God, (who is the Author of that Order.)

22. (And therefore) Wives submit your selves to your own Husbands, as unto the Ordinance of the Lord, (the Husband of his Spouse the Church)

23. For the Husband is the Head of the Wife, even as Christ is the Head of the Church; and this he is as being the Saviour of the Body.

24. Therefore, as the Church is subject to Christ, so let the Wives be to their own Husbands in every lawful thing.

25. (And ye) Husbands, (else, see that you) love your Wives, even as Christ also loved the Church, and gave himself up to the death for it.

Annotations on Chap. V.

a Verse 2. Offerings & Bodies, an Offering, an Oblation. That the Death of Christ is here filled an Oblation offered up to God for us, cannot be denied: But Cretian faith. That the Apostle speaks not here of an Expiatory Oblation, because the Oblation here mentioned is said to be offered for a sweet smelling Saviour, which Prais is scarce ever used concerning Expiatory Sacrifices, but chiefly of Burnt-offerings, which were not of themselves Expiatory, and are by Moses distinguished from Sacrifices for Sin.

But (1.) That Sacrifices of a sweet smelling Saviour were used to make Atonement for, and to Expiate the Sin of Men, is proved from the Sacrifices of Noah: For where-

as in the Greek we read, that when that Sacrifice was offered God smil'd and said among, a Sacrifice of a sweet Saviour, in the Hebrew he is said to smil' Eth Raach Hannah, a Saviour of Reft, that is, which made God's Anger to ruff, say the Semitic Writers. (a) Jospehus informs us, that Noah by this Sacrifice entreated that God would be atoned, and would no more conceive such displeasure against the Earth, i.e. the inhabitants of it. And by the Syriac Version it is rendered an Oath of Peaceability, because, as Verbalus and Munger on the place observe, God then ceased from his Anger, and was appeased: So that the first time this Prais is used, it is taken for an Expiatory Sacrifice, and is designed to appease the Wrath

Tt of

(a) Edessae in orbis non extra locum est judicium in stoph dative aat in 19.75, 75xq, 74. Antiq. Jud. 4.4.
The Sacrifices which Job offered for his Sons and Daughters, and for his three Friends, were Burnt offerings, as the Phralae ἱερής θυσίας, and yet they were offered, the one to Expire for the Sin of his Children, Job 1:5, the other to Appease the Wrath of God kindled against his three Friends, Chap. 42:7. Moreover, it is evident from Scripture, that this Phralae ἱερής θυσίας, a sweet Savor, is used, not only of Burnt offerings, but of Sacrifices for Sin; thus, if any People of the Land sin through ignorance—when his sin comes to his knowledge, the Text faith, he shall bring his Offering, a Kid of the Goats, a Female without blemish, ἵππος δίκαιος, a Sacrifice for the Sin he hath sinned, and the Priest shall burn it upon the Altar, or upon the altar, for a sweet Savor to the Lord, and the Priest shall make Atonement for him, and it shall be forgiven him. To this importance of the Phralae doth David manifestly allude, when he faith to Saul, If the Lord hath hindered thee against me, then let him smite me, for I will go to my father’s house. And when this θυσίας, Sacrifice of a sweet smelling Savor is applied to Burnt offerings, they are declared to be favourably accepted to make Atonement for him that offers them. This the Son of Sarsa seems plainly to lay of their Sacrifices of sweet Savor in the General, when he faileth thus of Aaron, (b) He chose him out of all the People to offer Sacrifices to the Lord, Incense and a sweet Savor, for a Memorial, to make Reconciliation for his People. Thus of the Burnt-offerings in Leviticus it is said, That he that brings them shall put his hand upon the head of the Burnt-offering, and it shall be accepted for him to make atonement for him, Lev. 1:4. Now as the (c) Hebrew Dóllars tell us, That the Imposition of Hands was always joined with Confession of Sins over the Sacrifice, which Confession still concluded with a Prayer, That the Sacrifice might be an Expiation for them; to the Phralae, It shall be accepted to make atonement for him, Lev. 14:20. ued here, and elsewhere, concerning Holy Things, is as much as is ever said of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt offerings are usually distinguished from Sin offerings; the reason of that being this, faith (d) Aixinworth, that Burnt offerings were for the Atonment of general Sins, and such as often were unknown to Men, whereas for special Sins there was appointed a special Sacrifice, and Sin offering. This, faith (e) Dr. Ostrum, was the Opinion of the Jews, that Burnt offerings were intended for the Expiation of Sin. And this, faith (f) Mr. Stephen, was their Practice, to offer there as Expiatory Sacrifices for Strangers.

Chap. V. the Epistle to the Ephesians.

and from (1) Eusebius in his Book de Epistulis, who faith, ης λαβω δε τι χρηστα τραγος, επιστας, in Ephes(us) they built Temples to Venus. The Muses of the Whores of Rome and from Strabo, who inform us, That in their ancient Temples there were Old Images, but in their New ones were, vide Works were done, L.4.p.640.

Ver. 6. akoai, let no man deceive you. Among the Heathens, simple Fortification was held a thing indifferent, the Laws allowed, and provided for it in many Nations; whence the grave Epitelas counsels his Scholars, only to adhere to υμας δυνατον, according to Law. And in all places they con¬

micted at it. He that blasphemous in his merciful Amours, faith (1) Cicero, does what's repugnant to the Custom and Con¬
cessions of our Ancestors, for whom was not the Crime when must it not be permitted? This was suitable both to the Principles and Præstices of many of their grave Philosophers, especially of the (m) Stoics, who held it lawful for others to use Whores, and for them to live their lives by such Præstices. Hence even in the Church of Corinthis, some had taught this Doctorine. See Note on 1 Cor.6.13.

Ver. 8. πληρωθαι, sometimes Darkens.] That the state of the Gentile World, both in the Old and the New Testament, is represented by a state of Darkness, and that of Christians by a state of Light, see Note on Rom.13.12.

Ver. 9. το πνευμα, of the Spirit.] Many Greek Copies, and all the Latin, and the Syriac read το αιων, the fruits of the Light, with which you are enlightened, and so doth St. Jerom here, taking no notice of the other Reading.

Ver. 11. ἐνδιδοτ.] Refute them, make them ashamed of them, by bringing them to the Light, ἵνα μητί αὕτις ἀποκλειστον, κατακλισίαν συμπαθοντες, ἵνα τοις ἀπεργείσιν. Phavorinclus.

Ver. 12. τα στοιχεῖα [done of them in secret.] In their Mysteries, which therefore were filled with unholy mysteries, none being permitted to divulge them upon pain of Death. Hence even the word αἰσχρος hath its name, for Grammarians, from αἰσχρος, to stop the mouth. The Ellenisia Sacra were performed in the Night, agreeably to the Deeds of Darkens committed in them; so were the Bacchanaalia, hence called

Nysselia, and they were both full of detestable Iniquity, and upon that account faith (n) Livy, were banished by the Roman Senate out of Rome and Italy; (λ) ἡμῶν δια θείας σιμονετας, ημετερος το γενος, ημετερος

Ver. 14. αι, he faith.] (o) Epistle's faith his words were spoken by Elias; and Georgius Syncellus, that they were taken from the Apocryphal Books of Jeremiah, others think they are cited from Sirai 60.1,19,20.

Ver. 16. το ερρημότης και σεβασμος, Redeeming the time.] Here note 18, That the Times of Peril and Sadness are filled evil days; in this sense Jacob faith his days were evil, διπεπαρθησαι, by reason of the Troubles he met with from Laban and his brother Esau, Gen.47.9. The Epistalm, that the Righteous shall not be ashamed of the Day of the Lord, 2 Peter 3.13. A wise Man shall be filial, faith Amos, in that time, for it is αἰδομαμος, an evil time, Amos 5.13. i.e. a time of a Lamentation, v. 16. of Darkness, v.18. and that is by the Prophet Micah filled μεσιμονεις, an eviltime, Micah 2.2. which brought those Judgments on them which they could not escape. And in the close of this Epistle, to stand in γενος τον αιωνα, is to stand in the times of fiery Trials, and severe Persecutions, by the Infrumonts of Satan, Chap.6.13.

Ἐρρημότης και σεβασμος, to redeem the time.] Is by all honest ways, and prudent methods to endeavour to avoid the Dangers, and to escape the Persecutions to which these perilous Times may render us obnoxious. So when King Nebuchadnezzar had threatened that the Chaldeans and Magicians should be cut in pieces, if they declared not his Dream, and they still put him off with this Answer, Let the King tell the Dream, and we will tell him the Interpretation; the King replies, Of a truth I know, το σου τον πνευμα, that you would gain the time, i.e. you hope by these Answers to delay the time of your Punishment, and to contrive some way to escape it. So the Scholiast upon the place expounds it, κατακλισίαν και αἰσχροσκοπίαν, δια τύχης περιγραμμένην. You hunt after delays, seeking by the procrastinating of the time to make me forget what I asked of you. And Theodoret expounds it thus, You prolong the time, διαθέτωσιν, hoping for time to escape. So also Col.4.5. Walk in wisdom towards those that are without, i.e. your Heathen Governors.

(m) Kali του Θεού (ο) υποκλων, τον δυνατον διαπραξανειν; μη δε εκ των του Θεου μνηματα των εις τη εκκλησιαν ἐντραποντας. Seel. Empr.Pyr.Hypot.3.c.24.
(o) Har.43.p.776.
nours and Magistrates, redeeming the time, i.e. endeavouring by all Christian Prudence to avoid the Calamities they are still ready to bring upon you, answering them with as much wisdom and gentleness of Speech as you are able; for walking among Wolves, it concerns you to be wise as Serpents.

Ver. 18. Be not drunk with Wine. The Heathens, who held Drunkenness unlawful at other times, thought it a Duty at the Solennity of Bacchus, and of other Gods. (p) Plato faith. That no Man should be allowed to be drunk, but at the Solennities of the God that gave them Wine. And when Megillus the Lacedemonian had told the Athenians, That he saw their whole Cities drunk at the Solennitys of Bacchus, and that the Inhabitants of Terrasium did the same, Marcellus not at the least faith the Athenians, for the Law with us requires it. And (q) Plutarch faith. That ιστορίων αὶ σοῦ ἔχων ἔθνων, in νόμον, When they celebrated the Orgia of Bacchus. or were present at their Sacrifices, or Sacred Mysteries, they allowed themselves to be delighted, θυμός, even to Drunkenness. This was the usual Appendix of their Sacrifices, they thinking this a Duty, faith (r) Athenians, in the Service of their Gods. Hence Aristophane, and others say, that Drunkenness had its Name from the Intemperance they used after they had offered Sacrifice.

m Ibid. Es & her docta, In which is excess.] That docta signifies Luxury, is proved from the Prodigal, of whom it is said, that he lived doctum. Luke 15. 13. this is interpreted, v. 50. by devoting his Living with Harlots: and from Hesychius, who interprets doctum by the word ἔφρημι, literally. Phavorinus faith the doctum is the ἔσοδος, διέρχεσθαι,楽しみ, and unchaste Person, and hence doctum signifies a Stern or Brothal House. Now that this Drunkenness ministered to this Laicifilounness, as the Poets often teach, so the Practice and Experience of the Heathens found it true, their Composition and Banqueting, seldom concluding without the Introduction of Lewd Women, and their Bacchanaia ending in Whoredom and Adultery, doctum est. Prov. 20. 1.

Ver. 19. In Praises and Hymns, &c.] In their Bacchanaia they sung their drunken Hymns to Bacchus, saying, έσοδος έσοδος, and had their τομες ένορα: In opposition to which drunken and im-

pure Songs, the Apostle here exhorts the Christians to sing the Psalms of David, or the Hymns composed by Spiritual Men, such as Zacharias and Simon, or by the Afflatus of the Spirit vouchsafed to them, 1 Cor. 14. 15.

Ver. 20. Not NT, Always.] See Note on 1 Thess. 5. 17. τοσοῦτον, for all things, for his spiring Mercies, Eph. 103. 3. 4. his preventing Mercies, Ephes. 1. 4. Tit. 1. 2. his disfiguring and peculiar Mercies, Heb. 2. 16. for his common Mercies and Benefits bestowed daily upon us, as well as his extraordinary Favours; for past Mercies to be celebrated by Annual Festivals, Exod. 12. 14. 17. 24. Lev. 23. 21. for the Mercies we hope for, 1 Pet. 1. 3. 4. for adverse as well as prosperous Events, blessing him who doth thus greatly warren Psal. 16. 7. but chiefly for spiritual Blessings.

Ver. 27. Νο ραίρος ο ονομάζω, Not hav
ing spot or wrinkle.] This seems to refer to the accuracy of the Jewish Baptism, which thought not the Peron well baptized, if there were any wrinkle which kept the Flee from the Water, or any spot, or dirt, which was not thoroughly washed by it. And thus the Church is cleansed at present from the Guilt of Sin by the Blood of Christ, 1 John 1. 7. 2 Cor. 11. 2. Coloss. 1. 22.

Ver. 28. τοσοῦτον νόμος, At their own Bodies.] The Jews say, He that loveth his Wife as his own Body, and honoureth her more than his own Body, of him the Scripture saith, Peace shall be in his Tabernacle, and he shall visit his Tabernacle, and shall not sin. Tal- mud Sanh. Fol. 76. 2.

Ver. 30. έσοδος έσοδος, &c.] Of his Flee, and of his Bones.] This Phrasing not only used to express an intimate relation, Gen. 29. 14. Judg. 9. 2. but being the very words which Adam used concerning Eve, made out of his Rib, Gen. 2. 23. shews that the Apostle had his Eye upon the mystical fence of the Production of the Woman from the Man, of which the Jews speak.

Ver. 32. έσοδος έσοδος, This is a great Mystery.] He doth not say as Mr. Cl. interprets the words, But I speak concerning the Love of Christ to his Church; nor was that any Mystery at all, as being long ago revealed, and a thing known to all Christians. But this was indeed a Mystery, till the Apostle here revealed it to the Ephesians,
that as the Learned Dr. (s) Aix faith, The first Match between Adam and Eve, was a Type of that between Christ and his Church; and in this, faith he, the Apostle followed the Jewish Nations; for the (t) Jews say, according to Veïfâ, ארון יד את האלוהים וירא, וירא את אנוש him that the Lord showed to the Man, and the Man to the Lord, and the Mystery of Adam is the Mystery of the Messiah, who is the Bridegroom of the Church. These two great Persons therefore confirm the Observation of Munster, That the Creation of the Woman from the Rib of the Man, was made by the Jews to signify the Marriage of the Celestial Man, who is blessed, or of the Messiah with the Church; whence the Apostle applies the very words which Adam said concerning Eve his Spouse, to those Christians who are the Spouse of Christ, saying, We are Members of his Body, and of his Flesh, and of his Bones, v. 30.

CHAPTER VI.

a. Verse 1. Children, obey your Parents in all, [compliance with the Commandment of the Lord, for this is right, (that you should yield Obedience to them who gave you Life.)]

b. 2. For Honour thy Father and thy Mother (with Reverence, Obedience, and Maintenance, [f) the fifth Commandment,] which is the first Commandment [in the Decalogue] by which [c) Promise [annexed to it.]

c. 3. [And the Promise is this. That it may be well with thee, and (that) thou mayst live long upon the Earth.

4. And ye Fathers provoke not your Children to wrath [by severe Treatments and rigid Injunctions; See Col. 3. 21] but [rather]
d. bring them up in the nurture and admonition of the Lord, [instructing them in the Principles of Piety towards God, and Faith in our Lord Jesus.]

5. Servants be obedient to them that are Masters, [though they be but] as to the Flesh, [the Spirit being far above such a thought.] Analogy of Masters and servants is not to be drawn with fools [disbelieving of them] and trembling [f) left you] should incur their Anger, serving them] in single-ness of your Heart, as [knowing that in thus serving them, you do Service] to Christ, [who requires this of you, whose Gospel will you credit by your sincere Obedience to your Masters for his sake, Tit. 2. 2. and whose Doctrine you will blasphe more by your Disobedience, under pretence of any Christian liberty from the observance of your Duty to them, 1 Tim. 6. 1, 2.]

6. [Serve them therefore] not with eyeservice, [and with] sloth they hold you, as menpleasers [use to do,] but as [becomes] the Servants of Christ [in this relation,] doing the will of God, [who requires this Obedience to them 1 Pet. 2. 18, 19, 20.] from the Heart.

7. With good will doing [them] Service, as [considering you do it to the Lord himself] and not to Men [only.]

8. [And] knowing that whatever good any man doth, [out of obedience to the Lord, a reward of the same he shall receive of the Lord, whether he be [A] bond [man] or free.

9. And ye Masters do the same things to them, [then the like good will be, and concern for them,] forbearing threatenings [Gr. anék, meaning of the evils which you threaten to them,] e knowing that your Masters also is in Heaven, neither is there respect of Persons, [or Conditions] with him.

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

11. [And to this end] put on the whole armour of God, that ye may be able to stand [your ground], against the wiles of the Devil.

12. For we wrestle not [only] against flesh and blood, [i.e. Men who are compounded of them; See Note on Gal. 1. 16.] but [also] against evil principalities and against powers, [such as Christ triumph'd over, Col. 2. 15.] against the rulers of the darkness of this world, [i.e. those evil Spirits, which still rule in the Heathen Nations which are yet in darkness, Col. 1. 16; Eph. 5. 5. See Note on Rom. 13. 12.] and against spiritual wickednesses in high places, [i.e. against those evil Spirits which have their stations in the Regions of the Air; See Note on Ch. 2. 2.]

13. Wherefore [again exhorted you to] take unto you g a whole Armour of God, that g) ye may be able to withstand [these dangerous Enemies] in the evil day [of trial, persecution, and temptation,] and having done all, to stand [firm against them.]

14. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

15. And your feet shod with the preparation of the Gospel of Peace.

16. Above all [in the] taking of the Shield of Faith, wherein ye shall be able to quench all the fiery darts of the wicked One.

17. And take the Helmet of Salvation, [for an Helmet the hope of Salvation, 1 Thes. 5. 8.] and the Sword of the Spirit, which is the Word of God, [by which the.]
A Paraphrase with Annotations on Chap. VI.

Hearts you will be preserved from sin, Phil. 119. 11.

18. Praying always, [See 1 Thes. 5. 17.] with all Prayer and Supplication, [1 Tim. 2. 1.] in the Spirit, [See Note on 1 Cor. 14. 6.] and watching thereunto with all Perseverance; and [not to get] your Furses only, but [for all Saints, [your Charity to others being a means to procure God's favour to your furses.]

m

19. And for me [in particular,] that [a door of] utterance may be given to me, that I may open my mouth boldly, to make known the Mystery of the Gospel;

20. For which I am an Embassador in Bonds, that therein I may speak boldly as I ought to speak.

21. But [and] that ye also may know my affairs, and how I do [at Rome,] Tychicus a beloved Brother, and faithful Minister in [the things of] the Lord, shall make known to you all things.

22. Whom I have sent to 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 the Lord Jesus Christ in sincerity. Amen.

Annotations on Chap. VI.

a. Ver. 1. En hoely, in the Lord. That is, say Oecumenius and Theophylact, as far as their Commandments are consistent with the Will of God.

b. Ver. 2. & ev nymi, With Prompt[ice], i.e. A special Promptice, for that which is annexed to the Second Commandment, is rather a general Affrention, than a special Promptice.

c. Ver. 3. The Apostle doth not add these words, Which the Lord giveth thee, because they particularly belonged to the Jews, who were to be excluded from their own Land, and he would give them no ground to think they should continue in it. Note also hence, that the Gospel hath its temporal Promises, as well as spiritual, Matt. 6. 33. 1 Tim. 4. 8. 1 Pet. 3. 10, 11, 12. That this Promptice did not at all concern the Ephesians, is Mr. C's mistake; for God is not the God of the Jews only, but also of the Gentiles, and will reward Moral Duties performed by them, as well as by the Jews.

d. Ver. 4. {Strepous, Bring them up in the nurture.} This, faith Oecumenius, is the way to make them obedient; and if you furnish them with Spirituals, temporal Things will follow: Make them read the Scriptures, faith Theophylact, which is the Duty of all Christians; for it is not a shame to instruct them in Heav'n Authors, whence they may learn bad things, and not to instruct them in the Oracle of God.

e. Ver. 9. Ediors, Knowing] (1.) That you with respect to God, are Servants, and that as you meet to your Servants, he will meet to you. (2.) That his Compassion and readiness to forgive your Trepoffes, should make you also ready to remit the Trepoffes of your Servants. (3.) That the Relation of Servants doth not make God less ready to shew kindness to them, and own them as his Children, and therefore should not induce us to despise, and deal feverely with them.

Ver. 11. Tis μεσεμα, The Wiles.] That is, faith Phocinus, &c. Here, & v. 10, 11, which makes us strong in the Lord, and in the power of his might, confinths of such things as either are in us, as Truth, Faith, Righteousness, Peace, the hopes of Salvation; or are to be used by us, as Prayer, and Attendance on the Word of God, and not in any immediate influx of the Power of God without the use of these. Yes, this is here filled, the whole Armour of God, nothing more being requisite to enable us to come off Victors in this Combat; so that in these things doth confit the Power of his Might; or by these it is certainly to be obtained.

That the Evil Day, is the Day of Trial and Persecution, see Note on Chap. 5. 16.

Ver. 14. & ev anbrou, With Truth.] That the Gospel is throughout the Epistles emphatically tilled the Truth, see Note on Rom. 2. 8. And this seems to be the truth here mentioned, viz. a full pervasion of the truth of that Religion we profess, or that setfulness in the Faith, by which we are enabled to refit the roaring Lion, 1 Pet. 5. 8, 9. See 1 Thes. 3. 5. James 1. 6. The Breast-plate of Righteousness is an exact observance of our Duty to God, and a righteous departure towards Men, in all the Offices of Justice, Truth, and Charity, which will beget in us that good Confidence which will support us in the Day of Temptation, and procure Honour, and Esteem, Love, and Compassion from Men. The Phrafe is taken from Isa. 59. 18.

Ver. 15. Tweirwvov, The wiles, And your feet food, &c.] For explication of this Phrafe, observe first, That Shoes were anciently a part of Military Armour, for in the Story
of Goliath, there is mention of his Grecians of Bras upon his Legs, 1 Sam. 17. 6. and in the Story of the Trojan Wars, we learn, the Grecians which were fed with Grecers of Bras, are the armed Grecians. Note, Secondly, That to be fed doth signify our being ready for the Work we go about, thus the Israelites were commanded to eat the Passover food, i.e. ready for their Journey out of Egypt; and the Apostles are required to be fed with Sandals, that they might be ready to go whither their Master should be pleased to send them, Mark 6. 8. The Gospel of Peace is either that Gospel which proclaims Peace with God through Faith in Christ, or which lays upon us the highest Obligations to live peaceably with all Men: So that the meaning of these words seems to be this, That ye may be ready for the Combat, be ye fed with the Gospel of Peace, i.e. endeavour after that peaceable and quiet Mind the Gospel calls for, be not easily provoked or prone to quarrel, but shew all gentleness, and all long-suffering to all Men, and this will as certainly preserve you from many great Temptations and Perfections, as did those Shoes of Bras the Soldiers from those sharpen Sticks and Ball-traps, which were wont to be laid privily in the Ways, to obstruct the marching of the Enemy.

Ver. 16. Τὸ ἀλέγχον τῆς Ὀρνίτς, The Shield of Faith.] That Faith which is the confident expellation of things hoped for, the evidence of things not seen, Heb. 11. 1. for this is the Victory over the World, even our Faith, 1 Joh. 5. 4. Ver. 17. Τὸ δικαιώματα ἐν ἑαυτῷ, The Helmet of Salvation.] i.e. We must be well assured, that if we fight the good fight of faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us, 2 Tim. 4. 8. That he who cannot lie, hath promised to him that overcometh to eat of the Tree of Life, Rev. 2. 7. To stifle the hidden Manna, v. 17. To be a Pillar in the new Jerusalem, Rev. 3. 12. That you strive and fight for an incorruptible Crown that fadeth not away, 1 Cor. 9. 25. And this Hope will be as an Helmet to defend your Heads from all the Strokes of a Temptation: This in Isa. 59. 18. is ἀλέγχον ὄρνιτος, the Helmet of Salvation upon the Head.

Ver. 19. Μὴ ἄναγκαρ ἐμὴν ἄκρων, That utterance may be given to me.] A door of utterance, Col. 4. 6. This is a (u) Rabbinical Phrase, יֹבֶּקְקֵה the opening of the mouth, signifying an occasion of speaking, and confidence of speaking and confidence in speaking: So that the Apostle here requests their Prayers, that he, being loosed from his Bonds, may have again an opportunity of preaching the Gospel, and also that he may do it publickly and plainly, with confidence, with ease of speech, and boldness.

Ver. 24. ἐν εὐθείᾳ, In Sincerity.] i.e. Not only with a sincere Love, uncorrupted by the Opposite Love of any Lust forbidden by him, but with a constant and perpetual Love, which no Temptation can abate, or cause to cease, or to wax cold.
THE PREFACE TO THE EPISTLE OF ST. PAUL THE APOSTLE TO THE PHILIPPIANS.

It is the observation of Theodoret, Coccumenus, and others, that Philippus was a City of Macedonia, under the Metropolis of Thessalonica, which is confirmed in this, that he warns them against (a) 6 ἐξετάζων τοὺς ἀνθρώπους, the deceit of the believing Jews, who endeavored to corrupt them against the ways of truth, and religion, by imposing on them Circumcision, and the Shadoys of the Law, and saying that without these they could not be justified, Chap. 3, 18, 19. And this is abundantly confirmed from the whole third Chapter, where the Apostle declares he judges it for their safety to write to them to beware of Dogs, of evil Workers, and of the Conceit, and by his guiding them out the Enemies of the Cross of Christ, v. 18, 19. See Note on Chap. 3, u. 2, 3, 15, 16.

And lastly, It is noted by Theodoret, and others of the Fathers, that Epaphroditus mentioned in this Epistle as their Messenger, Chap. 2, 15, & 4, 18, was also their Bishop. (b) Κάρα τὸν Ἰωάννην ἀνέφερεν ἐπίσκοπον, or the Person to whom the Care of their Souls had been committed, though, I confess, the words Ἄνωθεν ὑμῖν, your Apostle, do not prove it.

(a) Theodoret. Chrysl. Theoph.
(b) Theod. Chrysost. Theoph.
A PARAPHRASE WITH ANNOTATIONS ON THE Epistle to the PHILIPPIANS.

CHAPTER I.

Verse 1. ***PAUL** and Timotheus the Servants of Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi, *b* with the Bishops and Deacons *c* there.

2. *And* Grace to you, and Peace from God the Father, and from the Lord Jesus Christ.


4. Always in every prayer of mine for you all, making request with joy.

5. *f* Which joy I have. For your fellowship in the Gospel, from the first day until now: [i.e. for your continuance in the Faith, and the profession of the Gospel.] *f*

6. Being confident of this very thing, that he who hath begun a good work, [the good work of faith] in [or among] you, will perform it to the day of Jesus Christ.

7. Even as it is meet for me to think this of you all, [Gr. ὑμῶν ἐπεί] to have this care for you all, which I have in my prayers, and my continual remembrance of you, *e* because I have you in my heart, [or you have me in your heart; inasmuch as in my bonds, and in the defence, and confirmation of the Gospel, you all are partakers of my grace, *Gr. as those who are all my Co partners of grace in my bonds,* &c.].

8. *And of this my care for you I can call God to witness;* For God is my record, how greatly I long after you all in the bowels of Jesus Christ, [or the most passionate degree of Christian love.].

9. And this I pray [for you] that your love abound yet more and more, in knowledge, and all judgment.

10. That ye may approve [the] things that are excellent, that ye may be sincere, and without offence till the day of Christ.

11. Being filled with the fruits of Righteousness, which are [taughe] by Jesus Christ to the glory and praise of God.

12. But [to proceed to my own affairs, about which you have been so solicitous, v. 7.] I would ye should understand, Brethren, that the things which have happened to me, [viz. the malice of my Adversaries,] have fallen out rather to the furtherance, [than the hindrance] of the Gospel.

13. So that my bonds in [and for the cause of] Christ, are manifest in the Palace, and in all other places. [i. e. 'tis manifest not only in the Palace, but throughout all Rome, that I am in bonds for the Faith of Christ.]

14. h And many of the Brethren of the Lord waxing confident by my patience, and courage in my] bonds, are [become] much more bold to speak the word [of God] without fear.

15. Some indeed [there are who] preach Christ even of envy and strife, and some also of good will, [and kind affection to me, and to the Gospel.]

16. The one [part] I preach Christ of contention, not sincerely, [not from love to him, but dissatisfactions towards me,] supposing [by this means] to add affliction to my bonds, or to bring further tribulation on me now in bonds.

17. But the other [part] preach Christ unto u'
 Annotations on Chap. I.

**Verse 1.** Note that Timothy is here joined with Paul in the Salutation, not in the Writing this Epistle; See v. 3.

**Ibid.** 2 Thess. 2:3, 5, 8. 1 Timothy, with the Bishops and Deacons. Various are the Explications of these Words, and great are the Contentions about the true Import of them. For,

1. Some, with the Pseud Ambrosius, interpret these Words thus, Paul and Timothy the Servants of Jesus Christ, with the Bishops and Deacons that are with us, to the Saints in Philadelphia. But as none of the Greek Fathers thought fit to take any Notice of this thin and Expinition, so may the Hardships of it appear by Comparing it with the Like Prefixes to some of the Other Epistles; e.g. 1 Cor. 1:1, 2. Paul an Apostle of Jesus Christ to the Church of God that is at Corinth, not to the Jews alone, but to all the Gentiles also, at the Church of God, which is in Corinth, and where the Gospel was first published, with all that call upon the Name of the Lord. 2 Cor. 1:1, Paul an Apostle of Jesus Christ, to the Church of God that is at Corinth, to the Church which I led from my imprisonment, in which I was at first in a straight, in which I was in a straight, and to be with Christ, which is far better (for me than continuing here), were I only to respect my own Interest.

2. Nevertheles (for me) to abide in the flesh is more needful for you.

3. And having this confidence, (that you will receive this advantage by my abiding in the flesh,) I know that I shall abide, and continue with you all for your furtherance (in) and joy of Faith.

4. That your rejoicing may be more abundant in Jesus Christ, by (or through) my coming to you again.

5. Only let (thee be thy care, that) your conversation be as become the Gospel of Christ, that whether I come and see you, or else be absent, I may hear (a comfortable account) of your affairs, that you stand fast i one spirit, with one mind striving together for the faith of the Gospel.

6. And (being in nothing terrified by) the threats, or perfections of your adversaries, which is to them an evident token of your Perdition, (viz. that you are an obstinate people, bent on your own ruine,) but to you (it is a token) of Salvation, and that of God, it being righteous with God to recompence to them that trouble you, but to you rest, 2 Thess. 1:5.

7. For unto you it is given, by God, as an essential favour, in the behalf of Christ, not only to believe in him, but also to suffer for his Sake.

8. Having the same conflict with the Enemies of the Faith, which you saw in me, when I was among you, Acts 16:23, 1 Thess. 2:2, and now hear to be in me, v. 16.
pipi was a Metropolis which had many Bishops under it, on which account it is titled Πίπος καὶ μεταπόλις, the chief City of that part of Macedonia, Acts 16.12, and by Phoitra καὶ Μακεδόνων οἰκουμένη, Metropolis, the Metropolis of the Province of the Macedonians. And by this, faith he, it appears that in Philippi there might be more Bishops than one, even as many as there were Cities under that Metropolis. But this Solution was.

First, Unknown to the ancient Fathers, Chrysostom, Theoret, St. Jerom, who all contend that Bishops were but Significative Presbyters, because there could not be more Bishops than one, properly so-called, in one City; whereas had they known this to have been a Metropolis, they must have known that this had been a satisfactory Answer to that Objection.

2ly, They tell us that Philippi was then under the Metropolis of Theesfalonica, which was the Metropolis of all Macedonia. Thus (a) Theoret in his Preface to this Epistle, faith, οἱ ἐπισκόποι καὶ Μακεδόνων, and Metropolis Ἰωάννου, the Philippians were Inhabitants of Macedonia under the Metropolis of Theesfalonica: And Theophylact, that they were, καὶ θεοφιλακτόν της Θεσσαλονίκη της οδος, when, when the Apostle write this to them, under the Metropolis of Theesfalonica. That Theesfalonica was then the Metropolis of Macedonia, is plain from Antipater the Theesfalonian Post, who flourished in the times of Augustus Caesar, and called Theesfalonica (b) the Mother of all Macedonia. It is called also the Metropolis of Macedonia, by Socrates. And in the Eclogistical Iliad it is so called by (c) Alciati, the Bishop thereof in the Council of Sardica. And so say the Noticia Antiqua at the end of Carolus Paulus, who faith that Philippi was no Metropolis for the first six Centuries, but after that Macedonia was divided into prema and secunda, it came to have the Honorary Title of the Metropolis of the City, and therefore might be filled to by Philistas who lived in the ninth Century; but by St. Luke it is not filled the first City to be named of the Province, but μεταπόλις of that part of Macedonia, which they that came from Thrace thither, touch'd at, as appears by (d) Dion's Description of it, and chiefly from (e) Diodorus Siculus, who faith ἦν μεταπόλις καὶ Μακεδόνων, that this City being taken by Philip, was very serviceable to him, as lying near Thrace, and other places very conveniently.

3ly, The Greek and Latin Fathers do with one consent declare, that τῶν οἰκουμενίων Bishops, the Apostle here calls their Presbyters their Bishops. So Chrysostom, Theoret, Ocumenius and Theophylact among the Greeks, and among the Latin (f) St. Jerom, (g) Pfeud-Ambrose, Pelagius and Primasius; and that not only for the forementioned reason, that there could be but one Bishop, properly so-called, in one City; but for another alleged by them all, that τινης οἰκουμενίας, then the names were common to both orders, the Bishops being called Presbyters, and the Presbyters, Bishops. And this faith Theoret, is manifest in this place, because he adds here (h) Deacon to the Bishops, making no mention of their Presbyters. The Learned Dr. Pearson therefore teems it doubt whether to favour too much his own Hypothesis, when against all these Testimonies both of Greek and Latin Fathers he faith, 'tis not yet proved that there were then at Philippi any Presbyters of the second order, for surely this is proved from the Authority of all these Fathers. He therefore faith, (i) That before the converted Jews and Gentiles did unite into one Church, there were two Bishops of the same Church. This he proves from those words of (j) Epiphanius, Alexandriæ never had two Bishops at a time, καὶ δὲ εἰ μὴ ίδια ἡ αὐτοκληρία, as other Churches had, but if I am not much mistaken, this relates not to the Primitive and Apostolic times, but to the Times of the Martyrs, who founded Bishops, Presbyters and Deacons, and by them Καὶ δὲ εἰ μὴ ἡ αὐτοκληρία, private Churches, calling them Churches of the Martyrs; whereas those of Peter's party called theirs Catholic Churches. But though this Schism continued long, and even in the time of Theoret prevailed in Egypt, and, as Dunsus notes, infected almost all Christian Regions; yet, faith Epiphanius, it never so prevailed in Alexandria as in other Churches, there being never there two Bishops, one of the Catholic, another of the Meroitic Churches, as there were in many other places: And if this be the true import of these words, 'tis easy to distinguish those are to the true Explication of this place. He adds also from the same Epiphanius, that Paul and Peter were both Apollon and Bishops of Rome, as doublets they also were at Antioch, and whenever they met, but they were only Bishops there, because Apollon there, one of the Few, the other of the Gentiles, and in this they had no Successors. St. (k) Jerom indeed takes notice of this Evanion, but then he lays the
Confirme of contentious Persons upon them that made it.

The same Learned Bishop adds. That were it true that there were but one Bishop in one City, it would not follow, that the word Bishops here could not be taken in the proper sense, because the Apostle doth not here call them Bishops of the Church, or City of Philippi, but only faith they were then at Philippi, he might write therefore to them whom he knew to be then at Philippi, tho' they were Bishops of other Churches. But, (1) As none of the Ancients have ever paid one word of any other Bishops then met at Philippi, fo' the Words seem not well consistent with this Admonition; for writing to you see in Ephesians, he doubtless writes to the Saints dwelling in Philippi, writing therefore to them with the Bishops and Deacons, he must be suppos'd to write also to the Bishops and Deacons dwelling at Philippi.

I therefore acquiese in the Opinion of Theodoret, who says that St. Paul then writ to the Presbyters and Deacons of that City, because their Bishop Epaphroditus, whom he fills his Brother and Companion in Labour, and Fellow-Soldier, and their Apostle, was then with him at Rome, chap. 2. 25. and that he therefore mentions them because they were so instrumental in finding the Contributions to him, mentioned Chap. 4. 15.

Ver. 9. [Keram.]

That Fellowship or company here, doth not signify their Liberrity towards the Propagation of the Gospel, but their Communion with the Apostle in the Gospel, as it doth in John 1. 3. 7. I gather (1) From the Phrase ἔν τῇ ὑπαρξίᾳ τῆς ὁμοθυμανίας, which is emphatically put to signify τῷ ἐν τῇ ὁμοθυμανίᾳ, the Work of Faith; as when we are said, καὶ ἐν τῇ ἐν οὔσιν, by patient continuance in the good work to seek for Glory, Rom. 2. 7. that being the Work of God that we should believe in his Son, John 6. 29. (2.) From the Phrase, ἐν τῇ ἐν οὔσιν, that hath began the good work in you, shall perform it to the Day of the Lord Jesus Christ, that being still used by the Apostle to edifie his hopes, that they would continue steadfast in Faith and Obedience, till they received their Crown, 1 Cor. 1. 8. 1Thes. 3. 13. & 5. 23.

Ver. 6. [Pmetic. Esto proximo.]

Being confident, &c. This the Apostle speaks, not out of any Opinion of the Election of all the Philippians to Eternal Life, or of the Certainty of their Perseverance to the end by virtue of that Election, for why then doth he exhort them to work out their Salvation with fear and trembling, ch. 2. 12. To stand fast in the Lord, ch. 4. 1. And to retain the Word of Life, that they might have joy in the day of Christ, that he had not run in vain, or laboured in vain among them? Chap. 2. 16.

He speaks this therefore from a Judgment of Charity, because, faith he, it seems just, or fit for me to conceive this good hope of you, by reason of that great Affection you retain to me, and your Patience in enduring the like Afflictions: Now he that only gives these Reasons of his Confidence, gives us just Reasons to conceive, he knew nothing of the necessity of their Perseverance by virtue of any absolute Election to Salvation.

Ver. 7. i.e. Because you have had your Hearts upon me in my Bonds, sending Epaphroditus to minifie to me in my Necessities, ch. 2. 25. and contributing of your own Substance to me, ch. 4. 14. sending once and again to me, whilst I was in Bonds for the defence of the Faith, v. 15. 16. these things, which being a sweet Savour, a Sacrifice acceptable and well pleasing to God, v. 18. confirm my hope concerning you; especially when I find you yet standing firm under the like Afflictions, having the same conflict which you saw in me, when I was among you, Acts 16. And now be te in me, ch. 1. 30.

Ver. 9. [Ep. ad Phil.]

The outward Sense being the Instruments by which we discern and distinguish material Objects; the word ἐν οὔσιν, which is here rendered Judgment, is from them derived to the Mind, discerning and passing Judgment on Spiritual things; and is by Plutarchus filled in nostris dictis in judgment, The exact tate of things that differ, or are to be discerned by the mind in which the word is often used by the Seventy, especially in the Book of Proverbs, where it is twenty times so used, and hence it bears the like sense in the Apostle; and they who have this exactness of Judgment, are said to have discernment, Senses exercised, to discern between good and evil, Heb. 5. 14.

Ver. 11. For all that Christ does as a Prophet sent from God, or as assuming the Person of a Mediator, must reappear ultimately to the Glory of the Father, chap. 2. 11.

Ver. 14. & 18. For Explication of these four Verses, let it be noted in the general, that they who preached Christ, are said, out of contention, did not preach Christ, or the Gospel in truth, and out of love to it, v. 17. but only in pretense, or upon this occasion, from strife and envy against St. Paul, being grieved that he had free liberty of preaching Christ to all that came to him for two Years, Acts 28. 30. and also, that they did not acknowledge St. Paul to be set up, or by God appointed for the defence and propagation of the Gospel. Whence it appears, that they could not be Persons, who only did contend with St. Paul for the Glory of being the most diligent and successful Promoters of the Gospel. And this, viewing the Apostle's Glory, set up for themselves, boasting as if they were the only Publishers of the Gospel. But yet 'tis difficult to affirma
Sign the Persons here intended by St. Paul; Oecumenius and Theophylact say, they were the unbelieving Jews, who by divulging everywhere about Rome, what was the Doctrine of Chri...nity which Paul preached; how opposed it was to the Roman Gods, and their Worship; what Tumults it had caused, how many it had turn'd from their Old Religion to the Faith of Christ; and who he was in whom the Christians did believe; thought to engage the Emperor against St. Paul, the great Promoter of this Doctrine. And in this, they say, might St. Paul rejoice, as giving occasion to others to enquire into the Christian Faith, and so to come unto it, for faith Tertullian, Dechrist. obd. quaed. d. d. def, d. ign. c. 16, when they once knew, they could not have it, but such cannot be said to preach Christ without an intolerable Catechus; nor can St. Paul be supposed to rejoice in such a representation of the Christian Faith, as they made. Others therefore say, with a greater likelihood, these were the Judaizing Christians, who with the Gospel taught the observation of the Law, for from these arose Episcopacy, Apocatastasis, strict and diligent, 1 Cor. 11. 6, 9. Zeal, animosity, and contentions, 2 Cor. 12. 20. and that on the account of this Apostle, whom they would fear to own as an Apostle of Christ, 2 Cor. 7. 2. but rather looked upon as one that walked according to the Flesh, chap. 10. 2. and would have excluded him from the Churches, Gal. 4. 16. 17. And yet at their preaching Christ, tho' not sincerely, the Apostle may be supposed to rejoice, because he knew the time was near, when the Hay and Stubble they built on the Foundation should be revealed, and the Destruction of the Temple and City of Jerusalem, would sufficiently confute their vain Additions to the Faith.

Ver. 20. For if I live in the Body, the Power of Christ will be magnified in delivering me out of so great danger: But if I be put to Death for his sake, that Power will be magnified, which enables me so cheerfully to die for the Faith, as I am ready to do.

Ver. 23. To depart, and to be with Christ, which is much better.] Because, faith Crellius, the time between Death and the Resurrection is not to be reckoned; therefore the Apostle might speak thus, the soul hath no sense of any thing after Death. But could St. Paul think a State of Insensibility much better than a Life sending so much, as his did, to the Glory of God, to the Propagation of the Gospel, and the Furtherance of the Joy of Christians? Could he call such an infallible State, a being with Christ, and a walking by sight, in opposition to the Life of Faith? 2 Cor. 5. 7, 8. Others say, The Apostle speakeath thus, because he expected that the general Resurrection, and the Day of Judgment should be in his time: But the words will not bear this sense; for the Apostle's faith, he is in a Contraint between these two, whether he should choose that Life which would enable him to gain many to Christ, and minister greatly to the Necessities of his Church, or that which would cause him to live with Christ, viz. as to his better part, i.e. whether his Body and Soul should be dissolved, or he should still live in the Flesh? Now 'tis impossible that the same Man, at the same time, should except the Resurrection, and the Day of Judgment, and yet except to live in the Flesh; and to abide with the Church in the Flesh, and yet expect that none of the Members of the Church should abide in the Flesh, but should enjoy that Resurrection, which would place them with Christ, as well as himself; that he should desire his Soul should be dissolved, or separated from the Body, that he might be present with the Lord, and yet at the same time except that Day, when he should be clothed upon with his Celestial Body. Moreover, he himself informs us, that the Apostle excepted only the Resurrection, when other Christians should arise at the Great Day, for thus he speaks, He that raiseth up the Lord Jesus from the dead, will raise us also by him, and will present us with you, 2 Cor. 4. 14. And this confines their Glos, who say the Apostle expected to be with Christ as such Privilege belonging to him as an Apostle, or a Martyr for Christ; See the Note on 2 Cor. 5. 8.

Ver. 27. In one Spirit, with one Mind.] That is, with Love and Concord, faith Oecumenius; See Note on 1 Cor. 1. 10, 11. or with full consent: so ἐξ ὑμῶν, 1 Chron. 12. 38.
CHAPTER II.


1. Fulfil ye my joy [in this.] that ye be [as] liked ministering, having the same love [one to another] being of one accord, of one mind, [or willing the same thing.

2. Let nothing be done [among you] as to [by the example] of the greatest [or] of the chiefest of you, but in lowliness of mind, [let each esteem [as] other better than himself.

3. Look not every man on his own things, [or concernments] only, but every man also on the things of others, [being concerned for their welfare.

4. Let this mind be in you, [with respect to these matters] which was also in Christ Jesus.

5. Who being [in the form of God] when he appeared to the Patriarchs, [spite] he thought it no robbery to be equal with God, [Gr. did not come to be as God.

6. But [in departing from the form of a servant, by ministering to others, and was made in the likeness of Man, [Gr. being in the likeness of man.

7. And being found in fashion as a man, he humbled himself [yet more, and became obedient to death, even the death of the Cross.

8. Wherefore God also hath highly exalted him, even as to his Manhood, and given him a Name, [a dignity and Majesty] which is above every Name [of Majesty, Eph. 1. 21. Heb. 1. 4.

9. That at the Name of Jesus every knee should bow, [surnamed acknowledging his Authority; even the] of things in Heaven, [i.e. the holy angels] and things in Earth, (i.e. Men) and things under the Earth [the dead, who being raised by him, shall acknowl-

10. And that every Tongue, [i.e. Men of all Nations and Languages] Rev. 7. 13.] should confess that Jesus Christ is Lord, [to the Glory of God the Father.

11. Wherefore my Beloved, [remembering the dignity of Christ, and your subjection to him] as ye have always obeyed, not as in my presence only, [when you had me to be your Monitor] but how much more in my absence, [which God by the workings of his holy Spirit supplies] work out your own salvation with fear and trembling.

12. For it is God who [in my absence, by his inward teachings] worketh in you, both to will and to do of his own good pleasure.

13. And do all things without murmurings and disputings; [i.e. obey the Precepts of the Christian Faith, and of your Spiritual Monitors] cheerfully, and without grudging, and readily, without excusing a reason of every Command which they lay upon you.

14. That ye may be blameless and harmless [as becomes] the Sons of God, [lying] without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World.

15. Holding forth [by faith] the Word of Life, [under all Persecutions and Temptations] that I may rejoice in the Day of Christ, that I have not run in vain, neither laboured in vain.

16. And as for me a Prisoner, if I not only should continue absent from you, [as I am] But if I be [afforded] offered upon the Sacrifice, and Service of your Faith, [Et. e. that I may present you Gentiles an acceptable Service to God through Faith, and the Sanctification of the holy Spirit, Rom. 15. 16.] I joy and rejoice with you all, [I count these sufferings the matter, not of my sorrow, but my joy.

17. [And if this come to pass, For the same cause, [or in the like manner, also do ye joy and rejoice with me.

18. But though I speak thus: I trust in the Lord Jesus, [that he will work such a deliverance for me, ch. 1. 19, 23. As that not needing him so much here, I may be able] to send Timotheus shortly to you, that [whatever be my condition here] I also may [for I may yet] be of good comfort, when I know your Sustentation, [i.e. your steadfastness in the Faith, and your Charity to one another.

19. For I have no Man [with me] like-minded, who will [find] naturally, [and with like affection] care for your Epistle.

20. For all [here] seek their own interest, and safety, and not the things which are Jesus Christ’s; [that is, comparatively to Timothy and Epaphroditus, mentioned v. 25.] for I find others too generally more concerned for their own safety, than for advancing the Kingdom of Christ with the hazard of their own Lives and Fortunes.

21. But ye know the Proof, [ye have had experience] of him, that as a Son with the Father, he hath served with me in the Go-

22. But ye know the Proof, [ye have had experience] of him, that as a Son with the Father, he hath served with me in the Go-
Chap. II. the Epistle to the Philippians.

1. [yielding honour and obedience to me, and with the like spirit labouring to promote the Affairs of the Gospel.]

2. Him therefore I hope to send [to you] presently, so soon as I shall see how it will go with me, [i.e. what will be the issue of my bonds.]

3. But I trust [for I trust also] in the Lord, that I also my self, being set at liberty shall come shortly [to you].

4. Yet being not thereby able to come myself, or to send Timothy, I supposed it necessary to send to you Epaphroditus my Brother and Companion in Labour, and Fellow-Soldier, but your Messenger, and he that ministered to my wants.

5. For he longed after you all, [i.e. desired much to see you.] and was full of heaviness, because that ye had heard that he had been sick, [as knowing your affection to him would render you full of sorrow upon his account.] 27. m For [and indeed he was sick, nigh m unto death, but God had mercy upon him, and not on him only, but on me also, left [by his death, I should have forsworn myself, follow.]

28. I sent him therefore the more carefully, that when he came back again [recovered] ye may rejoice [on the account of it], and that I may be the less sorrowful, [finding your forswear him turned into joy.]

29. Receive him therefore in the Lord, [and for his sake] with great gladness, and hold such [as stand thus affected to his Service] in Reputation.

30. Because for the Work of Christ, [i.e. the promotion of his Gospel, and the ministration to me the Prisoner of the Lord.] he was nigh unto death, not regarding [but freely hazarding] his own Life, to supply your lack of service towards me.

Annotadons on Chap. II.

a Ver 3. Let each esteem, &c. This refers not to Judgment, it being not in our power always thus to esteem of others; but to practice, as if he should have said, Be as ready to afford and help others, as if you were their Subjects and Insubiors, to the Example of Christ requires, and to the Precepts, when he is the greatest should be as a Servant to others.

b Ver 6. To every one, In the form of God. By this Expression most Interpreters do understand, that the Apostle doth intend Christ was essentially and truly God; but tho' this be a certain truth, yet I conceive this cannot be the import of this Expression in this place.

If, Because the Apostle exhorted his Philippians to Humility, after the Example of our Lord; now Humility confits not in the change of Nature, but of Condition; and therefore this Examinition of the Form of God, seems rather to respect our Lord's Condition, than his Nature.

27. There is no more reason to say, the Form of God signifies the Essence of God, than that the Form of a Servant signifies the Essence of a Servant; but evident it is, that the Form of a Servant doth not signify the Essence, but the State, and the Condition of a Servant, which is a mere relation, nor doth his Manner of change his Nature, but his State.

30. Accordingly to this import of the Phrase, it cannot well be inferred how he did empty himself of, or lay aside this Form, for tho' by taking of a Body, he concealed, yet could he be not empty himself of, or lay aside the Godhead, especially when in that Body, he gave such a specimen of Divine Power as and Wonders, both in his Miracles, his Doctrines, and Knowledge of the Hearts of Men.

49. This word μορφος, form, both in the Old and New Testament, often signifies the external shape: As when his said of (a) Belshazzar, Dan. 5. 6. 10. and of Daniel, ver. 7. 28. That their (b) Forms were changed: Of Nebuchadnezzar, That (c) his Form returned to him, Dan. 4. 36. Of Christ, that he appeared to two of his Disciples, To in form, in another Form, Mark 16. 12. and that when he was transfigured before three of them, Matt. 17. 2. but it is not where he signifies to form the Essence of a Man either in the Old or the New Testament.

4. Grace and the Peace of Christ, that Christ is said to be in the Form of God, by reason of the Miracles he wrought on Earth, they being Indications of the Power of God refining in him. But this Interpretation cannot stand. For,

18. Christ is here plainly said to have been in the Form of God, before he took upon him the Form of a Servant, or the Similitude of Man, for as these Words, Being found in the fashion of a Man, he humbled himself, and became obedient to the Death, doth then, that he was found in the fashion of a Man, before he humbled himself to become obedient to the Death; &c. by parity of Reason, these Words, Being in the Form of God, &c. be emptied himself, and took upon him

(a) To διαφωσαν της ανθρωπισσας, (b) Επέμτησεν μοι διαφωσαν, (c) Έπεμτησεν μοι διαφωσαν της ανθρωπισσας, ος έχει .
the Form of a Servant, being found in the Likeness of Man, do shew that he was first in the Form of God, before that being found in the Likeness of Man, he took upon him the Form of a Servant.

23. This plainly here appears, that Christ emptied himself of this Form of God at his Humiliation; whereas he never laid aside his Power of working Miracles, but did continue to exert it to his Death.

24. This Power of Miracles is never in the Scripture filled the Form of God; and were this all that was intended by that Phrase, both Moses and Elias, and our Lord's Apostles, might upon that account be said to have been in the Form of God, seeing both Moses and Elias wrought many Miracles on Earth, and Christ declared concerning his Disciples, that they should do greater Miracles than those which he had done, Joh. 14, 12.

I therefore by this Form of God, do understand that glorious Form in which God on his Throne is represented, that Majesty in which he is said to appear in Scripture, and in which the Glory, or the Word, did shew himself of old to Moses, and the Patriarchs. For Explication of this sense, I shall shew, (1.) How God in the Old Testament is represented as appearing, shewing his Form and Glory to the Sons of Men. (2d.) That Christ did in this Form appear to Moses and the Patriarchs of old. (3d.) That since our Lord's Abjuration he hath been invested with this Form of God, he hath appeared in it, and hath declared it belongs to him, tho' for the time of his Humiliation, he was pleased to depose, or put it off. And, 1st, The Appearance, or Similitude of God is represented in the Old Testament in a bright shining Cloud, or Light, a Flame of Fire, or the Attendance of an Host of Angels. Thus in that Vision of the Prophet Daniel, The Ancient of Days did sit; his Throne was like the fiery flame, and his Wheels as burning Fire, a Stream of Fire did issue from before him, thousands of thousands mingled unto him; and ten thousand times ten thousand stood before him, Dan. 7, 9, 10. Thus God appeared on Mount Sinai, where his Presence was attended with an Host of Angels, according to that Saying of the Psalmist, The Chariots of God are twenty thousand, even thousands of Angels, and the Lord is among them as in Sinai, Psal. 68, 18. where the Targum adds, The Word of the Lord desired to place his Majesty upon it, Jehovah dwelleth only in the Heaven of Heavens for ever. He appeared there also in a bright shining Cloud, or Flame of Fire, for the Glory abode upon Mount Sinai, and the Cloud covered it for fours and the face of the Glory of the Lord, was like devouring Fire, Exod. 24, 16, 17. And seeing of these Majesty Symbols is to see God, Ex. 16, 10. to see the God of Israel, v. 10. that is, thy Onkelos and Jonathan, the Glory of God. And when Moses doth again repeat the Decalogue, he adds those words, Deut. 5, 22. The Lord spake to all your Assembly in the Mount, out of the midst of the Fire of the Cloud: And you said, Behold, the Lord God hath showed us his Glory, and we have heard his Voice out of the midst of the Fire. We have seen this day that God doth talk with man, and he is верх. The Word of the Lord our God shewed his Majesty of his Glory, with the Targum of Jonathan; and we heard the Voice of his Word, faith Onkelos. And the Prophet Habakkuk in his Song of God, faith thus, His Glory covered the Heavens, his Brightness was as the Light, and bright Beams came out of his side, Hab. 3, 3, 4. There he discoevered ḳᥱ ShoppingCart i.e. his glorious Majesty, faith the Targum. When Jacob had a Vision of Angels ascending and descending, he presently cries out, This is no other than the House of God, this is this Gate of Heaven, surely Jehovah is in the place, and I knew it not, Gen. 28, 17. יזרעא The Glory of the Lord is here, say the Targums. And when God shewed himself to the People in the Cloud, then did the Glory or Similitude of God appear, as the Expellation is, Numb. 13, 8. וְהָֽאֹּלֶּךְ. The Glory of the Lord, faith the Sephiwot, to 1 Kings 8, 11. Thus doth the Scripture represent, that God who dwellth in Light inaccessible, before whose Face the Angels do continually stand as ministering Spirits: And this also is the Rabbinical Expellation of the נבכד (d) the Glory of the Lord; that is, either a Ray of Divine Light, or a Guard of Angels.

24. That Christ was in the Form of God, even before he took upon him Human Nature, will be apparent, if we consider that even before he purged our Sins, he was the Brightness of his Father's Glory, Light of Light, Heb. 1, 3. and in the Language of the Book of Wisdom, A pure Stream flowing from the Glory of the Almighty, the Brightness of the everlasting Light, Wild. 7, 25. And that he at the Conclusion of his Humiliation prays, that God would glorify him with the Glory, which he had with him, before the Foundation of the World, John 17, 3. 2. That it was the Opinion, both of the ancient Jews, and of the Christians from the beginning,
that it was the αἰχμή, or the ἰδρυμα, who appeared to the Patriarchs of old in Light and Splendor, and sometimes with the Attendance of Holy Angels. And that we have great Evidence of this Matter, both in the Old and New Testament: In the Books of Exodus and Numbers we read, that the Children of Israel tempted the Lord, saying, Is the Lord among us, or not? Exod. 17. 7. Num. 21. 6. and that the Lord sent therefore fiery Serpents among them; but in the 10th Chapter of the first Epistle to the Corinthians, we are informed, that they tempted Christ, and were destroyed by Serpents. See this Reading justified, Note on 1 Cor. 10. 9. Christ therefore, as to his Divine Nature, was then present with, and tempted by them. God also faith to his People thus, Exod. 23. 20. 23. Behold, I send an Angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not pardon your Transgressions, for my name is in him. Now the ancient (c) Rabbin's say, this was the Angel, the Redeemer, or an uncreated Angel, in whom was Ἄρχων: And the words plainly seem to intimate: this to us, seeing the Power of Remitting Sins, ascribed here to him, belongeth only to that God against whom they are committed. Moreover, when God being incensed against Israel for making the Golden Calf, had threatened to withdraw himself, and only send an Angel before them to drive out the Inhabitants of Canaan before them, Exod. 33. 2. this seems an evil word to the People, and they mourn because of it, viz. of those words, I will not go up in the midst of thee; that is, say Onkelos and Jonathan, I will not cause my glorious Presence to go up with thee. Nor doth Moses himself rest in this Answer, but speaks thus to God, If thy Presence go not with me, carry us not up hence, v. 15. If the Scechimah go not with us, faith Onkelos, a ἵππος, αὐτοῦ. If thou thyself go not with us, say the Septuagint, ὁ Θεός ὁ Σαλομών, and Ebræus: which follow the following words require, viz. For wherein shall it be known that I and thy People have found grace in thy sight, is it not in that thou goest with us? v. 16. Whence it is evident, that they were not contented with the Promise of a created Angel, but required God's Presence to go with them; and that God granted this Request, v. 17. Thus (f) Philo Judaeus often informs us, That the Angel who went before them, was no created Angel, but the Divine Word, or God himself; for, faith he, Moses prays to God himself to be his Governor in such a way that leadeth to himself, saying, If thou go not with us, carry us not up hence. And again, he uses the Divine Word for a Guide, for so speaks the Oracle, Behold, I will send my Angel before thy face to lead thee in the way, Exod. 23. 20. &c.

34. That after his Ascension to the Right Hand of Majesty and Glory, the Lord Christ did again reallume this Form, and appear in this Majestic Splendor, is evident from the New Testament: Thus he appeared to Stephen, who looking up steadfastly to Heaven, saw the Glory of God, and the Son of Man standing at the Right Hand of God, Acts 7. 55. Thus he appeared to a Perfecting Angel, in a Light from Heaven above the brightness of the Sun, saying to him, I am Jesus whom thou perfectest, Acts 26. 13. Thus in the Vision of St. John, Rev. 1. 14. 16. His eyes were as a flaming fire, and his countenance as the Sun shining in his strength. Thus he declared he would appear at the Desurrection of Jerusalem to punish that rebellious People; The Son of Man, faith he, will come in the glory of his Father with his holy Angels, Matt. 26. 17. Luke 9. 26. 28. And his second Advent shall be with the same tremendous Glory, For he shall be then revealed from Heaven, with his mighty Angels in flaming fire, 2 Thess. 1. 7. 8.

42. Seeing then this Splendor, and this Attendance of Holy Angels, is represented in Scripture as the Similarity, the Shape, the Face, and Majestic Presence of God, seeing it is evident, that before the Incarnation the αἰχμή, or Divine Word, had this Glory, and in it did appear to Moses and the Patriarchs, and that in order to the exercice of a Royal Power over his Church; seeing it is certain from the New Testament, that after his Ascension he again realinished this form and power, it is highly probable this was the form of God here mentioned; this was the likeness of God in which, at his humiliation, he did not come to appear, but rather chose to lay aside, that so he might appear amongst us, not as the Lord of Heaven, attended with an Host of Angels, or in the dazzling brightness of his Father's Glory; but in the fashion of a Man.

Ibid. Ode ἀναφαίνεται ἐπικοινωνία τῷ Ἰησοῦ, he thought it no robbery to be equal with God.)

This Greek Phrase is only to be met with in Plutarch, faith Grocius, though I cannot find it there, and in Heliodorus, in which

(c) See Ambr. in locum de Carto.

(f) See Athen. in locum de Carto.

(x) See text in De Migrat. Abrab. p. 34. C. Hylasius f LXX. 270, 84.
Writit plainly signifyeth, to suit earnestly, or look upon a thing as much to be defined, and finish'd at. Thus when Cybele went about to allure Theogena to the luxuriant Embraces of Arseae, finding him out of the Temple, in a by Apartment, the did (g) aet in, and the Queen fastened at the occasion, or look upon it as a thing definable for her purpose; and when none of her Proposals or Allurements would prevail with Theogena to gratifie the Queen's desires, the brake forth into this admiration, (h) What are the joys from Love in this! A young man in the flower of his Age strives from him, or refers a Woman like unto himself, and desirous of him, in the presence of a Queen, this is not done upon this as great offer, and a thing very definable: And when they had found out that his Affection to Chariclea was the cause of this offer, the prophesies to Arseae the death of Chariclea, as an Expedient to gain his Affection, and (l) aet in, and the Queen embrac'd & upon. Arseae embrac'd the motion as a thing very definable, or to be covered. So that aet in, and faith, faith, and aet in, and faith, faith, faith, faith upon these occasions.

Ibid. (j) 27 et, &c. Is to be, or to appear as God, or in the likeness of God: So the word aet in is admirably used: As in the Septuagint, answering to the Hebrew Capt, Job 5. 14. They grope in the noon-day, they walk, as in the night, Chap. 10.10. He's shew notend not a gos in as Chees, Chap. 11.12. Man is born aet in a matter like a wild offer cloth, Chap. 13.12. your remembrance is aet in, aet in, aet in, aet in offer affer, and v. 20. be con- junct. aet in aet in a bottle, aet in. Man drinketh in iniquity aet in aet as drink, Chap. 24.10. Wickedness shall be broken aet in a Tree, Chap. 27. 16. He prepareth Rainest aet in the Clay, Chap. 28. 2. Brains is molten out of the Stone aet in, aet in the Stone, Chap. 29. 14. I put on judgment aet in a Rede, Chap. 44.14. He casteth Grafs aet in as an Ox, Isa. 51. 23. Thou hast laid thy Body aet in aet as the Earth,Wild. 7.1. I my self am a mortal man aet in, aet in to all men: And the first voice I uttered was aet in, aet in, aet in, aet in, aet in all others do, v. 3. So that the sense of these words comes to me to be this, That though Christ in his for- mer Appearances still represented himself in the form, and likeness of God, yet coming now into the World for the Salvation of Mankind, he did not covet or desire to appear in that Magnific Splendor and Authority, but rather chose to come in the finimitude of a Man, and in the form of a Servant. Nor doth this Exposition give any advantage to the Socinians, but equally con- 

(8) Helder. 1:287-322. (b) P. 340. (I) P. 337.
upon him, the form of a Servant, and being found in the fashion of a Man, he became obedient to the death. Nor is this proper to a Servant, but to a Malefactor: for a Servant is not left a Servant when he is not whipped, or scourged: He therefore may be rather said to have taken upon him the form of a Servant by ministration to Men, and being among them as one that served, as for the benefits of a Servant is to do nothing for himself, but for the good of others, and to spend himself in ministering to their Advantage, so the Son of Man came not to be ministered to, but to minister, and at the close of that Ministry, to give his Life a Ransom for many.

Ver. 7. οὐκ ἡγούμενος ἀρχόμενος, and being in the likeness of a Man. That our Lord had the Real Nature, and not only the outward Shape or Reflection of a Man, that he had a Body consisting of Flesh, Blood and Bones, a Soul and Spirit; and to all the constituent parts of a Man, the Scripture plainly testifies. Nor doth this Philo οὐκ ἡγούμενος, in the likeness of a Man, contradict it, it being used of a real likeness by the Participation of the same Nature as to kind. Thus Adam is said to beget a Son, ἦν ἡγούμενος, in his own likeness, who yet was certainly of the same Nature with him. And Christ is said to be made like to his Brethren by the participation of the Nature of Abraham, and his Communion with them in the same Flesh and Blood, Heb. 2. 14, 16, 17. And it was both proper and elegant for the Apostle to use this Expression here, by reason of the Opposition he designed to shew, between Christ's former glorious, and his then present humble state, he being then ὁ αὐτός, in the form of God, now ὁ ἡγούμενος, in the likeness of a Man.

Ver. 8. δικαίωσεν, God hath exalted him. The Fathers on this place advise us, as ὁ ἡγούμενος, so ὁ ἱσχυρός ἐστιν δικαιομένος, to refer these things, not to the Divine, but to the Human Nature, the Apostle not speaking here of the Exaltation of the Divine Nature by Christ, but by the Manifestation of his concealed Glory and Power, but of the Exaltation of that Nature which had suffered; for this Exaltation is in Scripture represented as the Reward of our Lord's suffering Passion; for so, John, the Apostle, who was made a little lower than the Angels for the suffering of death, crowned with glory, and honour, Heb. 2. 9. And again, the Elders about the Throne say, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, Rev. 5. 12. & 4. 11. Moreover, St. John declares that this Dominion and Power was given to the Son of Man, because he was fo.
fente, is evident, because in Scripture it occurs very often, where it must be understood, not of an Physical, but only of a Moral Operation; as when Satan is said in Prov. to work in the Children of Disobedience, Eph. 2. 2. and of the Mystery of Iniquity, that in Pro. it now works, 2 Thess. 2. 7. (2ly.) When it is attributed to the Caesars which produce not their Effects by any Physical, but only by a Moral Operation, as when the word is said to be Pro. powerful, Heb. 4. 12. The Word, (Pro.) which effectually works in them that believe, 1 Thess. 2. 13. that Faith worketh by Love, Gal. 5. 6. that Charity is Pro., effectual, Phil. 6. and of Concupiscence, that Pro., it worketh in our Members, Rom. 7. 5. (39.) When it is ascribed to God (a things) under the Efficacy of Deceit; for surely God worketh no Evil Physically. In a word, did God thus work in us to will and do, the Work could no more be ascribed to us, than the Motion which was imperfect on the Body of Lazarus, when he came out of the Grave, or upon Paul when wrapt up to the third Heavens, could be ascribed to them; and the Will, would not declare that Name, as being neither free, nor praise-worthy.

Ver. 17. If offered, if I be offered.] The Apostle here hath an elegant Allusion to the Jewish Sacrifices: They were prepared for the Altar on which they were to be offered, by the Levites and the Priests, and this was their service, and there was poured upon the Sacrifice Oil or Wine, which was the word, or libation; if then, faith the Apostle, whilst I am thus offered, wholly employed in rendering you Gentiles an acceptable Sacrifice to the Lord, my blood should be the libation to be poured out upon this Sacrifice, I should rejoice even thus to die in your Service, and for the confirmation of your Faith; See Rom. 15. 16.

Ver. 25. I count it miserable, your Apostles.] So they were usually filled who gathered Sacred Money, and carried it up to Jerusalem. And if, by some, he calls Epaphroditus, because he brought the Contributions of the Philippians to him at Rome. But the word Apostle is never used in the New Testament, but either of those who were in the strict sense Apostles of the Lord, or else were eminent Ministers and Preachers of the Gospel; Thus Titus, and the Brother of St. Paul, (which is the usual Appellation of St. Timothy, see Note on Heb. 13. 23.) are brethren, the Apostles of the Churches, 2 Cor. 8. 22, 23. and Andronicus and Junia, who had long preached the Gospel, are filled brethren to the Apostles, eminent among the Apostles of Christ. I therefore conclude with (1) Theodoret upon the place, and upon Chap. 1. 1. That the Episcopal care of this Church was committed to him: And that this is the import of the word Apostle here.

Ver. 27. Note. Here we find that Epaphroditus was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exercised, by them to whom it was imparted, at their own pleasure; but as God was pleased by a special Incident, and a strong Faith to incite them to the Exercise of it: These Gifts being therefore given for the sake of Unbelievers, to convince them of the truth of the Christian Faith, God thought not fit that it should be ordinarily exercised upon Believers, left it should be looked upon, not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy.

Ver. 30. The word, not regarding his life.] Or, as others read, Sacrifices, or Sacrifices, hazing his life; that is, say the Greek Commentators, of some life he hath, he brought himself in danger of death, not by venturing on the Emperor's displeasure, but by labouring so as to contract a dangerous Disease, (which he did, faith the Apostle, to supply your lack of Service towards me,) which is not so to be understood, as if he charged them with any want of Service, or Affection to him, (See Chap. 4. 10.) but thus, that Epaphroditus did this, being present with him, to supply that Service, which they, being absent, were not in a capacity to perform.

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CHAPTER III.

Verse 1. Finally [τελω, henceforth] my Brethren, rejoice in the Lord: To write the same things [which I have delivered] to you [by word of mouth] to me is not grievous, but [for] to you it is safe. 1 Cor. 2. 2. and the Power of his Resurrec- tion, and the Fellowship of his Sufferings, being made conformable to his Death.

Verse 2. [I therefore exhort you again, to] beware of dogs, beware of evil workers, beware of the conc. 12. [For I can not] look upon my self, as tho' I had already attained, or caught bold of the prize of my high calling, V. 14. the resurrection of the dead, V. 11. or were already perfect, i. e. crowned with it, but I follow after, or pursue it, if that I may apprehend, or reach that prize for the obtaining of which also I am apprehended of Christ Jesus. For when I fly from him I may be caught bold on me, converted me to the faith, that believing in him I may obtain life everlasting, 1 Tim. 1. 15. 16. if that, or that also, See Note on 1 Tim. 5. 24.

Verse 3. Brethren, I count not my self to have apprehended, i. e. caught bold of the prize, but this one thing I do, forgetting [not looking after] those things which are behind, and reaching forth to thole things which are before. 14. I press toward the mark [the God] for the obtaining the prize of the high calling of God in Christ Jesus.

Verse 4. Let us therefore, as many as be perfect [or thorough instructed in our Christian Duty] be thus minded [as I have told you I am, i. e. so as to believe the circumcision of the Spirit, not of the flesh, and the righteousness which is of God by faith, are the things effectually to be regarded for the obtaining of this prize.] And if in any thing ye be otherwise minded, imagining the fudical performances may also commend you to God, God shall [in due time] reveal even this unto you. (i. e. He will convince you of the necessity of these things in order to his favour.)

Verse 5. Nevertheless, [in the mean time] whereunto we have already attained [i. e. as far as we have attained to the knowledge of it] let us walk by the fame Rule, viz. that circumcision availeth nothing, but a new creature, Gal. 6. 15. 16. let us mind the fame thing. 16. Nevertheless, in the mean time wherein we have already attained [i.e. at far as we have attained to the knowledge of it] let us walk by the same Rule, [viz. that circumcision availeth nothing, but a new creature, Gal. 6. 15. 16.] let us mind the same thing.

Verse 6. Brethren, be [ye] followers together of me; (in this matter, who have renounced all my Jewish Privileges,) and mark them [for your patterns] who walk so as ye have us for an example, (of the spiritual circumcision, and of minding the prize of our high calling.)

Verse 7. For
18. For many [Zealots for the Law, yea] walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

19. m Whole end is destruction, whole God is their belly, and whole glory is in their shame, who mind earthly things.

n 21. [Imitate us, I say.] For our Conversation, [or our City] is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

21. Who shall change ye our vile body, [new subject to corruption, passions, and for-"rums,] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.

Annotations on Chap. III.

a Verfe 1. 'A Spake, It is safe.' viz. Because things only delivered by word of mouth, may flip out of memory. Litera scripta manet. Here is St. Paul's Judgment against Oral Tradition.

b Ver. 2. So say, Dogs.] It is the Observation of the (a) Fathers, that the Name of Dog was anciently given to the Gentiles, as being without the Covenant, according to those Words of Christ, It is not meet to take the Children's Bread, and give it to Dogs: But with the Things, the Names are now changed, they being now without the Covenant, Rev. 22. 15. and the believing Gentiles admired it to, and therefore they are called the Children, but the Jews Dogs. And this well noted by Dr. (b) Lightfoot, that our Lord used this Language, Mat. 15. 26. Not to express his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially said, the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters. Where also is observed by the same worthy Pericon, That even the Talmudists say of the Generation in which the Mejbas, or the Son of David should come, that the Synagogue should become Streus, and the Faces of that Generation shall be as Dogs.

c Ibid. Evil Workers.] For they labour only to pull down God's Building, and to destroy the Church of Christ. Elsewhere he fills them deceitful Workers, 2 Cor. 11. 13. not speaking of the Gnostics, as some imagine, but of the Jews; for so it follows, Are they Hebrews? Are they Israelites? So am I, v. 22.

d Ibid. The Concision.] For Circumcision being no longer a Rite of entering into Covenant with God, it is no better than a cutting off the Flesh; and they who still insist on it as a thing necessary to Justification and Salvation, cut themselves off from Christ, Gal. 5. 2, 3.

3. No confidence in the Flesh.] That the Jews had a great confidence in the Merit of Circumcision, see Note on Rom. 2. 13.

Ver. 5. The Jews make their Circumcision the eighth day.] The Jews themselves say, that Circumcision before that time was no Circumcision; and after that time it was of lesser value; see Baxter, Synag. Jud. cap. 4. p. 109. And (c) Origem informs us, That the Jews held that the Circumcision performed on the eighth day was that which was chiefly intended, and that the performing it on any other day, was only allowed in case of sickness. Hence they thought it necessary to circumcise a Child on the Sabbath-day, the all manner of Work was forbidden on that day, rather than defer Circumcision a day beyond the time, John 7. 22. and made it a Rule, That (d) the Rest of the Sabbath gives place to Circumcision. And this Opinion, as it agrees with the Text, Gen. 17. 12. so it seems to have obtained long before our Saviour's time, for the Septuagint, and the Samaritan Version, read thus, The uncircumcised Male, who is not circumcised, shall be cut off; but this I, the eighth day, shall be cut off, he hath broken my Covenant, Gen. 17. 14.

Ver. 9. Twod in one Meaning, The Righteousness of God.] That the Righteousness of God, in St. Paul's Stile, doth always signify the Righteousness by Faith in Christ Jesus dying for us, see Note on Rom. 1. 17. And hence it is evident, that the Apostle cannot here speak of the Righteousness of Christ imputed to us: For, (1.) He does not oppose to his own Righteousness, which is of the Law, the Righteousness of Christ, imputed to him, but his own Faith in Christ imputed unto him for Righteousness, Rom. 4. 5. (2.) He speaks of his Faith in Christ...
Chap. III. the Epistle to the Philippians. 343

dying and shedding his Blood for him, and
therefore not of his Active Obedience, confi-
tuting us righteous as Christ was, but of his Passive Obedience, procuring for us Ju-
thas nothing to do with the Remission of Sin.

h Ver. 10. &c. * See B. B. Phil. *C. I. * The Power of his Resurrection.] i. e. The Power exercised in his Resurrection, by which we are begotten to a lively hope of an Inheritance incorruptible, 1 Pet. 1. 3, 4, and are allotted of our own Resurrection, 2 Cor. 4. 14. Col. 2. 12. This being that Knowledge he so earnestly requents for his Ephesians, ch. 1. 19, 20, and also the Power of it, to allure us of our Ju-

ification through Faith in him, Rom. 4. 24, 25, and of our freedom from Condemnation, Rom. 8. 34.

i Ibid. Two words. *E. The Fellowship of his Suffering.] By being conformable to his Death: (1.) Spiritually, by dying unto Sin, as knowing that if we thus be conformed to him in the likeness of his Death, we shall be like unto him in his Resurrection, and shall live with him, Rom. 6. 5, 8. And (2.) By suffering, and taking up the Cross for his sake, as knowing that if we thus suffer with him, we shall be also glorified with him, Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.

k Ver. 12, 13, 14. De 20:6 De 15:13. De 20:22. He in these verses makes a continual allusion to the Race run in the Olympic Games, where he that ran was still obtaining inheritance, upon the stretch and pressing forwards, without looking back to those whom he had left behind, and purifying the Goal, that coming first to it, he might catch hold of the Prize, and so be crowned with it. And two things are here noted by the Fathers worthy of our observation:

(1.) That if this great Apostle who had suffered so many things, and was in Dæthes often, and who had laboured so abundantly, two times death and danger exposed, came not yet confident of a blessed Resurrection, but only striving, if so be he might attain unto it, such as we must have less ground of confi-
dence.

(2.) That continual diligence and labour on this purseit requires; for your knowledge, faith Chrysostom, with what great stretch the Pursu-1

cise runs, he looks upon no Man, he throws out of the way everything that might hinder him; he employeth his Body, Eye, Strength, Soul, and Mind upon the Work, nor fears the sight of man, nor the loss of any thing else, but only to the Prize.

Ver. 15. The same. Perfect.] That to be per-
fect, is to be sufficiently intrusted in the true Grounds and Principles of Christian Faith, faith has been flew, Note on 1 Cor. 2. 6. and on Matt. 19. 21. And by comparing this Passage with the Discourse of the same Apostle in his fifth and sixth Chapters to the Galatians, we may learn what it is, of whom


sory nor son, to walk by the same Rule; for as there he sharply inveighs against the Ga-
latians, for haunting to the Teachers of the nooccision of Circumcision, so here he warns his Philippian Brethren of their error, and their Doctrine, from v. 2. to the 7th, as there he opposeth to Circumcision the Cross of Christ, in which alone he gloried, Gal. 6. 14. so here he opposeth to it the fellowship of his sufferings, v. 8, 9. As there he says he is persuaded of his Galatians, that theo-
sor otherwise, they will be no otherwise mind-
ed, Gal. 5. 10. so here he exhorts his Philipp-
ians, so heartily, to mind the same thing, v. 16. As there he teaches them by his own Example, not to yield to those who urged on them Circumcision, Gal. 2. 14, 20. so here he exhorts the Philippian, to walk in this case, for an Example, v. 17, which Example he had laid before them, v. 4, 9. And as there he promised Mercy and Peace, a 96:9 promise, to them that walked by the Rule of the Canons he had laid them down, Gal. 6. 15, 16. so here he admonisheth the Philippian, so heartily and withal, to walk by the same Rule: This Rule must therefore be that which he there lays down, That in Christ Jesus neither Circum-
cision atabth any thing, nor Uncircumcision, but a new Creature. Those who are fully persuaded of this, he fitlest the perfect, re-
quiring of them a Life exactly conformed to this Rule, from others only as far as they had been accustomed to the knowledge of it, in-
forming them that the time was at hand, when God, by destroying the Jewish Temple, and dissolving the Jewish Church and Eco-
nomy, would further reveal this Truth to them, and convince them of the Vainness of these Judicial Performances.

Ver. 16. Whose end is destruction.] That the Description here given of these Men, agrees well with the Manners of the Gnostics; cannot be denied; but yet that the Apostle speaks not of them, but of the Jews, most ancient and modern Com-
mentators observe. Some there seems reason to prefer this latter Exposition, (1.) Because he speaks, he had told his Philippianus often of these Men, now v. 1, he informs them, that he then wrote to them of the same things which he then before spoken to them by word of mouth, viz. that they should be-

ware of those Jews whom he there names Dogs, Evil Workers, the Concision. (2.) He opposes his own Example, who had renounced all his Jewish Privileges, and the Example of those who worshipped God in the Spi-
rit, and rejoiced in Christ Jesus, and had no confidence in the flesh, v. 3, 17. to the Ex-
ample of these Men. And (3.) The De-
scription he gives of them is agreeable to what he elsewhere faith of the same Jews. For,

aft. They
A Paraphrase with Annotations on

Chap. 11.

11. They were Enemies to the Cross of Christ; That being not only a Stumbling-block to the unbelieving Jews, 1 Cor. 1. 23, but being also overthrown by them who preached up the necessity of Circumcision, and of Legal Observations to Salvation; for hence, faith the Apostle it follows, that Christ is dead in vain, Gal. 2. 21, and that then the Scandal of the Cross is ceased, Gal. 5. 10, and that Christ would profit them nothing, who were upon this account circumcised, Gal. 5. 2; and that they were slain from grace, v. 4. And from the Apostle's Discourse in the beginning of this Chapter, it appears, faith Ephesus, that he here speaketh of these Men.

21. That their end was to be destruction, the Apostle reacheth in these words, Such are false Apologues, deceitful Workers, whose end shall be according to their Works, 2 Cor. 11. 13, 15, and this he speaks of them who were Hebrews and Israelites, v. 22, as also here, v. 4.

31. That their God was their Belly; i. e. That they chiefly had regard to that, as we learn from the same Apostle saying, These force not the Lord, but their own Belly; which, faith Theodoret, he speaks of the evil Defenders of the Law. See Note on Rom. 16. 18, and that they were (consiprati, from Bellies, or luxurious People, Tit. 1. 12. See Note there; and that they devoured those they perverted, 2 Cor. 11. 20. Their Glory was in their Shame; that is, fay the ancient Fathers, in the Circumcision of the shameful Member: Say others, in those evil Works, v. 2, which ought to be the matter of their Shame, they being such as blasphemed the Name of God among the Gentiles, Rom. 2. 24. they minded earthly things, counting gain godliness, 1 Tim. 6. 5. Tit. 1. 11.

n Ver. 20. οὐδ' ἔστιν μιατὸν ἐν οὐσίᾳ, Our Conversation is in Heaven.] So (e) Philo represents God's Priests and Prophets; for having laid of Men, οὐ καθ' ἐμας, οὐ καθ' ὑμᾶς, some are of the Earth, some of Heaven, he adds, that of the latter fort are Priests and Prophets, who transcending all sensual things, would not be called μαυρίζοντες, Citizens of the World, but translating themselves into to the Intellectual World, dwell there, μητρός, κατασφερόμενοι ἐν διάσπασε, being enrolled in the Polity of incorporeal and incorruptible Beings. They, faith the Apostle, mind earthly things, and so are not in the Body of our Humiliation, Our vile Body.] The Body of our Humiliation; that is, faith Methodus, our Body which was crucified and offered, is humbled by the Fall, and become mortal. That Body, faith (i) Irenæus, which is humbled by falling into the Earth, and which shall be transformed from a mortal and corruptible, into an immortal and incorruptible Body.

Note here, (i.) What a Value is put upon the Resurrection, and Redemption of the Body from Corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at his coming, Rom. 8. 23.

29. Note the Divine Power in Christ, to whom is here ascribed that Resurrection, which is frequently made an Indication of the Godhead, it being God who raiseth from the dead, Rom. 4. 17. Acts 26. 8. and which is ascribed to the exceeding greatness, and to the energy of his mighty Power, Eph. 1. 19, and yet is here ascribed to the energy of Christ. And,

3y. Note the pious Observation of the Fathers, That their Folly can never be sufficiently lamented, who deprive themselves of such a glorious Resurrection. So Oecumenius and Theophylact.

Note, (4.) That (g) Philo and the Platonic Stoics, to call these Bodies, we nomenae immortaliōnis, because these earthly Tabernacles do humble and deprec the Soul.
Herefore my Brethren, dearly beloved, and longed for, my joy, and crown, so stand fast in the Lord, my dearly beloved, [as those who do expel] his coming to confer these blessings on you. i Cor. 15. 58. 58, or so stand fast in the liberty wherewith Christ hath made you free, as I have taught you. Gal. 5. 1.

I beseech Euodius, and beseech Synta- che, that they be of the same mind in the concerns of the Lord.

And I entreat thee also, true yoke-fellow, help those Women who laboured with me in the promotion of the Gospel, with Clemens also, and others my fellowlabours, whose names are written in the Book of Life.

Rejoice in the Lord always, and again I say, rejoice.

Let your Moderation be known unto all men, [for] the Lord is at hand.

Be careful anxiously solicitous for nothing, but in every thing by prayer and supplication [Gr. deprecation] with Thanksgiving, let your Requests be made known [i.e. presented] unto God.

And the peace of God which passeth all understanding, shall keep your hearts and minds [steadfast] in Christ Jesus.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any thing praiseworthy, think on these things [to do them].

Those things which you have both learned, and received, and heard from me, and seen in me, do; and the God of peace, the giver of internal peace, shall be with you.

But I rejoiced [Eph. 3, for this cause I rejoiced] in the Lord greatly, that now at the last your care of me [i.e. to supply my wants] hath flourished again, whereas you were also careful, but you lacked opportunity.

Not that I speak [this] in respect of any desire in me that you, or others should supply my wants, for I have learnt in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound, in every where, and in all things I am instructed both to be full, and to be hungry, both to abound, and to suffer need.

I can do all things, through Christ which strengtheneth me.

[But notwithstanding this my proficiency,] ye have well done, that ye did [thus] communicate with [me in] my affliction.

Now, ye Philippians, know also for your honour, that in the beginning of my preaching the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving, and receiving, but you only, [i.e. I have received] Supplies from no other Church but yours.

[For even when I was] in Thessalonica, ye sent once, and again to [supply] my necessities.

And of this I remind you, not that I desire a [further] Gift [for my own benefit], but [because] I desire fruit that may abound to your account [in the day of the Lord, who will not then forget your labour of love, in ministring to his Saints,] Heb. 6. 10.

[For I say, not that I desire more,] For I have [received] all [that can be needful for me], and abound, I am full, having received of Epaphroditus the things which were sent from you, [which are] an odor of a sweet smell, I a Sacrifice acceptable, well pleasing to God.

But [and] my God shall supply all your need, according to his riches in glory, i.e. his glorious Riches, by Christ Jesus, i.e. be shall return you a supply of your spiritual wants, for your Charity to me in Temporal.

Now unto God, and [i.e. who is] our Father, be glory for ever and ever. Amen.

Salute every Saint in Christ Jesus, the Brethren which are with me, greet you.

All the Saints salute you, chiefly they that are of Cæsar's household.

The Grace of our Lord Jesus Christ, be with you all. Amen.
Annotations on Chap. IV.

a Verse 2. *O* and *heu*, to mind the fame thing,] Here, is not to be of the same Judgment in all things, for no Man can become of the same Judgment with another by intertest, but only by conviction: The Exhortation therefore is, (1.) to have the fame love to one another, Chap. 2. 2. with the fame soul and spirit to promote the Gospel of Christ, Chap. 1. 27. to walk by the fame Rule, as far they have attained to the knowledge of it, Chap. 3. 16.

b Ver. 3. *Elders*, yoke fellow.] That this Yoke fellow cannot be St. Paul's Wife, is certain; Because he declares himself an unmarried Man, 1 Cor. 7. 7. i.e. either a Virgin, or a Widow. (2.) Because a Woman cannot be filled *speritas*, but *sperma* *spermatas*. It is unlikely he should mean Ephaphroditus, he being not then at Philippi, but with him at Rome, v. 18. It may be therefore one of the Rulers of the Church whom he introduced in this Epistle.

Ibid. *To pln* (κοινωνία, *wholes names are written in the Book of Life.* This is a *Hedasical Phrase, viz., they are written for life*, Voc. 4. 3. See the Targum there; And they shall not be written in the Book of Eternal Life, which is written for the Just of the House of Israel, Targum in Exek. 13. 9. and it doth not signify the abolutic Election of any to Eternal Life, but only their present Right to that Inheritance by virtue of the Obedience of Faith, Rev. 20. 15. & 21. 7. For (1.) the Apostle declares of all the Jews to whom he writ, that they were come to the general Assembly of the First-born, who were written in Heaven, Heb. 12. 23. and yet he in the following Verse faith to them, See that ye refuse not him that speaketh. (2.) Christ threateneth to some, that he would blot out their Names out of the Book of Life, Rev. 22. 19. and promiseth to him that overcometh, that he would not blot his Name out of the Book of Life, Rev. 3. 5. And God himself faith to Moses, *Whoever hath sinned against me, him will I blot out of the Book which I have written*, Exod. 32. 32. 33. that is, out of the Book of the Jews, faith the Targum of Jonathan.

c Ver. 5. *Heu*, your Moderation.] Your Meekness and Patience under all your Trials. Be ye patient, faith St. James, for the coming of the Lord is at hand, Chap. 5. 8. See Heb. 10. 36. 37. This is almost the constant sense of the Greek word in the Septuagint, where it answers to Ἅρι and ἄρις and signifies to be gracious and propitious, 1 Sam. 12. 22. Ezra 9. 4. Psal. 85. 4. *Eileniai υἱὸς καὶ δίκαιος υἱὸς ἱερεῖς ἐν Λαοῖς*, Thou holdest with us according to all thy goodness and thy great mercy. So Cant. purer. v. 18. Let us torture the just man, that we may know why calamities are, his meekness, W轨l. 2. 19. Thou judgest in righteousness, with mildness, Chap. 12. 18. He will yield to your defies δέχεσθαι κατά φθόνον, favourably and kindly, 2 Mac. 9. 27. So the Syrac and Arabick, which render it, manuchetudo uetra. So Phavorinus, *θαυμάζεται*, κατά Νασαμί, *πεπaráγεται*.

Ibid. *O koic* τηρεθεν, the Lord is at hand.] So the Apostles thought, faith Gratian upon the place; tacitly inferring that they were mislaken in this matter; But this Explication reflecting very injuriously upon the Authority of the Apostles, and the Spirit by which they spake; and that of the Fathers a word in vain, the Day of Judgment is at hand, being found by Experience false, we of necessity must have, recourset to some other Explication of their words, when they so often tell the Christians to whom they write, That the Lord is at hand; that he stands even at the door, James 5. 9. that the coming of the Lord draweth nigh, v. 8. that the end of all things is at hand, 1 Pet. 4. 7. that the Day of the Lord is near, Heb. 10. 25. that it is but a little while, and a prophet, that is being will come, and will not tarry. I say, we must of necessity, for explication of these places, have recourse to some other Advent of our Lord, for it is by no means to be granted, that the Apostles were mislaken in their Apprehensions of this Matter, and that they confidently asserted that the great Day of Judgment was then at hand, when after Sixteen hundred years it is yet far off, the Destitution of Antichrist, the Calling of the Jews, and the Millennium, succeeding these great Epochas, being to precede that Day. For this bold Conjecture shaketh the Foundations of the Christian Faith, it impures not only fallibility, but actual fallhood to the Writers of these Epistles, and makes them guilty of Fallhood in the Promises of the New Testament, and in the Motivesthe which they used to encourage Believers to a Christian Patience under the Preatures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

1 Th. That these Explications are chiefly used in the Catholic Epistles, and the Epistle
Epistle to the Hebrews, that is, in the Epistles directed to the Jewish Churches, who were no Strangers to these Pastorals, and who were well acquainted with a tremendous advent of the Lord to punish the Rebellions and In fidelity of that Nation, and for Instance, Joel 2. 1. All the Inhabitants of the Land (of Judah) shall be confounded, for this great and terrible Day of the Lord is at hand, a Day of Darknesses and Gloominesses; a Day of Clouds and of thick Darknesses. And v. 11. The Day of the Lord is great and very terrible, who can abide it? and v. 31. The Son shall be turned into Darknesses, and the Moon into Blood, before the great and terrible Day of the Lord come, Zech. 14. 1, 2. Behold the Day of the Lord cometh, and I will gather all Nations against Jerusalem to Battle. Mal. 3. 2. Who may abide in the Day of his coming? And who shall stand when he appeareth? And Chap. 4. 1. Behold, the Day cometh that shall burn as an oven.

21. There is also frequent mention of this Time and Day in the New Testament, when the Lord would come to destroy the unbelieving Jews, and also of the nearness of that Time; for the Baptist calls them to Repentance from this very Motive, that the Ax was then laid to the Root of the Tree, Matth. 3. 10. That one was coming whose fan was in his hand, v. 12. Our Saviour spends a whole Chapter in speaking of this event of this Day, Matth. 24. 36. and of the Coming of the Son of Man to the destruction of that Nation, v. 27. 37. of the coming of the Lord, v. 42. of the Age in which he would thus come, v. 34. of the Signs when his coming was nigh at hand, Q. om. signa, at the door, (which are the very words, both of St. Paul, and St. James) when there would be a nies, an end of all things belonging to the Jewish Temple and Constitution, v. 14. Now to this Coming of the Lord, foretold by his own self in the very Expressions of the Prophets, and in the words used here by the Apostles in their Writings to the Jewish Converts, we may very well refer the words foretold, and if there be any other of like nature.

And the fineness of these Exhortations to Meekness and Patience, on the account of the nearness of this Day, and the Advent of the Lord to punish the unbelieving Jews, will be apparent from this Consideration, that they were the chief Persecutors of those of their own Nation, who embraced the Christian Faith, Rom. 15. 31. 1 Thess. 2. 14. And they also sent out their Mellengers to other Nations to represent the Christians to them as the

work of Men, and to excite them to join with them in the Persecution of them, as Justin Martyr doth inform us, and therefore it must be very acceptable to the poor persecuted Christian Jews, to hear that these Enemies of the Cross of Christ, these Iniquitors of the Heavens, to persecute them, should by the coming of the Lord to destroy their Church and Nation, be disenabled from doing them any further mischief; and also that these deceitful Workers of the same Nation, who troubled the Churches with preaching the necessity of Circumcision, and the Observance of the Law of Moses, should not be able long to infilt those Doctrines, their Church and Temple being to be shortly ruined, and they themselves being no longer able to observe the Law.

Ver. 7. Upon Oth, the peace of God.] As the first part of grace and peace, do generally signify the Love, Peace, and Goodness of God, Eph. 1. 2. 2. 7. 6. 16. where God is called the God of Peace, and is the place of God, most naturally imports the Peace and Reconciliation which we have with God through Faith in Christ, for being justified by Faith, we have peace with God. Hence is the Gospel, which proclaims this Pardon and Justification to Believers, filled the Gospel of Peace, Eph. 6. 15. the preaching Peace by Jesus Christ, Acts 10. 36. Eph. 2. 17. Who in our peace, v. 14. and in the Praise to all the Epistles, the Apostle with the to the Christian 2. 17. odin, Orace and Peace through God the Father, and our Lord Jesus Christ; and this Peace is filled upon souls, the Peace of the Soul, Hag. 2. 9. So that the Peace of these words beareth to be this, the Sense and Experience of the Divine Favours, and the inward Peace and Security which arises from it, shall be sufficient to keep you steadfast in the Faith of Christ. He promiseth not deliverance from Calamities, but inward Peace and Tranquility of Mind under them, and that, as the effect of constant Prayer, and a sense of the Divine Favour to them.

Ver. 8. Hence two things may be noted, 1. That there are things naturally honest, just, lovely, and praiseworthy. 2. That there is no virtue, nothing praiseworthy, but what falls under the compass of this general Precept.

Ver. 9. I rejoiced in the Lord.] i.e. in your Liberality, not as a thing tending only to supply my wants, but as a thing highly acceptable to the Lord, v. 8. and as a fruit of your affection to him, which he will reward, v. 17.

Ibid. 'Ex q. in person condition, of which thing you were still mindful, but you wanted ability.] On which q. q. in deponent, you bad it not in your hands, you were not in a Condition to help me, Theodoret, Chrysostom,
Ver. 18. *Reque invidia, a Sacrifice acceptable.* There were two Altars, saith Dr. Hammond, in the Temple of the Jews, the Altar of Incense within the Temple, and that of Sacrifice without in the Court; on these two were offered all things that were offered to God, and under these two Heads, an *Odor of Incense,* and a *Sacrifice,* are Works of Charity here represented, as being the prime things now under the Gospel to obtain God’s Favour and Acceptation.

Ver. 13. Hence the Fathers observe three things; (1.) That the Art of Contentment requires much Learning, Exercise, and Meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; Abundance having destroyed more of Penury, and exposed them to more pernicious Lusts. (3.) That our Providence in this, or any other Vertue, is to be ascribed, not to our selves, but to the Divine Assistance.
THE PREFACE TO THE Epistle to the COLOSSIANS.

T

H AT St. Paul wrote this Epistle to the Colossians, when he had not yet seen them, is the Opinion of most of the Ancient Scholastics. This is confessed even by Theodoret, though he saith this does not follow from the words cited to confirm this Opinion, but the contrary. The words are these: I would have you know what great solicitude I have for you, and for them of Laodicea, and as many as have not seen my face in the flesh, Col. 2. 1. which he renders thus: Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh. But the connotative Particle being not ad, or &; but also, but only &; and, seems to favour another Transliteration, and the Opinion of the (a) Ancients. He adds, that the Apostle went from Phrygia, of which Colos was the Metropolis, whence he colletts he must have preached there. But this will not follow, since the first time he only went through Phrygia on passing, Acts 16. 6. and the second time, Chap. 18. 23. he only said to confirm the Brethren already converted, but that he came to Colos is not said. The Arguments offered to prove he had not then seen them, seem stronger, as appears not only from the words now cited, but from other Expressions in the same Epistle; for he intimates, Chap. 1. 4. that he had only heard of their Faith in Christ; and v. 7. that they had learned the Faith, not from him, but Epaphras, whom he felts to them a faithful Minister of Jesus Christ.

Note also, That this Epistle was writ at the same time with that to the Philippians, and so A.D. 62.

As for the occasion of it (b) Theodoret informs us, that it was writ against those Jewish Christians who endeavoured to impose the Observation of the Law upon the Gentile Converts, as is apparent from his Citation to them, to beware of them who spoiled them after the Rites of the World, chap. 2:19. and that because they were circumcised in Christ, v. 12, and he had blotted out the hand-writing of ordinances which was against them, v. 14. and from the Inference thence made. Let no Man judge you therefore in meat, or in drink, or in respect of an holy day, or of the New Moons, or of the Sabbath days, which are a shadow, v. 16. 17. The rest say that it was written against them who sowed among them (c) Jewish and Heathenish Doctrines; and in particular against them who endeavoured to bring in (d) the Worship of Angels, of the Gnosticks here mentioned by Epimach they have not one word to say.


A
A PARAPHRASE WITH ANNOTATIONS ON THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

Verse 1. Paul an Apostle of Jesus Christ, by the will of God, and Timothy our Brother.

2. To the Saints and faithful Beelzen in Christ, which are at Colossae; grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

3. We give thanks to God, and [who is] the Father, of our Lord Jesus Christ, praying always for you.

4. Since we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints, [which] know is still the fruit of a true Faith. Col. 2. 2. Gal. 5. 6.

5. [We] give thanks, [for] the hope of an eternal inheritance, [1 Pet. 1. 3.] which is laid up for you in Heaven, whereof ye [hear] before [from Epaphras], in the Word, of the truth of the Gospel, [preached by him.]

6. Which [Gospel] is come to you, as it is also heard of all in the World, and bringeth forth fruit [in them]. as it doth also in you, since the day ye [first] heard of it, and knew [in you, acknowledged] the grace [and favour] of God [to you] in truth and sincerity.

7. As ye also learned of Epaphras, our dear fellow-Servant, who is for you a faithful Minister of Christ.

8. Who also declared to us your love [to me] in the Spirit, [your spiritual and affectionate Love to me, wrought in you by the Spirit, whose fruit is Love.]

9. For this cause we also, since the day we heard of it, [i.e. this your affection is]

10. Do not cease to pray for you, and to praise [of God] that ye might be filled with the knowledge of his will, [advancing] in all the gifts of wisdom, and spiritual understanding.

11. The [hence then attain'd to the knowledge of the things of God] ye might walk worthy of the Lord, to all pleasing, [i.e. so as to please him in all things.] being fruitful in every good work; and increasing [still more] in the knowledge of God.

12. [That knowing the hope of your calling, and the riches of the glory of the inheritance of the Saints, Eph. 1. 19. Rom. 15. 13. ye may be strengthened with all might, according to his glorious Power, unto all patience, and long suffering with joyfulness, [Eph. 3. 16. 1. 6. That through the Spirit of glory and power, 1 Pet. 4. 14. 2 Th. 1. 7. given to you, you may be enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy.]

13a. Giving thanks to the Father, who hath [thus prepared and] made us meet to be partakers of the inheritance of the Saints in light, [for which we suffer, 2 Thess. 1. 5.]

13b. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, [or the Son of his Love.]

14. In whom we have redemption thro' his Blood, even the forgiveness of [our] sins. [See Note on Eph. 1. 7.]

15. a Who
Chap. I.  

The Epistle to the Colossians.

15 Who is the image, [and representation to us] of the invisible God, i.e. the first-born of all Creation.

16. For by him [who is the first-born of all Creation,] were all things created that are in Heaven, and that are in Earth, visible [the Sun, Moon, and Stars;] and invisible [the whole Host of Angels.] Whether they be named Thrones or Dominions, Principalities, or Powers, all things were created by him [as the cause] and for him [as the end of their Creation.]

17. And he is before all things, [as to his being,] and by him all things consist.

18. And he is the Head of the Body the Church, [Gr. of the Church, as to Government and cauful Influence] who is the beginning [of the Christian Church,] the First-born from the Dead, that in all things he might have the pre-eminence.

19. For it pleased the Father, that in him should all fulness [of Divine Power] dwell, [all fulness of power to create, redeem, preserve, and raise the Church, which is his Body.]

20. And having made peace through the Blood of his Cross by him to reconcile all things to himself, [Gr. and by him to make all things friendly in him, making peace between them by the Blood of his Cross.] By him, I say, [let us be thus reconcile all things] whether they be things in Earth, or things in Heaven.

21. And you [Gentiles,] that were sometimes alienated [from the life of God, Eph. 4. 18.] and Enemies in your Mind [to him] by wicked Works, yet now hath he reconciled [to the Father.]

22. In the Body of his Flesh thro' death, to present you [to the Father] holy and unblamable, and unprovable in his sight, [Eph. 1. 4. & 5. 7.]

23 If you will be, if you continue in the Faith grounded and settled [in it,] and not moved away [by the floods of affliction, or by the blasts of persecution which may come upon you, Matt. 24, 25.] from the hope of the Gospel, [i.e. the hope laid up for you in heaven,] which you have heard [of from Epaphras, viz. the hope] which was preached to every creature under Heaven, [i.e. Gentile as well as Jews,] whereof I Paul am made a Minister.

24. Who now rejoices 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.

25. Whereof I am made a Minister according to the Dispensation of God, which is given to me for you [Gentiles,] to fulfill [fulness, fully to preach] the Word of God.

26. Even the mystery [of the calling of the Gentiles to the same hopes and privileges with the believing Jews, Eph. 3. 3, 4, 5, 6.] which hath been hid from past ages, and from former Generations, [v. 5.] but now is made manifest [by the Apostles and Prophets] to his Saints.

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, [Eph. 3. 8, 9.] which is Christ [preached to, and received] in [i.e. among you as] the hope of glory.

28. Whom we preach, warning every Man, and teaching every Man in all [spiritual] Wisdom, that [so] we may present every Man perfect, [i.e. fully instructed] See Note on Ephes. 4. 13.] in Christ Jesus.

29. Whereunto [as], for which thing I also labour [earnestly,] striving according to his working, who worketh in me mightily, [i.e. according to the mighty power of God afflicting me, to confirm the Doctrine of Christ by Signs and miracles, and mighty deeds, Rom. 15. 19.]
our Blessings from the Father, through him.

c. Ver. 4. *A{sh}rwy, Hearing.] From this Verse, and from Chap. 2. 2. It is evident that the Paul did not in Person preach to the Co-{sh}rants, and indeed that he never had seen them, they being converted by Ephaphras, Chap. 1. 7, 25. and perhaps also by the means of Timothy, who therefore is mentioned in the beginning of this Epistle, as saluting them together with Paul.

d. Ver. 6. *Er mar n' y wiley, In all the World.] And which is preached to every Creature under Heaven, v. 23. This by an usual Hyperbole is to be understood of the most noted parts of the World, from which the rest might hear of it. In which sense Cyrus' faith, that God had given him all the Kingdoms of the Earth, Est. 2. 11. was the Lord's. The faith of Jeremiah, will call for a Sword upon all the Inhabitants of the Earth, Jer. 25. 29. i.e. the whole Kingdom of Babylon, and the spoil of the Lord shall be from one end of the Earth to the other, over all the Kingdoms of the World, v. 26. And the Romans, Apo-{sh}tles, and Egyptians, &c. are filled devout Men of every Nation under Heaven, Acts 2. 5.

e. Ver. 9. *Er mar ywch, In all Wisdom.] Among the Spiritual Gifts vouchsafed for the edification of the Church, are reckoned the Word of Wisdom, and of Knowledge, 1 Cor. 12. 8. whereby they were enabled through the Spirit, to know the things which were given them of God, 1 Cor. 2. 12. and to compare spiritual things with spiritual, v. 13. For the abundance of these Gifts vouchsafed to the Churches he sometimes gives thanks, as 1 Cor. 1. 4, 5, 7. Eph. 1. 3. And for the increase of them he sometimes prays, as here, and Eph. 1. 17.

f. Ver. 12. *I waenwgas nem lef fawd i'n, Who has made us meet to be Parsakers of the Inheritance of the Saints in Light.] The other Reading, viz. *I waenwgas, who hath called you, for I waenwgas, who hath made you meet, is contrary to all the old Versions, the Syriac, Arabick, and Vulgar, and all the Greek Scholiasts, and therefore not to be admitted as a various Lection, but only as the mistake of some Copyist. Note also, that here is an allusion to the Inheritance of the Jews in Canaan, filled so of the Land of their Inheritance; for it was divided into so many parts, or places measured out by Line, to be possessed by the several Tribes, excepting that of Levi, and then by Lot according to every respective Tribe, Josh. 13. according to God's Commandment, Num. 26. 55. & 33. 54. and that Division which thus came to any of them by Lot, was his portion, The Portion which by Lot be-{sh}n; but faith the Apostle, we are made meet not for an earthly Inheritance, as that was in Canaan, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happiness, we being already transplanted into the Kingdom of his Son Christ, become his Subjects, and under his Care and Condu-{sh}t, and Protection, ruled by his Word, which is the Word of Life, and by his Spirit, the Earnest of this Inheritance, and shall hereafter be advanced by him into his heavenly Kingdom.

Ver. 13. *Er e{sh}i a dwsen, The Power of Darkness.] That Darkness signifies the State of Heathen Ignorance, see Note on Rom. 12. 2. The Power of it is that Power which Satan the Prince of Darkness had over the Heathen World to keep them in Idolatry, and brutish Lutus, Eph. 2. 2. Hence the Apostle faith he was sent unto the Gentiles, to open their Eyes from Darkness to Light, and from the Power of Satan unto God, Acts 26. 17. See Luke 22. 53.

e. Ver. 15. *Er mar e{sh}i, The Image of the invisible God.] The Stoics contend that Christ is here filled the Image of the invisible God, because he by his Gospel hath made known the Will of God unto us; but in this sense, they, he is filled the Image of God, 2 Cor. 4. 3. and in this sense he faith to Philip, He that hath seen me, hath seen the Father. Schilderius notes, that he is called the Image of God, now that he is in Heaven, and so not according to any thing appertaining to him, which is invisible, but according to something by which he may be seen and known, i.e. faith he, as he hath made himself known to us in the Gospel.

But the more natural import of the Phrase seems to be this, That Christ is the Image of God, as making him who is invisible in his Effence, conspicuous to us by the Divine Works he wrought, they being such as plainly shewed, that in him dwelt the fulness of the Godhead bodily; for an invisible God can only be seen by his Effects of Power, Wisdom, and Goodness, by which, faith the Apostle, from the Creation of the World, the invisible things of God, to wit, his Power and Godhead, have been made known by the things that are made, Rom. 1. 20. He therefore who in the Works both of the Old and New Creation, hath given us such clear Declarations of the Divine Power, Wisdom, and Goodness, is upon this account as much an Image of God as any thing can be; so this sense the Image of God here feems necessarily restrained by the connective Particle in, he is the Image of God, for by him all things were created. Moreover, that this place is parallel to that in the Epistle to the Hebrews, the words sufficiently declare; here he is the Image of God, there the Brightness of his Glory, and the express Image of his Person; here he is the First-born, or Lord
Chap. I. the Epistle to the Colossians.

Lord of every Creature, there, the Heir of all things; here it is said, that all things were created by him, there, that he made the World; here, that by him all things do confest, and there, that he supporteth all things by the Word of his Power; now that there he is filled, the Image of God's Glory, and the Character of his Person, by reason of that Divine Power, Wisdom, and Majesty, which shined forth in his Actions, Schillingius is forced to confess. It is not therefore to be doubted, that he is here filled the Image of God in the same sense; and it is highly probable, that he is called the Image of the invisible God, as appearing to the Patriarchs, and representing them to that God, who lives in Light inaccessible, to which no mortal eye can approach, according to those frequent Defects of the (a) Ante Nicene Fathers, That God the Father being invisible, one whom no Man hath seen, or can see, he appeared to the Patriarchs by his Son. And that in this sense Christ faith to Philip, Heb that bath seen me, bath seen the Father, he himself intimates by adding, that the Father abiding in him, did the Works he performed, John 14:9, 10, 11. and that they ought to believe he was in the Father, and the Father in him for the Work's sake. And the Epistle to the Corinthians he is plainly filled, the Image of God, for the like Reason, viz. because that God, who at first created Light out of Darkness, had joined upon the Gentiles, to make known to them the Glory of God, in the Person of Jesus Christ. Now this Glory of God is Chap. 3. those miraculous Gifts of the Holy Ghost, by which the Gospel was confirmed, and Chap. 4:7. a spiration et inspiratio sui Dei, The Excellence of the Power of God.

(a) Vide. Vide etiam a spiratione, et inspiratio sui Dei, The First-born of every Creature. Since, say the Scholastics, the First-born is of the order and number of those things of which he is the First-born, Christ therefore being here filled the First-born of every Creature, must be in the order, and of the number of Creatures. But this Inference is neither consistent with their own Principles, nor with the Words of the Apostle. Not with their own Principles, for in what Rank of Creatures will they place Christ? If among the Old, then they must allow him an Existence before the beginning of the World, which yet they peremptorily deny; if among the New, they must confess he had a Nature which wanted to be renewed, changed, and reformed; that in him, as well as in us, tho' in him before us, all old things passed away, and all things became new; since otherwise he cannot be of the order and number of them, who underwent this change.

29. This Opinion cannot conflict with the Words of the Apostle, who styles Christ the First-born of every Creature, because by him all things were created, &c. He is therefore filled of God, the First-born, as being the Lord of all things. For first, 'tis reasonable to conceive, that, in every sense, as the Lord of all things.

In this sense also is the word primogenitus used in the Scriptures, for because the Dominion and Principality, anciently followed the Primogeniture, according to those words, He gave the Dominion to Solomon, &c. Because he was the First-born, 2 Chron. 21:5. it came in common use to signify that Dominion. So of David, faith God, I will give him to be the King, &c. because he was the First-born, high above the Kings of the Earth, I will give him, &c. Power over all Kings, faith (b) Aquila, I will set him, &c. the Supreme over the Kings of the Earth, &c. Symmachus. No, faith Mr. Cl. this doth not signify a Lord over other Kings, but a most excellent and glorious King. But for this we shall not acquiesce in his bare word against the Opinion of all the ancient Commentators on the place, seeing the foregoing words, v. 26. I will set his Hand in the Sea, and his Right Hand in the River, are equivalent to these, I will give him power over the Kings of the Philistines, on the one hand; See 2 Sam. 8:12. and over the Syrians on the other, v. 6. He shall have, faith the Chaldee, τύπων τύπων his Empire over the Kings of the Earth, I will elevate him over them, faith the Syriac, and so accordingly we find he did; exalting him over the Syrians, who were Tributaries to him, 2 Sam. 8. and over all the Kings, which were Servants to Hadarefer, 2 Sam. 10:19. And this was necessary to be done, to render him a fit Type of that Son of David,
who was to be King of Kings, and Lord of Lords. And thus he is also in the New Testament, the First-born from the Dead, v. 18. as being Lord over the Dead, since for this cause he died, and rose again, in omnipotence, that he might be Lord over the Dead, and over the Living, Rom. 14. 9. and so might he is in omnipotence, primus tenens, imperium habens in omnibus, pre-eminent in all things. Since then the First-born is naturally the Heir, and so the Lord of the Family, and therefore the word Heir, amongst the Ancients did signify Lord; seeing St. Paul, who here titles him the First-born, doth in a place parallel to this, title him the Heir of all things, why may we not conceive the Person of whom David was a Type, may be also here titled the First-born, as being Prince over, and high above all Creatures, they being all the Work of his hands? For so the Reason follows.

k 21. Ver. 16. τα ἡμεῖς τὰ πάντα τὰ ποιήσαντες τοις νεκροῖς. All things were created by him, that are in Heaven, and that are in the Earth.] The Gloss of (e) Grosius, and the Socinians, (d) runs thus: That to Christ is here ascribed, not the Creation of the Old World, and all things that are in it, but only the Creation, that is, the Renovation of all things under the Gospel State, or the Reformation of Mankind by Jesus Christ, and the Gospel preached to them, and the Reconciliation of Angels to Men. But this Interpretation is forced, and remote from the most usual sense of the words, and is so flat and mean to say, that Jesus Christ was before every new Creature, that is to say, before the Renovation made by himself, or rather by his Apostles, after his Exaltation, and to prove this by that very Renovation, that even Mr. Cl. is forced to reject it as evidently false, which it will certainly appear to be from these Considerations.

1. That the Apostle speaks here of the Creation of such things as are not capable of this Moral Creation, viz. the Creation, ναόν τε και τοις νεκροῖς τα πάντα. Of all things visible upon Earth. Now the word λόγος, Rom. 1. 10. and λογικός, Heb. 11. 31. i.e. The things which are made and seen, comprise the whole visible Creation, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beasts, and did the Gospel come to make a Moral Renovation among thee? Did Christ, and his Apostles, preach to Stones and Trees? 2. Under all things in Heaven, and all things invisible, must be comprised all the good Angels, which are there-
Chrift, demonstratively shew that he was not then speaking of that Renovation, which he begins to speak of in the following words.

59. This Expofition of this place touching a true and proper Creation of all Things by Jesus Christ, is by the (e) Father, from the beginning, laid down as a Rule, to which the Orthodox keeping close, might easily befoe that the Heretics who held the World was created by Angels, deviated from the Truth. Now this was the Heresy of (f) Simon Magus, and Cerinthias as Breneus there informs us.

Ver. 19. For Explication of these Words it is to be noted, That the great End of our Saviour's Sufferings was to refute our Bodies, condemned for Sin unto Death, from that Mortality, and to deliver us all, whom God should give him, Eternal Life, by raising of their Bodies to a State of Incorruption; for because the Children were partakers of Flesh and Blood, and therefore subject to Mortality, he also took part of the same, that through Death, he might destroy him that had the Power of Death, that is, the Devil, and might deliver them; who through the Fear of Death, were all their lives time subject to Bondage, Heb. 2:14, 15.

That therefore the Christ, which is his Body, is repreffed as the Church of the first born, enrolled in the Heavens, Heb. 12:23; a Church against which the Gates of Hell, or of Death, shall not prevail to hinder their Enjoyment of this Resurrection to a Life of Happiness; they are the Sons of God, and therefore Children of the Resurrection, Luke 21:36. therefore Heirs of God, Joint-heirs with Christ, who shall be glorified with him, Rom. 8:17, shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God; v. 21. shall have the Adoption, to wit, the Redemption of the Body, v. 23. and they are also represented as Persons fore-ordained to be conformed to the Image of Christ, by having their vile Bodies changed into the likeness of Christ's glorious Body, v. 29.

Note 39. That to this End was Christ raised, that he the First-born from the dead, might raise up his whole Body from the dead, he being raised from the dead as the first fruits of them that slept, 1 Cor. 15:20. for to this End Christ both died and rose again, that he might be Lord both of the dead, and of the living, Rom. 14:9. and God hath therefore exalted him, That at the Name (i.e. the Power) of Jesus every knee should bow, of things in Heaven, in the Earth, and under the Earth, Phil. 2:10. that is, the Bodies of the dead, for by this Argument, and from these very Words, the Apostle proves the Resurrection, and a future Judgment, Rom. 14:10, 11, 12. He is therefore to the first born of the dead, as to be the Lord of them, according to our former Interpretation of the word first-born, and as to have power to raise them up who are asleep in him, and bring them with him, 1 Thess. 4:14. to give Eternal Life unto them, and raise them up at the last day, Joh. 5:28, 29. & 17:2. And thus hath he the Preeminence in all things, being Lord of all Creatures dead and living; and giving both their First and their New Birth to them, and sending his Members conformable to his glorious Image, that they may be Joint-heirs with him in Glory. And this is, the constant Doctrine of (g) Irenæus, who informs us that Christ died, that he might be the first-born from the dead, and the Prince of Life. (h) That the Death of this just Man gave him the Principality of Things under the Earth; he being before the Principality in Heavenly Things; that they who denied the Resurrection of the First, contradicted the Salvation of that for which the whole Dispensation of the Son of God was devised, that he died that exiled Man might be delivered from Condemnation, and might return without fear to his Inheritance.

Ver. 20. Angels were, to reconcile this Word, say Holychius, Suidas, and Phavorius, signifies passio, to make friends; or to reduce Perions to their former Amity. This by the (i) Fathers is thus explained, That whilst Man continued in his Obedience to God, Angels and Men were in a perfect Friendship, but when became Men
Disobedient to their Sovereign Lord, the Angels became averse to them, because their Lord was dishonouried by them. But God being reconciled to us by the Death of his Son, they also became Friends and mini-

Chapter II.

Verse 1. [I say, I labour and strive, to make every Man perfect in Christ Jesus.] For I would that you knew what great conflict [a strenuous common contest] in Prayer, Chap. 4. 2.] I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

2. [Praying] that their hearts might be comforted, being knit together in mutual love, and [that they may advance] unto all riches of full assurance of understanding.

b to the acknowledgment of the mystery of God, and [i.e.] of the Father, and of Christ.

c 3. c In whom are hid all the Treasures of Wisdom and Knowledge. And this, I say, let any man should beguile you with enticing words. [See Note on v.8.] 5. For though I be absent [from you] in the flesh, yet am I [present] with you in the Spirit, [by which I discern your Affairs, as Elias did his Servant, 2 Kings 5. 26. See 1 Cor. 5. 3.] joining, and beholding [be-

of Hope, may fall away from them.

Ver. 24. [The Affiliations of Christ.] Christ having told us, that what was done to his Members is done to him, Matt. 25. 40, 45. the Affiliations of his Members are cited the Persecutions, and Af-

fila of Christ, 5th 9. 4. 5. Now the Jews speak much of the Affiliations of Christ and his Disciples, comprehending both under the name of יִתְנָה יָנוּר (k) the Affiliations of the Messiah, dividing them into three parts, of which, say they, the Fathers, and the preceding Generation suffered one part; another part was suffered by the Generation of Deuteronomy, or by the Jews destroyed by Titus; and a third by the Generation of the Maccabees, or by his Disciples. Of these Affiliations of Christ, I, the Apostle, have already had a share, and I go on to fill up the residue of these my Sufferings in the flesh, which I am to bear in the Discharge of my Ministry, for the benefit of his Church. And suitable to this Interpretation is that of Lyrus on the place, Paieonies Christi dupliciter accipiantur, uno modo pro ilis, quas sufinuit in corpore proprio, & sic nibil ibi refert adimplendum, altero modo quas in finem vigne seculos pastiuit in corpore mystico, & sic refert multum pashionum religie adimplendam.

To all such belonging with joy] d your order, and the fledged faults of your faith in Christ.

6. As ye have therefore received Christ Jesus the Lord, [by the teaching of Epaphras, Chap. 1. 7.] to walk ye [steadfastly] in him.

7. Rooted and built up in him, and etal- blished in the faith, as ye have been taught, abounding therein with thanksgiving [to him who called you to it.]

8. Beware lest any Man spoil you, or make a prey of you] through [Heathen] e Philo-

logy, and vain deceit, [leading you] after the Traditions of Men, [or] after the Rudiments of the World, [the Jewish Rudiments and Traditions, Gal. 4. 3.] and not after [the Doctrine of] Christ.

9. [Of which Philosophy you can have no need.] For in him dwelleth all the fullness of the Godhead bodily.

10. And ye are compleat in him, [as to all seeing knowledge, and vertue, Col. 1.30.] who is & the Head of all Principality and g Power, [Eph. 1.20.] 11. In whom also ye are circumcised with the Circumcision made without hands, [as that...
the Epistle to the COLOSSIANS.

Chapter II.

that of the Jews is, but consisting] in putting off the body of the sins of the flesh, [which is done] by the [spiritual] Circumcision of Christ, [and so ye need not any legal Rites, to make you complete Christians.

12. [We being] buried with him in Baptism, [the outward Symbol of our Spiritual Circumcision, and to dead unto sin, Rom. 6:2, 3, 4.] wherein also ye are risen with him, [to newness of life, Rom. 6:4, and to the expectation of a future life with him, v. 8.]

• through the faith of the operation of God, who raised him from the dead, [by which faith we believe that he will raise us also from the dead, Eph. 1:19, 20. 1 Thess. 4:14, 1 Pet. 1:3.]


14. [And] blotting out the hand writing of [Legal] Ordinances that was against us, which was contrary to us, and [doing this so that he] took it out of the way, nailing it to his Cross.

15. And having spoiled [Principalities and Powers, he made a fawm of them openly] [by dispoiling of their Authority, triumphing over them in it, i.e. by virtue of the same Cross]

16. Let no Man therefore judge [or condemn] you in [not observing a distinction in] meat, or in drink, or in respect of [your neglect of] a Jewish holy day, or of the New moons, or of the Sabbath days [observed by them.]

17. Which are [all only] a shadow of things to come, but the body [and substance of these shadows] is of Christ, [and exhibited by him.]

18. Let no man beguile you of, [dominion you as to] your reward in a voluntary humility, [Gr. pleading himself in, or effecting humility,] and upon that account worshipping of Angels, [intruding or searching] into those things, [by the strength of his natural reason,] which he hath not seen, [being] vainly puffed up by his own mind, [as if he were able by it to know the nature, and the offices of Angels.]

19. And [so forth] not holding the Head [Christ] from which all the Body by joints and bands having nourishment minished, and [being] knit together, increaseth with the increase of God.

20. Wherefore if ye [by your profession] be dead with Christ from the f t Korld, which he hath nailed to his Cross, and took out of the way, v. 14] why, as though living [yet] in conformity to the world, [are ye subject to [the] Ordinances and Decrees of Men]

21. [Such as these are] touch not [what is offered to an idol, or a Woman, 1 Cor.7:1.] take not [forbidden meats,] handle not [an unclean thing,]

22. [All which are] with the unclean, [or tend to corruption by the afflicting, or abusing them,] after the Doctrines and Commandments of Men.

23. Which [are] things that have in them a dead a fawm of wisdom in will worship, and humility, [v. 8.] and neglecting the body, [v. 21.] [and] not in [giving any honour to it] to the satietying of the flesh.

Annotations on Chap. II.

a Verie 2. E [x 2 toryon, for is eivov eis, in the knowledge.] See Note on Chap. 1. 20.

b Ibid. T [potev ev 6, the mystery of God, even the Father, and of Christ.] i.e. The Dispensation of the Divine Grace of God in offering Salvation to the Gentiles by Christ, and conferring on them, equally with the Jews, the Blessings of the Gospel. This is the Mystery which, faith he, in the former Ages was hid, but now is manifested to the Saints, to whom God would make known what was the riches of the glory of this Mystery among the Gentiles, which is Christ (preached among you as) the hope of glory,

27. Thus, faith he, is the Mystery which from the beginning hath been hid in God, Eph. 3:9, the Mystery of God, and of Christ, v. 3, 4, 5. That the Gentiles should be fellow-heirs (with the believing Jews,) and of the same body, and partakers (with them) of his promises in Christ by the Gospel, v. 6. See also Rom. 16:25, 26. Col. 4:3. And that the Gentiles might have a perfect knowledge of this Mystery, and of the Riches of Divine Grace, and love to them in it, is the Apostle's Prayer, Eph. 3:16, 17, 18, 19. But whereas Crellius, and Schillingius here note, that the Particle e, and added to the word Christ, distinguishes him as well from God, as from the Father: It doth no such matter, but only distinguishes the Mystery of the Father sending his Son into the World to be a Saviour to the Gentiles, from the Mystery of Christ, procuring this Salvation for them by his Blood. The Ecclesiastical Tradition, faith (a) Irenæus, teaches us to believe in God the Father Omnipotent, who made

Heaven.
Heaven and Earth, and in one Jesus Christ the Son of God, incarnate for our Salvation, our Lord, God, Saviour, and King. And so these words may be continued the Mystery of both the Father and Christ. See Note on Chap. 1. 3.

Ver. 3. In whom.] Some make these words relate to the Mystery mentioned in the foregoing Verse. But it seems rather to respect the Person of Christ as Mediator, the knowledge of whom, faith the Apostle, hath an excellency beyond all other knowledge, Phil. 3. 3, for in whom reconciled, in whom you are also reconciled, v. 11, and v. 3, in whom you are even as in him. The Apostle also doth apply this to him by saying, v. 8, as you have received the Lord Jesus Christ so walk in him; and by warning us against the deceit of vain Philosophy, because in him dwelleth all the fulness of the Godhead. But yet seeing these hid Treasures of Christ's Wisdom are revealed to us by his Gospel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the Offices he fultains as such, there seemeth to be no great difference betwixt referring this to his Person, and referring it to his Doctrine.

Ver. 5. to walk disorderly, in the Apostle's life, is not to walk according to the Traditions they had received from the Apostles, or Preachers of the Gospel, 2 Thess. 3. 6. So their order may import their compliance with them in Manners, Discipline and Union.

Ver. 8. and a Philosophy, by Philosophy, &c.] What is the Philosophy, the eloquent speech, v. 4, and the Philosophy and vain Deceit, which the Apostle warns them again, is not so easy to determine. Some good Interpreters refer what follows in this Chapter to the Heresie of Simon Magnus and the Gnostics, to which many passages in this Chapter may be well applied. Others refer them to the Jewish Doctors, who had then mixed the Philosophy of the Heathens with their Ceremonial Worship, and had hence learned to allegorize it, and others divide the matter between Jew and Gentile. And that the Jewish Doctors are very much concerned in this Chapter, we learn from v. 14, 15, 16, and the Rudiments of the World relate to their Legal Observations, and as being common to them with the Gentile World; See Note on Gal. 4. 8 The Commandments of Men, or their Traditions, may also have respect to them who were the zealous Affectors of them, Matt. 15. Acts 21. 21. And indeed this Verse seems to be the Key to, or the Foundation of all that follows in this Chapter, ranking the Differencs of the Apostle under these two Heads, viz. Cautions against the Seductions of the Jews, zealous for observation of their Rites and Ceremonies, and against the Seductions of the Heathens by their vain Philosophy dree'd up by them anew, both as to its Doctrines and Morals, and set off with the most specious Pretexts, filled here Philosophia, eloquent Speech.

Ver. 9. and to all the fulness of the Godhead.] This fulness, according to the Gnostics, was made up of their thirty Zones. The Heavens, besides the Supreme God, owned many other local Gods preiding over Nations, and so made up the Plenitude of the Godhead of them all, as of so many partial Deities. Against such Opinions the Apostle here affirms, that the whole fulness of the Godhead dwelt in Christ, and that bodily, i.e. in his Body, as in his Temple. And, say the Fathers, as the Soul dwelleth in the Body, so others, bodily, that is, essentially. The Apostle doth not roundly say, that Christ is God, but expresseth his Divine Nature thus, partly to represent to the Jews the Divinity of Christ, with allusion to the God of Israel dwelling in the Temple, partly to oppose him to the antitype of the Gnostics, and to the partial Deities of the Heathens. Here therefore it is to be observed,

1st. What the Apostle doth not here say that the Divinity is inherent to Christ, but that the fulness of it doth abide in him, which is never said in Scripture, of any other Person, but of him alone, who having filled his body a Temple, John 2. 19, 21, the fulness of the Deity may be properly said to dwell in him bodily, as it dwell symbolically in the Ark.

Note 2dly. That Christ is not here said to be filled with the fulness of God as the Church is, by reason of the Gifts with which he was replenished, and the Doctrin he had received from God, Eph. 1. 23. But the whole fulness of the Godhead is here said to abide in him. Now Swane and 12 do not always signify the Gifts of God, or the Doctrine of the Gospel, but the Divine Nature only; nor can the Will, or Revelation of God, be said to dwell bodily in any Person. I conclude therefore, that ( b) the Body-bom of the Virgin, receiving the whole fulness of the Godhead Body, was immutably united to the Divinity, and Destined, which made the same Person, Jesus Christ, both God and Man.
Chap. II. the Epistle to the Colossians. 359

9. Therefore also, as the Head of all Principalities and Powers, (c) Epaphras informs us, that Simon Magnus devoted some Names of Principalities and Powers, saying, That none could be saved who learned not the Sacred Discipline, and how to offer his Sacrifice to the Father of all things, by these Principalities and Powers: In opposition to these things, say Ione, the Apostle affirms that Christ created all these Principalities and Powers, ch. 1:15, and was the Head and Lord of them, and to him, without their anfractious, the Colossians were complete, and fully instructed to Salvation.

Or else these things may be referred to Cephas and his Followers. For, 
10. If he, as he lived in the Apostles' times, and was the great Opposer of the Truth of the Gospel, and particularly an Enemy to St. Peter, because he contended it was not necessary for the Jews, nor lawful for the Gentiles to observe the Law of Moses, for which Cephas was a Zealot. And he, faith the same (e) Epaphras, reproved St. Peter for going into the Uncircumcised, and raised the Tumult in Antioch about Circumcision.

11. If he lived long in (f) Egypt, and was instructed in Philosophical Sciences, and from thence went and set up his Sect in Asia the Lepis, and Syria, lay (g) Theodoret and Epiphanius. Being therefore skilled in Philosophy, and setting up his Heresie in Asia Minor, where Colosse was, he may well be here reflected on by St. Paul, especially if we consider how much his Opinions agreed with those which are here cenured by him. For,

12. If he was zealous for Circumcision, and other Observances of the Law of Moses, and so concerned in what is here said, u. 11, 14, 15, 16, 17. (h) He said (i) the world was made by Angels, or inferior Veruses, and not by the Supreme God; and that he himself received his Doctrine by the Revelation of Angels. (j) He held Jesus to be born of Joseph and Mary, as other Men, and Christ to have descended upon him, and at his Passion to have returned to his Pleroma.

And St. John, refuting him, faith Irenaeus, by establishing the Principle of one God Omnipotent, who made all things visible and invisible by his Word, which is the very thing the Apostle in this Chapter doth assert.

Ver. 11. Το ανάγκη, &c. The putting off the Body of the Sins of the Flesh. Thus (k) Philo informs us, that Circumcision imports the cutting off our sinful Pleasures and Passions, and our impious Opinions. See Rom. 2:28, 29.

The Apostle here plainly disconfirms against those Heretics, or false Apostles, who laboured to introduce the necessity of Circumcision. Now that Cephas was one who pleaded for the necessity of it, Epiphanius, St. Athlin, and others do inform us, but that Simon Magnus did so; I find not in Church History. (k) The Apostolical Constitutions speak of some false Apostles, who held it necessary εἰς τὸν οἶκον τοῦ τάγματος, to circumcise Men according to the Law, but then they are distinguish'd from the impure Heretice of Simon Magnus, who was so far from contending for the Observance of the Law and Prophecies, that he taught his Followers, (l) ήμεν ταυτα καθεσθαι, not to regard them, (m) μην πάσης, nor to fear the Threats of the Law, as being not the Law of God, οὖτως δὲ εν καιρώ, but of some evil Power, faith Theodoret, and declaring,
faith (n) Epiphanius, that whoever believed the Old Testament incurred Death. Note,
29. That the Apostle speaking here of the Circumcision made without hands, and of the Circumcision made in Baptism, and confining in the putting off the Sins of the Flesh, cannot, by the Circumcision of Christ, mean his own personal Circumcision which was made with Hands, but that which he hath instituted in the room of it, viz. Baptism. Note,
39. That Baptism therefore is a Rite of Initiation to Christ's, as Circumcision was to the Jews, for by Virtue of our Spiritual Circumcision in Baptism, he proves we have no need of the outward Circumcision to be a Type of the Purity obtained by Baptism.
49. Hence I infer, that Baptism is Christ's Ordinance for Infants of believing Parents, as Circumcision was of old for the Infants of the Jews, for if it had been otherwise, and Infants under Christianity, had not been received by any Federal Rite into Covenant with God, the Objection of the necessity of Circumcision as to them, would have held, they entering into Covenant by no other Rite, and to remaining Strangers from the Church, and as much Infants from the Adoption, the Covenant, and Promises, as the Gentiles were, which were the Jews would have objected, if truly they could have done it to the Reproach of Christianity. That Institution therefore must, for the Comfort and Satisfaction of their Parents, afford some way of sanctifying these Infants, or of admitting them among the number of God's Children, which being confidedly no other than that of Baptism, it must be supposed to allow that to them, that by it, in the Phrase of (o) brevissim, Infantes & partu renascantur in Deum, Infants and little Children may be regenerated.

Ver. 13. Καὶ ἐπίσταται τὰς άνοιξιν, And the Uncircumcision of the Flesh.] By the defect of Circumcision, they being, faith the Parallel place, on that account without Christ, being Aliens from the Commonwealth of Israel, and strangers from the Covenant of Promise, Eph. 2. 11, 12.

Ver. 14. Χριστός ἐστιν ὁ Ἰσραήλ, The Hand-writing of ordinances.] Ἰσραήλ is a Receipt, or Ordinance, concerning any thing; a Royal or Imperial Decree, Dan. 2. 13 & 3. 10, 12, 29, & 6. 8, 10, 13, 15, 26; Luke 2. 1. Acts 17. 7. Hence Ritual PreScriptions are called Ἰσραήλ, Ezek. 20. 26. The Hand-writing of ordinances, in the parallel Epistle, Eph. 2. 15. is the Law of Commandments, in Ἰσραήλ, in Ritual ordinances, or the Ceremonial Law; and it is said here to be a gain, and contrary to the Gentiles, as being a Middle wall of Partition, hindering them from coming to God, and putting an Entity bewtween them and God's People, v. 14, 15, which Christ hath taken away by abolishing and dissolving the Obligation of it, and admitting the Gentiles Fellow Heirs of the same Promises, and Blessings with the Jews without it; or it is contrary to us, as being the Ministration of Death and Condemnation, 2 Cor. 3. 7, 9.

Ver. 15. ὁ δὲ πότερ ἐκ τῶν Ἰουδαίων. The Principalities and Powers here mentioned, are the Powers of Wickedness, the Spirits of Satan, who is filled 7 ὁ διάβολος ἄνθρωπος, the Power of Darkness, Luke 22. 53, and of the air, Eph. 2. 2. 3. 9. and the Prince of this World, John 12. 31. & 14. 30. whose Emoluments are the Principalities and Powers, the Rulers of the Darkness of this World, the Spiritual Wickedness in high places, against which we wrestle, Eph. 6. 12. These Powers Christ destroyed by his Crofs, because as the Apostle faith, there no Death he destroyed him that had the Power of Death, that is, the Devil, and delivered them who through the fear of Death were all their Lives subject to Bondage, Heb. 2. 14, 15. Moreover, the Heathens lay under two great Infelicitics, (1) That they were Aliens from the Commonwealth of Israel, and strangers from the Covenant of Promise, and without God in the World, the Remedy which Divine Wisdom found out, and our Lord's Salutary Paffion effected with respect to this, is discoursed of in the preceding Verse. (2dly) That they were Subject to the Power and Delusions of Evil and Apollite Spirits, walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. These Principalities and Powers Christ diptoiled on the Crofs, by the Name of a crucified Jesus, and by the very Sign of the Crofs, calling out the Prince of the World from his Dominions, Temples, and Oracles, and from thofe Human Bodies he poifefted, and to openly convincing the Heathens, that the Devil they so long had worshipp'd, were evil Spirits, and by the Miracles wrought in his Name, drawing them from their Heathen Worship to him: And this Explication is confirm'd from these words, He made a fire of them openly, which plainly seemeth to refer to this Conquest over them. Moreover, it may be noted, that Simon, and Cerinthus held (q) η δικαιὸν ἐν ἐκτίσει Ἰσραήλ, That the World was made by these evil Spirits, and Men were subject to the Power of them,
here mentioned respecteth Ceremonial Ordinances; for of them only can it be truly said, they were against us, and were contrary to us; they were blotted out, and nailed to the Cross of Christ, and were Shadows of, or in respect of things to come.

21. That when it is said, Let no Man judge you in respect of those things; the meaning is, let no Man censure, or condemn the Christian, for not observing thefe New Moons, Feasts, or Sabbaths.

31. That the Apostle here by Sabbaths does not mean the first and last Days of the great Jewish Feasts, which were by them observed as Sabbaths, or the Sabbath of the Seventh Year, or of the Year of Jubilee, but only, or chiefly, the Weekly Sabbaths of the Jews.

18. Because the Apostle having said before, Let no Man condemn you for not observing the Jewish Festivals, or any part of them, cannot be rationally firoppled in the words following, to condemn only the same thing.

29. In the New Testament the word Sabbath, or Sabbaths, is used above sixty times, and in fifty fix of those places, it doth unquestionably signify the Jewish Weekly Sabbaths, and in the other the whole Week; for then the Sabbath in the New Testament is never used for the fift or last Days of the Jewish Feasts, but is there ordinarily used for their Weekly Sabbath, we ought in reason to conclude, it here imports that Seventh-day Sabbath, which it doth usually import in other places, and not those Solemn Days of the Jewish Feasts, those Jubilees, or Seven Years Sabbaths, which it doth never elsewhere signify in the New Testament.

39. Wherever the word Sabbath is mentioned in the Old Testament, in conjunction with New Moons, or Jewish Feasts, it doth import the Seventh-day Sabbath distinctly from all others, as will appear from the perusal of all the places where these things are jointly mentioned, as 2 Kings 4. 23. Isai. 1. 13. & 66. 23. Lam. 2. 6. Ezek. 45. 17. &c. 46. 1. Hof. 2. 2. Amos 8. 9. being then here mentioned with New Moons and Jewish Feasts, it is reasonable to conceive it signifies the Seventh-day Sabbath.

49. The Sabbath-day in the Old Testament is often contra-distinguished to all other Solemn Feasts, and more particularly to New Moons, and Anniversary Feasts, and therefore being here mentioned with them, we may presume it cannot signify them, or any portion of them, but rather that it doth import, that Jewish Sabbath, which in other places is put in opposition to them, as in Chron. [Footnotes]

(p) Num. i. 2. 20. 21. de an. c. 54. Thud. Hef. fab. i. c. 1.

(1) Num. in Mat. p. 282, 283, 289. in Zac. p. 144.
No Man ought to condemn the Christian for not observing the Jewish Sabbath, because Christ hath blotted out the Hand writing of Ceremonial Ordinances which was against them; therefore the Jewish Sabbath was a Ceremonial Ordinance. therefore 'tis blotted out, therefore the Christian is not obliged to observe it. Again that which is joined with Meats and Drinks, and with New Moons, which are things confedered Ceremonial, no difference is all being observed by the Apostle, as to their being named Hand writings, things cancelled, shadows, and the like, that must be Ceremonial: Lastly, That which is a shadow of, or in respect of things to come, of which Christ by his Advent exhibited the Body, that must be Ceremonial, that must be cancelled, and abolished by Christ, and then the Jewish Sabbath must be so.

Ver. 18. Let no Man beguile you of your Reward. So Suidas, ταραχομενον, Let no Man put a Cheat upon you. So Phavorinus, τεραχομενου, Let no Man damage you; So Chrysost. and Theophylact.

Ibid. ουκ εστιν ημερεσας, Pleading himself in his Humility.] Or addressing it, and not addressing to God immediately, but by Angels; so for the word ουκετι answers to the Hebrew Chap beta, which imports pleading or delighting for selves in any thing. So 1 Sam. 18. 12. ουκ εστι ημερρας, The King is pleased with thee, 2 Sam. 15. 26. If he say, ουκ εστιν ημερας, I am not pleased with thee, Mat. 20. 26. 27. ουκ εστιν ημερας, Who among you afflicts to be great, or first? And Chap. 27. 43. Let him deliver him, ως και εστιν απεραντησις, ως εστιν διελθησιν in him. As for the Persons here referred to, Note,

1st, That the Greek Commentators affirm generally, that the Apostle doth through this whole Epistle oppose himself to some false Christians, who held, ουκ εστιν ημερας, apes της χερους of the Jews, as if the Jews were already. That we ought to address to the Father by the Holy Angels. But then some of them add, That the Presence of Humility was this, (f) That it was too much for us to come to God immediately by Christ, this being above our Infirmity. But this, theo it agrees well with the Humility here mentioned, it seems not to accord either with the Principles of Simon Magus, who held himself to be both the Father and the Son; or of Cerinthus, who held Christ was only a Man, born after the common way of Generation, and so could not exalt himself thus above the Angels; and much less doth it accord with the Sentiments of the Heathens. Occumenius faith, The Apostle speaketh here of them who did, τοις ιερομνημοναις των ουρλγουων, Miss legal Obserbances with the Gospel; and Theophylact, that he speaks of the pretended, of the Fudgers. And (g) Theophrastus, states this more fully thus, They who were zealous for the Law, perfidiously to worship Angels, because, say they, the Law was given by them; this they advised Men to do, pretending Humility, and saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine favour by the means of Angels. Now if this be so, this passage cannot well agree to Simon Magus, and his Followers, for the they worshipped Angels, as (u) Ireneus, (x) Tertullian, (y) Epiphanius, and (z) Theodorus note, and held, that their Preacher, or Propagator, was so inaccessible, and incomprehensible, yet did they not seem to worship God by Angels, but rather to perform their Magical Operations by invoking them. He also, and his Followers, as hath been shewn, were great Enemies to the Law, and so could not introduce the Worship of good Angels upon this account, that the Law was given by them.

But then as for Cerinthus, and other false Apelles of the Jews, they owned Christ Jesus as the Messiah, and yet were sthit Afficients of the Obligation of the Law, and they by their Philosophy had introduced the Worship of Angels, after the Heathen manner. For Epiphanius informs us of Ce-
Chap. II. the Epistle to the Colossians.

rintbus, that he said, (a) The Law and the Prophets came from the Angels, and that he who gave the Law was one of the Angels that made the World. They had imbibed the Philosophy of (b) Plato, which faith, The Demons are of a middle Nature between Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, and were to be worshipped and invoked upon that account. That God had no immediate commerce with Men, but all his Converse with us was by the Mediation of these Demons. And suitably to this Philosophy, we find the Angel, Tobit. 12, 12, 15, saying, that he was one of the seven Angels that accordingly 232d offered up the Prayers of the Saints. And that when Tobit and Sarah prayed, he brought the Memorial of their Prayer before the Holy One. And (c) Philo in several places declares, that as the Philosophers said of their Demons and Heroes, so Moses introduces the Angels υποτηθεσεις, doing the Office of Ambassadors, μεταφεροντας της τεκνος επισκοπην, and being Messengers of good things from God to his Subjects, and carrying back to God their needs. In his Book of the (d) Giants, he titles them Ambassadors of good Communications of Men to God, and of God again to Men. And in his Book (e) de Somniis, he represents them as the Ears and Eyes of the great King, seeing and hearing all things; for, faith he, they bring the Commands of the Father to his Children, and the Needs of the Children to the Father, not that God needs their Ministry, but that it is very needful and beneficial for so frail Men, to have such Mediators, as being unable, not only to receive God's Commissions, but even his very Benefits, should be immediately confer them on us by himself. If Cerinthus had imbibed this Philosophy which had then obtained among the Jews, and was so well known in the World, that one so much instructed in it, as Theodores faith he was, could not well be ignorant of it, here is a sufficient Foundation for his introducing the Worship of these Angels which gave the Law under pretence of Humility, (f) Philo declaring that when the Law was first given, the People defied it might be so, and requested of God these Mediators; saying, Speak thou to us, and let not God speak to us, lest we die.

Ibid. "A μαλακεια μεταθεση, intruding q into those things he bath not seen." This did the Philosophers, and those Christians which embraced their Sentiments, in all their Inducements to worship these Angels, and interstitial Spirits. As v. g.

19. In their pretence that (g) the Divine Nature could not immediately be conversed with, but that all the intercourse between God and Men was by the intermediation of these Demons, it being a debasing of the Divine Nature to think we could converse with him without their intervention.

29. In saying that they were to be worshipped ότι ουκ εξερευνήκει, for their laudable Intercourse, and ουκ εξερευνήκει for the (h) Benefits of common life we receive from them.

39. As having from the Supreme Deity their Power and Authority, and predating over, και κατα και επεπέτασα, according to the order appointed to them, and being therefore worshipped του υμων ἐκ θεοι by the Divine Law and Counsel; and only, faith Celsus, as he will have them to be honoured, 3 Plato in Phedro p. 246. Hierocles in Carm. Pythag. p. 18. Celsus apud Orig. L. p. 381.

49. Because by worshipping these Ministers of his, we do a thing机动车 grateful to him, faith (i) Celsus. Now in all these things they did manifestly ἐξαπνδοʻ intrude into things of which they neither had,
nor could have any knowledge from the Light of Nature. And so do all the Romans, in saying, That Saints and Angels see all things, or perceive our Prayers by seeing him who feareth all things; that they are worshipped by the Divine Law and Counsel; and that by invoking them, we do a thing grateful to him; it being certain that nothing of this Nature can be proved from Scripture, or from Primitive Tradition.

Moreover Theodoros and Oecumenius here observe, that this Worship of Angels continued long in Paphia, Thrasygia, and Laodicea near to Colos, where they had (k) σοφόν ὑπάρχει ἡ ἀγίωσσιν, Oratories of St. Michael, the Captain of the Lord's Host, as he is called Tobh. 5. 14, which leads us to the very rise of this Worship, both among Jews and Christians. For the Jews generally held, that he who is filled the Captain of the Lord's Host, was the Angel Michael. See Note on Heb. 2. 5 and his Office, f. 59. (g) (k) (v) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z) Concerning such Oratories, see the Introduction to this Chap. for the Prayers of Men, and in the Book of the Psalter we read, Isaiah 16, 2; and the Oracles, and Oracles from the Rudiments of the World. That these Rudiments signify the Mystical Institutions, as being for Matter mostly the same with the Rites used by the Heathens, is proved Note on Gal. 4. 3. And this is also evident from the Argument here used to refrain the Colossians from being fill in Bondage to them, viz. that they are blemished out, cancelled, and done away by the death of Christ, to which we profess to be conformed, v. 14. to live in the world, is to live after the Prefects of the Men of the World, by whom their Rites were used.

Ibid. ἡπικινία τῶν, are ye subject to Ordinances, for this is to make Rules and Conventions concerning these things. Thus of the Feast of Dedication of the Temple purged from Defilement, ἤπικινιοι τῆς ἡπικινιας, they ordained by a common Statute and Decree, that every year these days should be kept, 2 Macc. 10. 8. So when Judea had slain Nicanor, Ἠπικινιοι τῆς ἡπικινιας, they ordained all with a common Decree, in no case to let that day pass without Solemnity, Chap. 15. 36. See Ephes. 5. 20. 3 Eph. 6. 34. And so it may be rendered here, why, as living yet in conformity to the World, are ye subject to the Decrees and Conventions about them? Such as are.

Ver. 19. καὶ ἡ ἡπικινία τῆς ἡπικινιας, and not holding the head.] Hence it appears, 1. That the Apostle here speaks of such Perfections as had embraced Christianity, owning Christ Jesus to be the Head of the Church, and being by Profession dead with Christ from the Rudiments of the World, v. 20. 2. That the fault they were guilty of was not the worshipping of Angels, as Meditators of Redemption, but of Intercession only, i.e. as Meditators to bring us to God, and to present our Prayers to him, as appears from the foregoing Note.

3. That Jesus Christ is represented in the Holy Scripture, as he by whom we have access to God in Prayer with confidence, Eph. 2. 18. & 3. 12. Heb. 10. 19-22. And so as having access to him by Prayer through any other Mediator of Intercession, must be intrenching on the Office of the Head of the Church, and so not holding the Head: And that the Practice of the Church of Rome in praying to Angels,
Ibid. 

Ibid. 

Ibid. 

Ibid. 

Ibid. 

Ibid. 

Ibid. 

Ibid. 

1. Of the Essentials, Josephus' faith, that is, the Essentials, &c. (t) They neither would have Wine nor Servants, as thinking to subdue an Injury to our common Nature, or tending to Injustice, and Marriage to Sedition. And again, (u) They do not use those things which remain after the use of them, but that is a abominable thing, which nobis utentibus pernunt.

2. Ver. 23. And do the like, &c. (v) which things have a show of wisdom? These words plainly refer to the former Veries; the self-sacrificing, will-worship, to the ἁμάς, to ὑπατίας τῶν Ἀγγέλων, pleasing themselves in the worshipping of Angels; and so it must be as bad as that "show of Humility," the doing this from a pretense of Humility, and the neglecting of the Body, and making no provisions for it, to the satisfying of the flesh, to the abstinence from flesh, Wine, and Women, and from things offered to Idols.

It remains only to consider who were the Periphrases here intended? That they were not the Gnostick's, or followers of Simon Magus, is evident; for they, faith (t) by means, were Men who indulged to the flesh, and who privately corrupted the Women whom they taught; they were carefully to meditate upon the Mystery of Wisdom, and did not care about the other women's noses to themselves: And (v) Epiphanius adds, That they participated of all manner of flesh, that they indulged to Drunkenness and Venery, executing them who were used to usury, they therefore could not be the Men who neglected the Body by abstaining from flesh, and made no provision for the flesh. They therefore seem to me to have been partly the Essenes, and partly the Pythagorean Philosophers. For,


(q) Cicer. Dei n. 8. Peddel. l. 7. Tit. 5.

(r) Tais εἰς χρησιν ἡμῶν καταδίωκοντες, εἰ τὴν ἡμῶν Ἰουνίαν τω Ἀγγέλων, πληθυνομεν ὑποκοιτῶν την ἀνθρώπου τῆς ἀκροβάτης. Iren. l. 1. c. 1. p. 28. A.

(s) Kai ἀναβαίνει δὲ εἰς τὸ ἐπεισάξως ἐμπόθειν. Ibid. Ἐπιφαν. Ἰερ. 26. § 4, 5, 9.


(u) De Vita Contemp. p. 655.

(v) P. 492.

(w) P. 694.
A Paraphrase, with Annotations on

Chap. II.

Ahiles concatenandum est loannis. They look on Oil as a deferent; so that if any of them be unwillingly anointed with it, he must wash it off from his Body. The younger amongst them must not touch the Elders, (c) οὖν οἱ μήναι αὐτῶν κατακόροοι καὶ οἱ συγγείοι συναγείοις, And if they touched them the Elders washed themselves, as if they had touched an Alien. They were such strict Observers of the Sabbath, that they would provide no Meat for themselves, nor go to Fools on that Day. They had also (d) τὰ τῶν ἀγγέλων οἴνους, certain Names of Angels which they held in Veneration, and also proper διακονία, Opinions or Decrees, which they were never to deliver to others, otherwise than as they had received them. And thus they dogmatized. And lastly, All this was the effect, ἡς ευκρίνεις ἐτύποιν, of their Passion for Philosophy, of which (e) Philo so often speaks in his Description of them. So great Reason is there to conceive they may be concerned in this Chapter.

26. These things being introduced as the Rudiments of the World, and living according to these ἰδρυματα, Prescriptions, being living as in the World, I chiefly incline to refer these things to the Abstinence from touching and tainting Flesh and Wine, and handling Women, and from all the Objects which gratified the Senses, the Taste, the Eye, the Touch, taught by the Followers of Pythagoras and Empedocles, and defended with such variety of Learning by Porphyry, the very Title of whose Book is, De abstinentia ab ipsis Animalium, Of Abstinence from eating the Flesh of any living Creature. This he founds upon this Principle, that τα ζυνατα γενούν (f) To live the Intellectual Life, and to enjoy the Contemplation of the most perfect Being, it is necessary we should abstrain our Minds as much as is possible, from all sensual Objects; from the Pleasures which arise from Wine, from the Touch, particularly of Wine, and from the Touch, for, faith he, and the sensual Objects which we touch, are not only εικονιδία but υλικά such as transform the Soul into the Body, but also such as fill up Swarms of Lusts and Passions in it. Hence he infers, that all these things are τα ζυγα, filthy and polluting, and such as hinder, ἀναλογίας, the pure Operations of the Soul, therefore he that would live the Intellectual Life, must abstain (g), not only from the use of Women, but from all sensual things, they being such as do defile the Soul. Moreover, what the Apostle speaks of the Deceit of Philosophy, exactly agrees with the Sentiments of these Men. Doth he say that it is κατα τον φιλοσοφον, i.e. according to the Tradition of Men? This Abstinence is filled by Porphyry, (h) τίς εὐνοως ἀπορρέως ἀλλα, a drone, but unwritten Law. Doth he say of them, διακονίας, they make Decrees and Ordinances? This Opinion is by Porphyry filled, (i) διὰ πολλὰ καὶ πάντα ἔναντι, an ancient Decree, and acceptable to the Gods, and to the Church, a Constitution, or a thing defined. Doth the Apostle file it ἀπότελεσμα, Will-worship? 'Tis also by (k) Heracleides Ponticus filled, ἀρχαιοτάτη, Superficial, and said by Porphyry especially to be done on the account of Wisdom, and the subduing of the Body; so full an agreement is there between this Philosophy, and that which the Apostle hath here said concerning it.

1. (f) P. 787. L. 1. § 57.
1. (g) L. 1. § 28. (h) L. 1. § 43. (i) L. 1. § 6.
CHAPTER III.

Verse 1. If ye then be riven with Christ [through Faith, chap. 2. 12. and by newness of life, Rom. 6. 4, 5.] a seek those things which are above, where Christ [now raised from the dead] betheth on the right hand of God.

2. Set your affections on things above, not on things on the earth.

3. For ye are dead [to Sin, Rom. 6. 5, 7, 8. and to the World, Gal. 6. 14. and from the Rudiments of it, chap. 2. 20.] b and your nature c Life is hid with Christ in God. When Christ, who is [the Author and Purifier of] our life shall appear, then shall ye also appear with him in Glory.

5. d Mortifike therefore in order to the enjoyment of this Life with God, your Members that are upon the Earth, [i.e. your earthly, carnal Members.] Fornication, uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.

6. For which things fake [done by them] the Wrath of God cometh upon [Men, as being] the Children of Disobedience [or, upon those who obey not the Commands of God, to afflict them.]

7. f In the which you of Colosse also walked sometimes, when ye lived in them. But now also put off all these following Vices, viz. Anger, Wrath, Malice, Blasphemy, [i.e. Evil speaking,] filthy Communication [or reproachful Words, which arise out of Wrath.] out of your mouth.

9. And h lie not one to another, seeing ye have put off the old Man with his deeds. [See Note on Eph. 4. 21.]

10. And have put on the new Man, which is renewed in knowledge, [or by the acknowledgment of the truth, Eph. 4. 22.] after the Image of him that created him, [in righteousness, and holiness of truth, Eph. 4. 24.]

11. Where [or under which Decency,] there is neither [repressed bad to any Man, as being] Greek, nor Jew, of the Circumcision, nor Uncircumcision, [as being] Barbarian, Scythian, Bond, or Free, but [his belonging to] Christ is all in all.

12. Put on therefore, as [becometh new Creatures, and] the Elect of God, [or Persons chosen to be his Church and People.] holy and beloved [of him.] Bowels of Mercy, Kindness, Humblenes of Mind, Meekness, Long-suffering.

13. Forbearing one another, and forgiving one another, if any Man have quarrelled against any, even as Christ [freely] forgave you [the greatest Sins out of mere Grace and Mercy,] so also do ye (to others.)

14. And above all these things put on Charity, which is the bond of perfectness, [i.e. the most perfect bond of union among Christians, Eph. 4. 15. 16. the end, and the perfection of the Commandment, 1 Tit. 1. 5. that fulfils the rest, Rom. 13. 8. Gal. 5. 14. And that which renders us perfect, and unblameable in Holiness before God.]

15. And let the Peace of God rule [or be the Umpire] in your hearts to which you are called in one Body, [by being all made Members of one Body, Eph. 4. 4.] and be ye thankful unto him that hath called you to peace, Col. 3. 15.

16. Let the word of Christ dwell in you richly, in all wisdom, [so that you may be employed in your Assemblies by virtue of this gift of wisdom, in teaching and admonishing one another, in Psalms and Hymns, and Spiritual Songs,] singing with grace in your Hearts to the Lord.

17. And whatsoever you do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and [or, who is] the Father by him.

18. Wives submit your selves, [or be sub] ject to your own Husbands, [in the offices belonging to that relation,] as it is fit [for them to do that are.] in the Lord, [that the name of the Lord may not be blasphemed by your pretending a Christian liberty from the ob servances of the Duty of a Wife, Tit. 2. 5. But that by your greater excellency in it, you may commend Christianness to others, 1 Pet. 3. 5.] or, in obedience to the Lord requiring this subjunction, Eph. 5. 6.]

19. Husbands q love your Wives, and be not bitter against them, [in the affery of words, the severity of your affections, to the alienations of your affections from them.]

20. Children obey your Parents in all [lawful] things, for this is well pleasing to the Lord, [And in all things to which the power of the Parent reaches,] for if he command him not to marry, when he cannot contain, or so marry one he cannot love, he exceeds his Paternal Authority.

21. Fathers [whose names speak clemency and kindnes.,] provoke not your Children to anger, [irritate them not with overferies, and harsh usages,] of undervalued stripes,] lest they be discouraged, [i.e. despair of pleasing you.]

22. Servants obey in all [lawful] things [who are.] your Masters according to the flesh, not only [as those who do business] with eye-service, [as being] Men-pleasers, but
but in finglethise of heart ([as persons]) fearing God. [See the Reason of this Precept, Note on v. 25.]

23. And whatsoever you do, do it heartily, as to the Lord, and not unto Men, [having respect to his glory, and his recompence.] [See the Notes on Eph. 6. from v. 1. to v. 9.]

24. Know that of the Lord you shall receive the reward of the Inheritance, for ye serve the Lord Christ.

25. But he [of you] that doth wrong [to his Master.] shall receive [of the Lord punishment] for the wrong which he hath done, and [to for] there is no respect of Persons with him.

Annotations on Chap. III.

a Verse 1, 2. ἀνατομοῦντες.] v. 1. ἀνατομοῦντες.] v. 2.] These Phrases seem to import, (1.) That we should put the highest estimate and value on things above. (2.) That we should have them fixed on our Spirits, and familiarly occurring to our Thoughts by frequent Meditations, and serious Reflections on them. (3.) That we should have our Wills inclined to them, and our Affections poised with frequent Love, and passionate Desires of them; for ζηωἀί is, faith Phærornvæ, ῥωμπανείς, ἔνοικισίνης. (4.) That we should employ our Faculties and Members in pursuit of them with diligence and constancy; for ζηωἀί is, curare, summo studio querere, τα ἡμερινας, in Deoofficiis, ζνει ῥαπανειας, niter auserre. Plutarch, ζηωἀί ἐς ἰατεροποῖας. Schol. Aristoph. p. 289.

b Verse 3. 'εν τοι ἐστιν ἐν τοι θεοι.] c. Your true Life, which consists in fruition of God, and which you shall live ever with him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God; for it doth not yet appear what we shall be, 1 John 3. 2.

c Verse 4. Note, Hence we learn that Christians are not to expect to Reign with Christ on Earth a thousand Years, because they are not to mind or seek τα ἐν σαρκί, the things upon Earth, but only those above, where Christ sitteth at the right hand of God. Whereas, were this Life on Earth a fleeting and Reward which God had promised to them for their Sufferings, they might mind it, and set their Affection on it; as also from all those places where the Hope, Reward, Inheritance of Christians, is said to be reserved in the Heavens, for them; for, as Occumere notes, το εἰς ἐμπνεόμενον, μνημεῖον & μνημεῖον συμβεβηκὸς, if our Inheritance be in Heaven, the supposed Millennium on Earth must be but a shadow. Great is your Reward in Heaven, faith Christ to the Christian Sufferer, Matt. 5. 12. Luke 6. 23. Your hope is laid up for you in Heaven, Coloss. 1. 5. See 1 Pet. 4. 4.

d Verse 5. 'εν τοι ἐστιν ἐν τοι θεοὶ.] Therefore, ye also, be not {{marry therefore your earthly Members.}} Thus being in us naturally the old Man, v. 9. Eph. 4. 22. and the Body of Sin, the inordinate Affections and Lustings of it, are filled the Members of that Body; partly because they exercise themselves by the Members of the Natural Body; and partly, because as the Members of the Body are employed to fulfill, and accomplish the Desires of the Natural Body, so these Affections are employed to gratify the Desires of the Body of Sin; these Members are filled earthly Members, because they respect only earthly things; they fix our Hearts upon, and employ our Minds about them; to mortify them is to refit, and to suppress their Motions that we do not obey them, or gratifie them in their inordinate Desires and Affections, but carefully shun all the occasions of sin, and use those means which tend to the subduing of it. And this Exhortation being directed to Believers shews, that as they are by Profession, and by Baptismal Obligation, dedicated to Sin, so have they continual need to proceed in the Practice of this Duty, that they be not overcome by the deceitfulness of Sin, by their fleshly Lusts, which tend to Fornication and Uncleanness, their Desires of Worldly Honours, and Vanity, which are evil Concupiscences, and by the inordinate Love of the World, which is filled Covetousness.

Ibid. ὁς ἐν ἐνδοτολατρεία, Covetousness, which is Idolatry.] Because as Heathens place their Confidence in Idols, even in the aversions Man doth place his Confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth purify them, and for their Sakes only doth other Matters. And that such Actions do partake of the true Nature of Idolatry, Reason as well as Scripture will evince; for Reason shews, that Love, Hope, Trust, Obedience, are parts of that internal Worship which we owe to God in the most excellent degrees, and which he more regards than building Temples, or erecting Altars, the bending of the Kneé or Body, or any Act of outward Worship, and therefore in those Acts doth more effectually confit God's Worship; wherefore he that confuts them upon any Creature in that degree, or in those Actions in which they only out to be ascribed to God, must be as truly an Idolater, as he that puzheth to a
The Epistle to the Colossians.

Chap. III.

Creature, any outward Act of Religious and Divine Worship; and as the Covetous Person, tho' he doth not indeed believe his Riches or his Money to be a God, yet by so loving, and so trusting in them, as God only ought to be loved, and trusted in, he is as truly guilty of Idolatry, as he he believ'd. So tho' the Roman Catholicks do not believe their Saints and Angels to be God, yet by addressing to them even (a) mental Prayers, and giving to them the inward Worship of the Soul, which, as St. (b) Aunin well observes, The Catholic Church always referred to God, they are as guilty of Idolatry, as if they did believe them to be Gods, since thereby they ascribe to them the knowledge of the Heart, and of the inward Motions of the Soul, which only doth belong to God.

f Ver. 7. The Colossians dwelling in Phrygia celebrated the Sacra of (c) Bacchin, and of the Mother of the Gods, called therefore Phrygia Mater, and doubtless complied with all the Luxury of Asia Minor, of which they were a part.

g Ver. 8. Argonautis, Filthy Communication.

This is usually referred to obscene and impure words. But Hesychius, Phavorinus, and f. Pollux, 1. 2. 4. have informed us, that the word signifies reprouchful Words, such as tend to put a Man to Shame; and to this sense the words preceding make it most proper to refer it, Wrath, Anger, Malice, or evil Machinations of the Heart, being the inward Dispositions which render us dissatisfied to, and prone to do evil to others; Railing, and opprobrious Speeches, which tend to render our Brother infamous to others, being the usual Effects of these evil Dispositions.

h Ver. 9. Hence it appears, that to be addicted to Lying, is an Evidence that we have not yet put off the Old Man.

i Ver. 10. Eke inωρων, In Knowledge. The Christian Faith being the knowledge of the truth which is after godliness, Tit. 1. 1. it being that by which we escape the pollutions of the world thro' lust, 2 Pet. 2. 20. and recover out of the snare of Satan, 2 Tim. 2. 25. 26. that by which we have all things given us which appertain to life and godliness, 2 Pet. 1. 3. and that, faith the Apostle here, by which we are enabled to walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in them, as we increase in inωρων in Θεος, in the knowledge of God; The being renewed in this knowledge, may well import our being renewed in righteousness and true holiness, as the Apostle speaks, Eph. 4. 24. especially if we consider, that whilst the Judgment Hill continues to approve the things which are most excellent, the Will still chuses, and the inferior Faculties will be employ'd in prosecution of them.

Ver. 12. ο ος συνεται ως οθαν, As the Elders of God.] That the Apostle speaks not here of any absolute Election of some particular Persons to Eternal Life, but of their being chosen out of the Heathen World to be his Church and People, is evident, because he speaks to the Church in general; and yet to these Elders he promiseth the Blessings of Christianity, only if they continue in the faith rooted and grounded, and be not moved away from the hope of the Gospel, chap. 1. 27. 2. 2. 18. expressing his care and fear, lest they should be deceived, and robbed of their Rewards.

Ver. 15. Μεταδαιμονια, I. e. Let that peaceable Disposition, which God requires from all Christians, be the Umpire and Director to compose all Differences among you, for Peace hath God for his Author. He hath called us to it, he hath made us all one Body, and nothing is more uniformly or perniciously, than the Members should be at enmity with each other. In (d) Josephus, it signifies, Let him have the chief place; thus of Jeshophat be faith, he did, and his sons, ος οιος εστιν, excel, as being equal to them all.

Ver. 16. οι συμμετοχικον, The Word of Christ.] The Word dictated by the Holy Spirit is therefore the Word of Christ, because the Spirit is the Spirit of Christ, 1 Pet. 1. 11. as proceeding both from the Father, and the Son.

Ibid. οι συμμετοχικον, Singing with Grace. That is, say some Interpreters, xomagogous, xazmaton, so as that their Hymns may be grateful to others, and be received by them with Spiritual Delight; which is, say they, the import of the Phrase, Eph. 4. 29. Col. 4. 6. But this seems rather to depend on others than our selves: Say others, he exhorts them to sing with a grateful Mind, full of the sense of Divine Goodness, in which sense xazmaton is often used; see 1 Cor. 15. 27. 2 Cor. 2. 14. But according to the Ancients, he exhorts them, and xazmaton, to sing by the Gifts given them by the Holy Ghost,

(a) ου διαικεται εις ζωνισμον εφε (Sandius) in Cato regans inus vocis vel mentis significatis, Anathema Et. Consil. Trid. Sent. 35.
(b) op. dicetur singularitatis in Ecclesia Catholica traditur nullam creaturam calidum effe animae (libentius eum loquere, huius verborum, quibus hec mibi infimus in satis) sed ipsis tantummodo verum quae sunt omnia Creaturam, De Quantita Animi. Cap. 34.
(c) Strabo, 1. 10. P. 459, 479, 471.
(d) Arch. l. 9. c. 1.
of which one is the Word of Wisdom, and this Exposition is confirmed by the parallel place, Eph. 5. 18, 19. Be ye filled with the Spirit, speaking to one another with psalms and hymns and spiritual songs. Now these Gifts being chiefly exercised in their Assemblies, where especially they did sing with all their might, sing in the Spirit, 1 Cor. 14. 15, 16. and every one had his Psalms, and his hymn, his Doctrine, v. 26. I conceive these Spiritual Songs, in which they were to teach, and to admonish one another, may refer chiefly to their Assemblies, then managed by their Prophets, in which they met together for that end. So Pindon doth inform us, that the Christians used to meet together on a certain day, Carmenque Christo quasi Deo dicere sacer docem invocem, and sing an Hymn to Christ as God. Lib. 10. Ep. 97.

Ver. 17. In the Name of the Lord. To do all in the Name of the Lord, is, 10. To have respect in all things to his Will, as knew we are obliged to live to him, 2 Cor. 5. 14. to the Honour of his Name and Doctrine. 29. To be diligent that our Actions may be well pleasing to him, 2 Cor. 5. 8, 9. 30. To expect acceptance of our Actions, Prayers, John 13, 14, 15, 16. and Praises through him, Heb. 13. 15. and a Recompense of them from him hereafter, Eph. 6. 8. Here ver. 24.

Ibid. Pater tuus, To the Father by him.] It is the manner of the Scriptures, faith Bishop Davenant, to refer our Prayers and Praises to the Person of the Father, because he is the Fountain of the Deity, add, and because they are to find acceptance thro' the Intercession of, and the presenting of them by the Son, Rev. 8. 3, 4. Our Prayers must be offered to the Father in his Name, John 16. 23. and yet the Bleffing asked is to be given by him, John 15. 16. that the Father may be glorified in the Son, John 14. 13, 14. Our Praises must be offered up to the Father in the Name of the Lord Jesus Christ, Eph. 5. 20. by him we must offer the Sacrifice of Praise to God continually, Heb. 13. 15. These Spiritual Sacrifices being acceptable to God through Jesus Christ, 1 Pet. 2. 5. And yet 'tis very frequent in their Epistles, to pray as well to our Lord Jesus Christ, as to God the Father; See Note on Rom. 10. 13. and in the Revelations to give Praise and Glory to him, Chap. 4. 9, 11. & 5. 12. 13. But it's especially to be noted, that all the Greek Interpreters heretofore, that this is spoken against the Synagogue of Angels, or Demons, which the Philosophers, and especially the Platonic, had introduced, as thinking them the Perfons who carried up all our Prayers and Praises to God, and conveyed down all his Blessings to us. Because they, faith Theodoret, commanded us to worship Angels, he on the contrary commands us to adore all our Words and Actions with the Memory of our Lord Christ, and to offer up (e) thanksgivings by him to God the Father, and not by the Angels. It is the Devil that brought in the Worship of Angels, faith St. Chrysostom.

Ver. 19. Agnus Dei. Love your Wives.] Delighting in their Conversation, Prov. 5. 18, 19. defecting of them their Welfare both Temporal and Eternal; for this is surely comprehended in loving her as we do our selves, Eph. 5. 33. providing for her all things necessary to the Happiness and Comfort of her Life; for this is loving her as Christ did love his Church, v. 25. This, say the very Heathens, is the Property of a (g) sincere Affection in the general, and therefore much more of that Affection, which we are to bear to our own Flesh and Body, as the Wife is to be esteemed, Eph. 5. 28, 29.

Ibid. Kali μετασφημεται, And be not bitter against them.] As St. Ambrose faith, Nos et Dominus, sed Marius, non Anciliis fortissimis, sed Uxoribus, Gubernatorum velitis et eis Deus sexus inferioris, non Tyrannum. Hexam. 5. 7. Hence the two who were sacrificed to Juno Nephtialis, faith (b) Paterch, did separate the Gull from the Sacrifice, and threw it away, signifying of ἄνθρωπον άνθρωπον, that there should be no bitters or warb, but with the those that were married.

Ver. 22. Servants obey, &c.] In omnibus ad quas jus Domini quod in servum habeat extendatur, S inquitus Dominus carnis Domino spiritus contrarium non est. Hieron.

Ver. 24. Note, We are, faith Schillingius t a Socinian, to serve Christ as our heavenly Lord, which, faith he, (g) comprehends Faith in him, Obedience to him, and Worship and Adoration of him, the giving him the Honour which agrees to him, and the Invocation of

(e) Καί τινι Θεός μετασφημεται, μη διεσφημεται τινι φιλέλεγον. Theod. τι δι εις γινεσθαι τινα ἄνθρωπον, μη δι εις γινεσθαι. Occumen.

(f) In Gal. 3. 5.

(g) Το γαρ εστι ἄνθρωπος καθὼς ἄνθρωπος βάφθη, καθὼς ἄνθρωπος ἐπηγεγραμμένος γίνεται. Ἐκ τοῦ Αριστ. Θερων. I. 2. c. 8.

(h) Praecepta Compendia, p. 141.

(i) Quod servatum & fidem in aequo, & seditionem & cultum, adorationem, hominem et consociationem, & innocenti- iorem complexionem. him.
Chap. IV. the Epistle to the Colossians.

him. Now, faith Christ, thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10. and God alone is worthy of all our worship. For all Christians are being as only Omnifuent, Omniscient, and the Searcher of all Hearts, Christ therefore must be truly God. Moreover, the Apostle reckons it part of the Idolatry of the Heathen, that they served or paid Religious Worship to then which by Nature were no Gods, Gal. 4. 8. The Sociants therefore either must confess Christ is by Nature, as well as by Office, God, or else acknowledge that they are guilty of Idolatry, in giving this Religious Worship to him.

Ver. 25. Refusal of Persons. — Christ in judging Men at the last Day, will have no respect to the Quality, or external Condition of any Mans Person, but whether he be bond or free, he shall receive recompense for the good that he hath done in obedience to him, whether he be Master or Servant, he shall be punished for the wrong that he hath done in those relations. It being certain from the second Chapter, that the Judaizers were got into the Church of Colos, and that many of them denied that the Jews ought to be Servants to any, and the Eissenes judging all Servitude unlawful, [See Note on I Pet. 2. 15. I Tim. 6. 1. 2.] This might be the Reason why here, and Titus 2, the Apostle is so large in charging this Duty upon Servants.

CHAPTER IV.

Verse 1. Mafter give unto your Servants that which is just and equal, knowing that you also have a Master in Heaven, [who with what measure you mete to others, shall mete to you again, Matt. 5.] And be in all things [as you deal with your Servants.] Continue [infant] in Prayer, and watch in the same [vigilant in it] with thanksgiving, [for the Mercies you have already received.]

Verse 2. Withal praying also for us, that God would open to us a door of utterance, [by enabling us] to speak [with freedom] the Mystery of Christ, for which I am also [now] in bonds. [See Note on Ephes. 6. 19. 20.]

Verse 4. That I may make it manifest, as I ought to speak [it.]

Verse 5. Walk in wisdom [or discretion] towards them that are without, [for of the Church, that is, the Heathers, I Thess.] re-deeming the time, [i. e. endeavouring to avoid as much as you are able, by careful circumspection, and inoffensive carriage, the dangers you may be exposed to from them; See Note on Eph. 5. 15.]

Verse 6. Let your speech be always [mild and courteous] seasoned with grace, [mild and deferent.] that ye may know how ye ought to answer every man, [so as conduceth to the Credit of Christianity, I Pet.] and to your own safety in these evil times, Eph. 5. 15. 17.]

Verse 7. And as for what concerne me, All my affairs shall Tychicus declare to you, who is a beloved Brother, and faithful Minister, and Fellow-Servant in the [Work of the Lord.]

Verse 8. Whom I have sent unto you for the same purpose, that he might know your state, and comfort your hearts, [under your pressures.]

Verse 9. [And] with [him I have sent] Onesimus, a faithful and beloved Brother, who is one of you, [being Servant to Philemon, a Chief Man in Colos,] they shall make known unto you all things that are done here [at Rome.]

Verse 10. Arisarchus my Fellow-Prisoner faithfully you, and [Marcus Sifer's Son to Barnabas, concerning whom [i. e. which Marcus] you received Commands, if he come to you [send] receive him [kindly.]

Verse 11. And Jesus, who was called Justus [Acts 18. 5, 6, 7.] who are of the Circumcision. Their only [of the Jews] are my Fellow-Workers to the promotion of the Kingdom of God, which have been a comfort to me.

Verse 12. Epaphras, who is one of you, [a Citizen of Colos, from whom] a Servant of Christ, faithfully you, always labouring fervently for you in Prayers, that ye may stand perfect and complete in all the Will of God.

Verse 13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis, [two other Cities of Phrygia.]


Verse 15. Salute the Brethren which are in Laodicea, and Nymphas, and the Church which is in his House, [i. e. his Christian Household.] And when this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and [see] that ye likewise read the Epistle from Laodicea.

Verse 17. And say to Archippus, Take heed.
to the Ministry which thou shalt receive in the Lord, that thou fulfil it.
18. The Salutation [written] by the hand of me Paul, is in token that this is my Epistle, 2 Thess. 3. 17. remember my [being in] Bonds, [so as to pray for my deliverance. v. 3. and to prepare for passing suffering by my example.] Grace be with you. Amen.

Annotations on Chap. IV.

a Verse 1. "O quam, What is just and equal."
Hence it is evident, that Justice is to be observed towards Servants, and that there be Offices of Humanity and Charity due to them: As, (1.) That we do not look upon them as vile Persons, but as Partakers of the same Grace and Nature with us; and so not only as Servants, but as Brethren, Phil. 1. 6. (2.) That we do not always punish all their MisCarriages, but sometimes do remit the Punishments which in anger were threatened to inflict, Eph. 6. 9. (3.) That we do not make them serve with rigour, without any kind of Indulgence, Thou shalt not oppress, afflict, or wear him out with Labour, but that fear the Lord, Lev. 25. 43. (4.) That we permit them to plead their Cause, and to defend their Right, provided they do it with humility, not contradicting or speaking against the Commands of their Masters, Tit. 2. 9. If I did despoie the Caufe of my Maidservant, or Maid-servant, when they contended with me, what then shall I do when God resisteth up, and when he visiteth, what shall I answer him? Job 31. 13, 14. (5.) That to well deserving Servants we give something even above their Wages, and after a long and profitable Service, we do not suffer them to go empty from us: When thou seldost him out from thee, thou shalt not let him go away empty, thou shalt furnish him liberally out of thy flock, and out of thy field, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him, Deut. 15. 13, 14. These things the Lord commanded under the Old Testament, because their Servants were his Servants also, redeemed by him out of Egypt, Lev. 25. 15. Deut. 15. 15. And therefore they esteem as strongly to oblige under that Oeconomy where we are all the Servants of Christ, our common Lord, and redeemed by his precious Blood, Eph. 6. 6. 1 Cor. 7. 22. 23.

b Verse 3. [Ephesians 6. 24, Praying for us.] That this Apostle who so passionately writes to Christians, defining that they should strive together with him in their Prayers to God, Rom. 15. 30, 31. That they would always with all perseverance pray for him, that they would continue in Prayer, that God would open to him a door of utterance to speak

the mystery of Christ, Eph. 6. 18, 19. Col. 4. 2. 3. and that he might be delivered from unreasonable and wicked Men, 1 Thess. 5. 5. 2 Thess. 3. 1, 2. should never pray to the Virgin Mary, and to Angels, or to Saints departed, for any of these things, is an Evidence that he approved not of those Prayers.

Ver. 6. [Ephesians, With Grace.] 1.e. With c sweetness and courtiousness, faith Theodore, that it may be acceptable to the Hearers, as an act of modesty, and that it may render you gracious to, and favoured by them, to Theophylact, seasoned with Salt; Salt is the Symbol of Wisdom, and in this sense the word is used, Mat. 5. 13. Mark 9. 15. Have, faith Theodore, emend yoepwXoia, spiritual Wisdom, that ye may know, &c.

Ver. 7. [Ephesians.] That this Epistle was written at the same time with that to the Ephesians, is pleaded from this, that it was sent by the same Person Tychicus, with the very same words contained in this, and the following Verse, Eph. 6. 21, 22.

Ver. 9. [Ephesians.] Of whom St. Jerome e faith, we read, that of a Servant he was made a Deacon.

Ver. 10. [Ephesians.] It seems evident hence, f that St. Paul's Displeasure against him, mentioned Acts 15. 38. lafted not long, for he defines Timothy to bring him with him, as being profitable to him for the Ministry, 2 Tim. 4. 11. and fills him his Fellow-Labourer, Phil. 24.

Ver. 12. [Ephesians.] That Epaphras was about this time Prisoner at Rome, is concluded very probably from Phil. 23, where he is filled by St. Paul, his Fellow Prisoner, for that the Epistle to Philemon, and this were written at the same time, may be confirmed by the naming Timothy at the beginning, and all the same Persons, save only Tychicus, viz. Epaphras, Mark, Aristarchus, Demas, Luke, at the end of both of them; but that he was Bishop of Colosse, is not said by any of the Greek Commentators on the place; he might have this Zeal for them mentioned in these two Verses, either as being one of them, v. 12. or as being employed in preaching the Gospel to them.

Ver. 15. The Church which is in his House.] i.e. His Christian Household, for all the Brethren are mentioned before. So Theodore,
Chap. IV. the Epistle to the Colossians.

Occumensae, St. Chrysostom, and Theophylact note, that 6 ἔχειν ὧν δεῖ ὑμῖν ἐκ τούτου, ἀν βορύνωμεν ἑαυτῷ ὑπομονήν, He had made his whole family Christians, so as to be called a Church.

Ver. 16. And that from Laodicea. Some say, that the Epistle here mentioned, as from Laodicea, was the first Epistle of St. Paul to Timothy, because the subscription faith it was written from Laodicea, but that subscription is easily confuted, both from this Consideration, that the first Epistle to Timothy was written two or three Years after this, (see the Preface to it,) and from this very Epistle, in which the Apostle mentions them of Laodicea among those who had not seen his Face in the Flesh, chap. 2. 1. St. Chrysostom, Theodoret, Oecumenius, and Theophylact, understood by it some Epistle writ by them of Laodicea to St. Paul; but the Apostle doth not say, read the Epistle fearing me from Laodicea; nor doth he mention one word of such an Epistle sent from them to him here, or elsewhere; nor is it to be doubted, but he would have answered their Epistle, had they sent any as he did that which the Church of Corinth sent to him. Others understand this of an Epistle sent by St. Paul to them, which is now lost; but all the Ancients are not only silent in this matter, but some of them expressly do explicate this Imagination, observing, that the Apostle proposes to their readings, not ἀναφερομενυ, and 7 in ἀναφερομενυ, but that the Apostle was to the Laodiceans, but only from Laodicea to be sent to Colossi, I therefore acquiesce in their Opinion, who understand this of the Epistle to the Ephesians, sent by the Admonition of St. Paul, from Ephesus, the Metropolis of Laodicea, subject to it, as the Epistles to the Church of Corinth, belonged to all the Churches of Asia, 2 Cor. 1. 1. For (b) Tertullian witnesseth, that this Epistle to the Ephesians was by Marcellus filled the Epistle to the Laodiceans; and the place which Marcellus cites in (c) Epiphanius, as from the Epistle to the Laodiceans, is in the Epistle to the Ephesians, chap. 4, 5, 6. viz. There is one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. Moreover, the Epistle to the Colossians, as I have shewed, and as Theodoret notes, was writ soon after that to the Ephesians, and sent to them both by the hands of Tychicus; and there is a great resemblance observable between them, both in the Doctrines and Exhortations, and in the very Expressions, so that it is not to be wondered that the Apostle would have that Epistle also read to the Colossians, to let them see that he wrote the same Doctrine, and gave the same Injunctions to other Churches of the Saints.

Ver. 17. Archippus. That this Archippus should be then Bishop of Colosse, as St. Jerom on the Epistle to Philemon thinks, and that St. Paul should not write one Word, or send one Salutation to him, but send to the People of Colosse to admonish him of his Duty, is not very credible in it self, nor do the Ancients testify that he bore that Character.
THE
PREFACE
TO THE
First Epistle of St. PAUL
TO THE
THESSALONIANS.

THAT St. Paul laid the Foundation of the Gospel among the Thessalonians, (a) according to the tradition, the Jews contradicted and openly contention against it, we learn from the History of the Acts; and this Church consisting, as (b) Oecumenius notes, partly of Jews, and partly of Gentiles, they were persecuted both by the unbelieving Jews and Gentiles; the Jews excelling the Gentiles in this Persecution, Acts 17:5. The Apostle therefore writes to confirm them in the Faith, and to prevent their being shaken by these Persecutions, informing them that it was nothing strange they should thus suffer from those Jews, who had killed the Lord Jesus, and had persecuted both the Apostles, and their own Prophets, or that they should suffer from their own Country-men, as the Jews in Judea did from theirs, chap. 2. 14.

Moreover, concerning this Epistle, the first note of the Fathers is this, (c) Thessalonica was the Metropolis of Macedonia, whence we may certainly conclude that Philip was not so.

This Epistle must be written after the Council held at Jerusalem, A.D. 49, from hence Paul goes to Antioch, Acts 15:30. Says there some considerable time, ver. 35. From thence goes thro' Syria and Cilicia, confirming the Brethren, ver. 41. thence to Derbe and Lystra, chap. 16:1. thro' Phrygia and Galatia, ver. 6. then to Troas, ver. 8. to Samothracia and Neapolis, ver. 11. and so to Philippi, ver. 12. then to Amphipolis and Apollonia, and so to Thessalonica, chap. 17:1. there planting the Gospel; thence they are expelled by the Jews and Gentiles, and go to Berea, ver. 10. thence to Athens, ver. 15. and from thence to Corinth, chap. 18:1. where Timotheus coming to him, and giving him a comfortable account of their Faith and Conscience, he writes this Epistle to them, chap. 3. 6. Whence it appears that it could not be written in least time than a Year or two after that Council, and that the Inscription of it running thus, Paul and Sylvanus, and Timotheus, to the Church of the Thessalonians, it must be written after their return to him, and not from Athens, as the Subscription hath it, but from Corinth, Acts 18:15. A.D. 51. or 52. for it was written after he had been separated from them but a little while, chap. 1. 17.

(a) Theodoret in Acts 17:5.
(b) "Memoria visserunt a Pagi Thessalonice, in C. I. V. I.
(c) Thessalonica est metropolis Makedonie.
A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle of St. PAUL TO THE THESSALONIANS.

CHAPTER I

Verse 1. [I] Paul [the Apostle of Jesus Christ,] and Silvanus and Timotheus, [my fellow-labourers, write] to the Church of the Thessalonians, [established] in [the knowledge and worship of] God the Father and the Lord Jesus Christ; [Wishing] Grace be to you, and Peace from God our Father, and [from] the Lord Jesus Christ;

2. [And advertising you, that] we give thanks to God always for you all, making mention of you in our Prayers.

3. b Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.

[V. 10. when we appear] c in the fight of God, and [from] our Father.

4. [As] knowing Brethren, beloved [by your proficiency in these Christian Virtues,] d your election of God.

5. For our Gospel came not to you in word only, but also in [the] power [of Miracles] and In, [or with] the [distributions of] the Holy Ghost, and in much assurance, [or full conviction both to you of the truth of our De\'Inire and to us, that God hath chosen you to be his Church and People,] as you know what manner of men we were among you for your sake, [or how we were enabled by these things to give full proof of our Ministry.]

6. And ye became followers of us, and of the Lord, [in your sufferings for his sake] having received the word in much affliction, [Acts 17, 5-6 and yet] e with joy of the Holy Ghost.

7. So that ye were examples [of faith and patience] 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, [and so they could not be ignorant of your good works,] but also in every place [the Fame of] your Faith to God-ward is spread abroad, [or hath gone forth,] so that we need not to speak any thing, [to others of the Grace of God given us towards you, Eph. 3:7.

Col. 1. 25.]

9. f For they themselves shew us what manner of entering in we had unto you, [i.e. with what power, and assurance of the Holy Ghost we preached the Gospel to you, v. 5.] and how [thereupon] ye turned to God from Idols, to serve the living and true God.

10. And to wait for [the coming of] his Son from Heaven [to be glorified in his Saints, 2 Thess. 1. 10.] whom he [hath already] raised from the dead, even Jesus, who [by his death hath] delivered us from the wrath to come.

Annotations
Annotations on Chap. I.

a Verse 1. "To the Church of the Thessalonians.' He names not the Presbyters and Deacons, for the Church was newly planted, and had not received its full form. And yet in his Note on those words, Chap. 5. 12. I treat you, Brethren, know them that labour among you, and are over you in the Lord, he faith, the Workmen, the Laboures, are the Princes of the Assembly called Bishops; they that are over you, are the Presbyters; but against this, see the Note there.

b Ver. 3. "Remembering without ceasing,' i.e. As often as we appear before God our Father, thankfulness reminding your Faith, fruitful in Good Works, your love to the Saints making you laboretious to promote their good, and your hope in the Lord Jesus, v. 16. rendering you patient in all Tribulations for his fake, chap. 5. 17. See the Note there.

c Ibid. "And it is He that, From God the Father, v. 1. and before God even our Father, v. 3." The Spirit of God vouchsafed under the Gospel, enables us to cry Abba Father, i.e. to come to God with the assurance of his Fatherly Affection to us, as being now the Sons of God through Faith in Jesus Christ, on which account is God our Father, or the Father of us Christians, Eph. 3. 15. So often mentioned for their Confortation in those times of peril.

d Ver. 4. "The Election of God." The Gospel came to some in word only, i.e. they heard the Sound of it, but did not believe and obey it, and so the Word did not profit them, not being mixed with Faith in them that heard it, Heb. 4. 2. and there were only exekis called, but not eklekti chosen, Matt. 22. 14. To others the preaching of the Apostles was attended with a greater Power of Miracles, and extraordinary Effusions of the Holy Ghost, prevailing on many to embrace it as the Word of God, so that from hence the Apostles had full assurance, that it was the good pleasure of God to gather a Church of Believers, and faithful People there, and these were called the Elect, eklekti, the Election of God, the Election of Grace, i.e. Men chosen to be Partners of the Blessings of the Gospel, and to be God's peculiar Church and People. For the Apostle doth not here speak of any absolute Election of the whole Church of the Thessalonians to eternal Life, because he could have no certain knowledge of it, or if he had, he could not have been under any just grounds of fear, as we find he was, left by some means the Temple should have tempted them, and his life be in vain among them, chap. 5. 5. Moreover, the Reason of his Knowledge here alligned, viz. the Miracles, and Gifts of the Holy Ghost, with which his preaching was attended, gave him a certain knowledge that God designed to gather there a Church of Christians; but 'twas no certain Indication of their Election to Eternal Life, seeing the Apostle informs us, that they who had tasted of these Powers of the World to come, and received these Gifts of the Holy Ghost, might fall away, so as not to be renewed to Repentance, Heb. 6. 4. 5. 6. and many of the converted Jews actually did so afterwards.

e Ver. 6. "With Joy of the Holy Ghost." In the foregoing Verse he lays before them the outward Testimonies of the Truth of Christianity from the Miracles wrought, and the Gifts of the Holy Ghost exercised among them; here he appeals also to the inward Testimonies they had received of it, even a strong spiritual Joy wrought in them by the Holy Ghost, under the sharpest Sufferings, according to those words of St. Peter, if ye suffer for the sake of Righteousness, and be reproached for Christ's sake, happy are ye, for the Spirit of Glory and of God rests upon you, 1 Pet. 4. 14.

f Ver. 9. These words, faith, (a) Theodor, instruct us how to expound our Saviour's Words, This is Life eternal, to know thee the only true God, teaching us that he is to be filled, in opposition not to Jesus Christ, but to Idols only.

(a) Or ej pev ouenv, alla pev a; eis eis qai, eis eis qai, eis qai, ej eis ej eis
CHAPTER II.

Verse 1. [We need not, I say, speak any thing further of the effectual working of God with us in our entrance into you.] For your sakes, brethren, know our entrance into you, that it was not in vain, [i.e. not without demonstration of divine abstinence, chap. 1. 5.] But [we laid] such assurance of God's call to preach to you, that even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, [Acts 16. 23.] we were [still] bold in [the strength of] our God to speak unto you the Gospel of God, [though this we did] with much contention, [and opposition from the unbelieving Jews, Acts 17. 5.]

3. For our Exhortation [made to you to embrace the Gospel] was not of deceit, nor of uncleanliness, nor in guile; [for the Exhortations of the Philosophers among you, and the deceitful workers of the foolish Nation, who endeavour to corrupt you.] But as we were allowed [Gr. have been approved] of God [as Perfomt for] to be put in fruit with the Gospel, even so we speak [the truth sincerely, not as pleasing Men, but as approving our selves to God, who trieth our Hearts, Gal. 1. 10.]

5. For neither at any time used we flattering words, as ye know, nor a Cloak of Covetousness, God is witness, [2 Cor. 2. 17.]

6. Nor of men sought we glory, [or high estimation, neither of you, nor ye of others [provisions, when we might not only with a fair pretence, but with just reason, have been [as we] burdensome, as being the Apostles of Christ.]

7. [If any, see, sought not high esteem, or rich provisions.] But we were gentle, [meek, and unburthened] among you, even as a Nurse cherisheth her Children, [hearing her self the burthen of them, and giving them her milk, so as difference to you she advice of the word freely.]

8. So [and] being [there] affectionately dear of you [good], we were willing to have imparted to you, not the Gospel of God only, but also some [own Gosps. i.e. to have spent our Lives in your Service] because ye were dear to us.

9. [And of this affection you cannot well be ignorant.] For as anchor, Brethren, our labour and travel, our labour and travel, night and day, because we could not only be enabled to or of you, are preached to you [freely the Gospel of God.

10. Ye are witnesses, and God also, how holily [towards God,] and justly and unblamable we behaved our selves [whilst we converted] among you that believe.

11. As [and likewise] you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children, [Gr. how we loved every one of you as a Father doth his Children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying.]

12. That ye would [ought to] walk worthy of God, who hath called you to his Kingdom and Glory.

13. For this cause also [or, and for this thing.] thank we God without ceasing, because when you received the word of God, which you heard from us, ye received it not as the word of men, [speaking from their own humane wisdom,] but, as it is in truth, the word of God which effectually worketh also in you that believe [the fruits of Christian patience.

14. For ye, Brethren [in this] became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered [patiently] like things of your own Country-men, even as they have of the Jews, [their Country-men.]

15. Who both killed the Lord Jesus, and [before him] their own Prophets, and have [since] persecuted us [his Apostles,] and they please not God, and are i contrary to all Men, [who are not of their own Nation, or Religion.]

16. [And thus they show in] forbidding us to speak to the Gentiles, that they might be saved [by the preaching of the Gospel,] to fill up their fins always [i.e. which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus distressed by God, they will do.] for [the wrath of God] is come upon them to the uttermost.

17. But we, Brethren, being [by their impatient manner] taken from you for a short time, [Acts 17. 5, 10. and this] in presence [only], not in Heart, endeavoured the more abundantly to see your face [again] with great desire.

18. Wherefore we would have come to you [even I Paul] once and again, but I Sat [by his Ministers] hindered us.

19. For what is our hope, or joy, and crown of rejoicing, are not even [Gr. ας εστω, and it is not among others also, ye also, when we stand] in the presence of our Lord Jesus Christ at his coming?

20. For years [even at present] your glory and joy.

Cee Anno.
Annotations on Chap. II.

Verse 1. "Verily, Not vain." I grant that the Apostle doth not intend to signify by this Phrase only, that his word was not ineffectual among them, but also to declare the reason why it was not so, to wit, because it wanted not a Demonstration of Divine Authority, and Power to confirm them in the Faith that heard it, and those that preached it in their Expectations of Success, and their assurance that the Theophalactians were by God designed to receive the Faith; as it would have been, had it come to them in word only, and not in power, and the Holy Ghost, and much assurance. For the word "vain," when it is applied to God's Message, signifies the not accomplishing the great ends for which it was designed; so Isa. 55: 11. The word that goeth out of my mouth shall not return to me in vain, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it: And Jer. 8: 8. How do ye say, we are wise, and the Law of the Lord is with us? No certainty, in vain made be it, the Pen of the Scribe is in vain. And Jer. 2: 30. In vain have I smitten your Children, they have received no correction. Our entrance therefore to you was not in vain; that is, it was not without such Divine Affirmation as was sufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.

Verse 5. "I say, the Word which is the truth." Here signifies flattering Words, or Words that are Flattery, as: the Word which is the truth, 2 Cor. 6: 7. Col. 1: 5. and that He spake to them in all truth, is a promise to gratify their Covetousness; for that the Apostles never were under a Defamation, or Accusation of these things, neither could the Theophalactians know, nor was it a thing proper to call God to witness as; but that no such Guilt could truly be charged upon them, the Theophalactians might now, and that they inwardly designed no such thing, God only could be witness, as being alone the Searcher of the Heart.

Verse 6. "Be burdensome." This seems not to refer to the Engagements of the Church, but to the Apostles living at the Charge of their Converts, for he faith, v. 9. That he, and his Companions, laboured night and day, that they might burden none of them. So 2 Cor. 11: 9. Other Churches supplied my wants, so that in all things I have kept my self, alms, unburthened to you. And 1 Tim. 5: 16. If any Man or Woman that believeth hath Widows, let them relieve them, and let the Church be burdened with them.

Verse 7. "If the various Editions noted by Theodoret, Occumenius, and Theophylact, who here read "Children," were the Original, the sense would run thus, But we, O Children, were among you as a Nurse that cherisheth her Children. See v. 11.


Verse 9. It is the Opinion of Dr. Hammond, that the Apostle here from the third to the fourth Verfe, refers to the Gnostics, and clears himself from the vile Arts they used, and ill Designs they had in promoting their Delusions. But this Epistle being writ faith the same Reverend Person, about the Year Fifty, and whilst Simon Magnus was yet living, it cannot be proved that these Gnostics were then in being, much less that they ever were at Theophalactis.

We read in Scripture of some Teachers of the Law, who gave heed to Fables, 1 Tim. 1: 4, 7. and who counted gain godliness, chap. 6: 6. of some Jews who were deceitful Workers, 2 Cor. 11: 13, 22. 1 Cor. 4: 2. and had their Smirch, Subtilities, 2 Cor. 11: 3. and who were given to uncleanliness, Rom. 2: 22. and taught unclean Doctrines, 1 Cor. 3: 16, 17, 8. Chap. 6: 13, 15. 12: 21. See the Note there. And it is likely the Apostle might in these words respect those Deceivers.

Or we may refer these things to the Philosophers of those times, who did, as many others, make a prey of Men by Philosophy, and vain deceit, Coloss. 2: 8. who were faith the Poet in (a) Atheneus, (b) Plutarch, (c) deceiver of young Men, and deceiver of young Men, deceiver of vain glory, whose binnens it was (b) to speak to please Men, who taught only for Stipends, or as
(c) Didotus Siculus. Faith of the Grecian Philosophers, and so sante, sante, sante were, and so the, Philosophized faith. (d) Plato, put of love of the, and who are everywhere represented as (e) given to impiety, and exhibiting the vilest Précédés, with those they taught their vain Philosophy. Whence they were sometimes banished from the Places of their Abodes, faith (f) Athenaeum, de sophistacis vivis, as Corrupters of the Youth, and dict suinum quis, lead the Lives of Cynics. And (g) Plato himself confesseth, that one Reason why they were so generally decried, was this, that most of them were irreligiously, the worst of Men.

Ver. 12. *Αὐτὸς ὁ ἅγιος, worthy of God.* i.e. That you would walk. 1. So as is best pleasing to him. 2. As becomes them who are called to enjoy a glorious Kingdom. 3. As most conduceth to his Glory. And 4. So as to resemble his imitable Perfections in your Conversation.

Ver. 13. *O ἀθέατος,* which effectually worketh in you. For, faith Theoreot, περισσαιος οὖν ἐν πάση εἰρήνη, δια σωτηρίαν, πόνων ἐκλείνει, γίνεται ἵππος ἐν τῇ φύσει. They partaking of the Prophetical Grace, both prophected and spake with Tongues, and did great Miracles; for to those in those times embraced the Gospel were granted Prophesy and Interpretation. The Gifts and Operations of the Holy Ghost, 1 Cor. 12. 6, 10, 11. Eph. 3. 20. So that as Satan was ἀθέατος, a Spirit working in the Children of Disobedience, Eph. 2. 2. and they, that were possessed by him, were filled with ὑπερπάθεια, so they who had the ἀθέατος of the Holy Spirit found him effectually working in them, James 3. 16. And as the Antichrist, or Adversaries of the Truth, wrought dying Wonders, ὑπερπάθειας ἐν Σατανᾷ, according to the deceitful working of Satan in, and by them, 2 Thess. 2. 9, 11. so had the Christians from the Holy Spirit, their ὑπερπάθεια, or miraculous Operations, by which they were enabled to confirm the Faith; and these Spiritual Gifts were to them strong Confirmations of the Faith, the Scales and Earrest of the Bleffings promis'd, and that which did enable them not only to suffer patiently, but also to rejoyce in Tribulations, Rom. 5. 3, 4, 5. 1 Thess. 1. 6. 2 Tim. 1. 7, 8. 1 Pet. 4. 14.

Ver. 15. Contrary to all Men. (h) Thus Tacitus faith of them, *Aput ipsos fides obtinata, misericordia in promptu, sed adversus omnes aetas bofille odium:* They have great fidelity and kindness towards Men of their own Nation, but as great hatred to all others. But that which the Apostle chiefly here respects, was their fond Imagination, that God would grant no Salvation to the Gentiles, upon any other Terms than their being circumcized, and obedient to the Law of Moses; Acts 15. 1. on which account they became Enemies to the Gospel, and the Preachers of it; because they offered Salvation to the Gentiles thro' Faith in Christ, without observation of their Law, Rom. 11. 28. Gal. 4. 16. Hence also note, That none are greater Enemies to the Good of Mankind, than they who do obstruct the preaching and the propagating of the Gospel thro' the World.

Ver. 16. *Ἀπὸ των ἱερατῶν, To fill up the measure of their Sin.* Our Lord had said to them, *Eli ye up the measure of your Fathers,* by adding to the Murder of the Prophets, the Murder of me, and of those Prophets and Wife Men I shall send to you; Matt. 23. 32—35. that upon you of this Generation may come all the Blood shed from Abel to this present time, Luke 11. 49, 51. This Prediction, faith the Apostle, is now fulfilled, and they by fulfilling it, have filled up the measure of their Sins, and God's Wrath is so incensed against them, that it will now destroy their Church and Nation, *κατά τον οὐρανόν,* to the uttermost; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their Enemies, sometimes were Captives, and then returned again after Seventy Years to their own Land; found God for a while angry, and anon reconciled to them; but this Wrath shall now remain upon them to the uttermost, till the times of the Gentiles are come in, Luke 21. 24. See Note on Rom. 11. 25. or Δικαίωτος, till they be consumed; so to the Phrase is used often in the Old Testament, as Δικαίωτος ἐν τῷ ἔθελέ, shall we be consumed with dying? Numb. 17. 13. They fell by the Sword, Νομός ταύτα, till they were consumed, Job. 5. 24, slaying them, Κύριε, till they were consumed; and Chap. 10. 10. i.e. God's Wrath hath begun to fall upon them, and they will still continue under it, till they be consumed by it.

Ver. 18. *Ο Ἀρμαρίος, Satan.* Hence note, That they who obstruct the progress of the Gospel, and persecute the Promoters of it, are the Ministers of Satan, and therefore bear his Name. So Chap. 3. 5. 2 Cor. 11. 15. Rev. 2. 10.
CHAPTER III.

Verse 1. Wherefore when we could no longer forbear, we sent Timothy our brother, no enduring to want the certain knowledge of your affairs, for we had given commandment to Timothy to come quickly to us to Athens, Acts 17. 15. yet as for me, and Silas, we thought it good to be left at Athens alone, rather than to continue ignorant of the state of your faith, v. 5.

2. And therefore sent Timotheus our brother, in Christ, Phil. 1. 18. Heb. 13. 23. and the minister of God, and our fellow-labourer in the gospel of Christ, to establish you, &c. and to comfort you concerning your faith.

3. That for no man should be moved, from the steadfastness in the faith, by their afflictions, and not you especially, for your faith is known amongst us, that we are appointed thereunto, for bereavement, we are called, 1 Pet. 2. 21.

4. For verily, when we were with you, we told you before it came to pass, that we should suffer tribulation, even as it came to pass. Acts 17. 5—10. and ye know it did so.

5. For this cause, when I could no longer forbear, I sent unto you, as I wrote before, that so they might be moved from the steadfastness of your faith, left by some means, the tempter may have tempted you, and for our labour, amongst you should, be in vain.

6. But now when Timotheus came from you to us, and brought us good tidings of your faith and charity, and in particular, that you have shown a good remembrance of us always, desiring greatly to see us, as we also do to see you.

7. Therefore, brethren, we were comforted over you, concerning you, in our affection and dittresses, by reason of your steadfastness in the faith.

Ver. 8. For now we live joyfully, if ye stand fast in the Lord.

Ver. 9. For what sufficient thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God.

10. Night and day praying exceeding. I fear that we might see your face, and might perfect that which is wanting in your faith, by reason of our very small stay with you, Acts 17. 1—10.

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 towards another, and towards all men, even as we do, bound in love, towards you.

13. To the end he may establish your hearts unblameable in holiness before God, even our Father, 1 Thess. 2. 13. our God and Father, at the glorious coming of our Lord Jesus Christ, with all his saints.

Annotations on Chap. III.

Verse 2. Το ἀποστήσεις, To establish you. In it, by consideration of that miraculous Power, and the gifts of the Holy Ghost which accompanied our preaching, and your receiving of it, 1 Thess. 1. 5, 6. and which are still exercised among you, chap. 5. 19, 20. to comfort you concerning it, by consideration of the joys of the Holy Ghost, which you have found already under your afflictions, chap. 1. 6. by the salvation you are to obtain by Christ, the Lord you shall forever live with him in glory, chap. 4. 17. 18. chap. 5. 9, 10. the eternal rest you shall have, when the Lord Jesus Christ shall come to be glorified in his saints, and of which your constancy in the faith under these sufferings will make you to be accounted worthy, 2 Thess. 1. 5, 6, 7, 10.

Here note, 2. That the perfections of the Saints are ascribed to Satan the Tempter, who by his Ministers endeavours to hinder the progress of the Gospel, chap. 2. 18. and by their perfections to terrify Men, and seduce them from the profession of it. See Rev. 2. 10.

3. That here doth signify not barely to tempt, but to succeed in his temptation, for otherwise the labour of the Apostle could not be rendered vain among them. See note on Gal. 6. 1.

Note, That it is hence evident that the Apostle did not think them secure, (by the election of them mentioned, chap. 1. 4.) from falling, as that his Labour might have been in vain among them.

Note, That from Effhies, That a faithful Person truly justified, may so fall from the Faith, as that it shall become in vain to him.
Ver. 8. Now let us live. Faith is to live. Therefore faith is called the quickening rod. This is the frequent import of the Hebrew word Chejub; as in that Writ, Let the King live, x Sam. 10. 24. 1 Kings i. 25. 2 Kings 11. 12. i.e. let him have a prosperous and happy reign: and in the words of the Pslalmist, Psal. i. 11. Thou wilt show me the way of life, in thy presence is fulness of joy, Psal. 34. 13. He that would live; i.e. see good days. So Psal. 32. 26. & 38. 19. Ecclef. 3. 8. & 7. 12. Our Masters teach, faith (a) Maimonides, that the just are called living even in their death, the wicked dead while they live, because the first are happy in their death, the second miserable in their life.

Ver. 9. Epeliam observes from the Ninth Verfe, that both the Apole's joy, and their faith and constancy, were the gift of God, Nemi gratiarum alio non est ni de beneficis acceptis: He might also have observed with others the excellent Pattern the Apole here gives to all the Bishops and Pastors of the Church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, bleffing God daily for it, and looking upon it as the very Felicity of their own lives.

Ver. 11. Here the Note of Stillingius runs thus, You see that our Lord Jesus takes care of our Affairs and Allions, and therefore we deservedly invoke him in our Necessities, as the Apole again doth, v. 12. But since this Invocation of him by all Christians, in all places, must suppose him Omniscient, Omnipresent, and the Searcher of the Heart, and these are the Properties of God alone; it also must suppose him to be truly God.

Ver. 12. To sum up, the Comma, which signifies tranfinitely; sem Caman, lay the Grammarians, and therefore are well rendered by our Tranflation, The Lord make you to increase, and make you to abound. See Note on 2 Cor. 9. 8. Ecclef. 45. 5.

Ibid. And towards all Men. This, faith (b) Theophylact, is the Character of Divine Love to comprehend all, whereas Humanities Love hath respect to one Man, and not to another.

Ver. 13. And now that he may establish your Hearts unblameable in holiness. Hence note, That a general, and abounding Charity to all Men, being that by which we become moft like to God, and that which tends to cover our own Sins, 1 Pet. 4. 8. especially if it be Charity to the Souls of Men, James 5. 20. tends to establish our Hearts unblameable before God in Love, and to procure our acceptance with him at the Great Day of our Accounts, Matt. 25. 35. 36.

Note also, That to establish our Hearts unblameable at Christ's coming, is fo to confirm us in holy Living, that we may be found unblameable by him at that Day. See Note on 1 Cor. 1. 8. 1 Thes. 5. 23. 2 Pet. 3. 14.

(c) Acts i. 6. 9. 42.
(b) Torn 399 als 99 als seboumoNra ou, to adel 409 atswxhiasov eis 3 30 4 2, eisv d6n empev e paXia.

CHAPTER IV.

Verfe 1. If furthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as you have received of us [Directions] how you ought to walk, and to please God, so ye would abound more and more [in your care to conform your futures to them.]

2. [In which thing you need no farther Instructious.] For ye know what [body] Commandments we gave you by the Lord Jesus.

3. For we have already told you, that this is the Will of God, even yourSanitification, and this Sanification requires, that ye should abstain from Forication.

4. [And] that every one of you should know, how much it is your duty to perform his [body, which is the] Veiled [of the Holy Spirit,] in Sanification, and in honour, [1 Cor. 1. 26. Difhonourable Paffions.]

5. Not in the lusts of concupiscence, even as the Gentiles [do] which know not God.

6. That a no man go beyond [the bounds of Matrimony,] or defraud his Brother in any matter, [Gr. or exceed towards his Brother in this matter,] because the Lord is the averger of all such, as we have also forewarned you, and testified.

7. [He is, I say, the avenger of all such Christians, as allying oppositely to their body callings.] For God hath not called us [Christians] to uncleanness, but unto holiness.

8. He
An Annotations on Chap. IV.

a  Ver. 2. And let every one of you, by the Lord. Note hence, That the Injunctions and Commandments which the Apostles gave to the Churches, are to be looked upon as the Commandments of the Lord, and as the Will of God, they being dictated by his Spirit, v. 8, and delivered by his Authority, who said, He that beareth you, beareth me, and he that beareth me, beareth him that sent me, Luke 10. 16.

b  Ver. 4, 5. Here note, 1. That these Injunctions were very necessary for the Thessalonians, Acts 17. 3, 6. and for Paul, that their Luxury invited the Persecutors into Greece; that it was their Cushion in their Banquets to bring in their (c) Wenches dancing naked, and afterwards they enjoyed them as their Pleasure.

2dly, Note also, that having mentioned Fornication, v. 3, he seems v. 4, &c. the 5th to advance to other Heathenish Lutes, describing them to keep their Vellies in Sanctification and Honour: 1. By preserving their Bodies from unnatural Lusts, which are by the Apostle called (d) Wicked, dishonourable Passions; and their Matrimonial Bed from defilement by the use of other Women, 1 Cor. 6. Accordingly these things in Scripture are expressed by ignominy and vilenefs; by the Septuagint by the, things indecorous and dishonourable; which word the Apostle applies to unnatural Lusts, Rom. 1. 26. and in the Language of the Targum, and the Robins, they are called ignem and vilens. Thus System is said to have wrought a faith the Chaldee, or the, the Septuagint, i.e. Ignominy in Israel, by knowing Dinah. This is the Name the Chloe gives to the Adultery committed by the Men of Benjamin upon the Levite’s Concubine, Judges 19. 24. The Incest committed by Amnon, on his Sister Tamar, 2 Sam. 13. 12. and in the (c) Rabbinical Language, to abuse Boys is to use them to the satificating of unnatural Lusts.

Ibid. Kamaen r. vo. Even as the Gentiles; Among whom these Lusts abounded,

and by whom they were allowed. For Whorecom was esteemed no Crime, (e) they taught, "qui me non sine sinitur a me resedit." Their (f) Orator speaks thus, Si quis est qui eandem meretriciam amoris interdictionem juventutem patiabi abhors, non modo ab homine, sed etiam a majorum concubinato atque concubis, quando enim hoc non fallum est? Quandod reprehensionem? Quando non permittam, quando senes cantet, ut quod licet, non licet? (g) Epistile Wisd. advises them who cannot abstain, to use it only in securam, "as the Laws allowed it. Now that, faith (h) Plato, was dido iranum quam ab olim, not to meddle with free Women, but only Libertines and Servants, and those that fold themselves to it. And (i) Demosthenes declares of all the Grecians thus: "Tat duoc bratai risteron ene koum, to ëlàplahs kai to ëlèrion koum, to ëlàplahs kai to ëlèrion koum, to ëlàplahs kai to ëlèrion koum.

The τον μήτην τὰ πλῆθος, as Plato filled it, obtained in Greece without blame, faith (k) Bardeanes, among the Grecians, and many Barbarians, faith (l) Plato; among the Grecians and Lacedemonians, faith the same Plato. How prove the Romans, and other Nations were to it, Plautus, Petronius Arbiter, Ariosto, and (m) Athenaus sufficiently inform us, as also that it was the Sin of the Philosophers especially.

Ver. 6. Ἡ λατρεία, η Θεοφράστος, Not to go beyond or detract. It is the Opinion of all the Greek Scholiasts, that this Verse contains a Prohibition of Adultery, παραμελεῖται τὸν ανθρώπον. By the word παραμελεῖται, he denotes Adultery, ray Theoret and Theophylact. God hath put bounds to this Appetite, say Oecumenicus and Theophylact, by tying us to one Wife, οὐ τὴν ὑπᾶρχουσαν μετὰ, and παραμελεῖται, so that to be familiar with another is excess and Covetousness; and when this is done to another Man's Wife, it is to exceed to the Injury of his Brother. And as (n) St. Jerom hath observed, the words preceding, which speaks of abstaining from fornication, and keeping our Vessels in Sanctification and Honour, and not in the Lusts of Concupiscence; and the words following, which give this Reason of the Precept, that God hath not called us to Uncleanliness, but to Holiness, seem also plainly to inform this sense, which the Greek, in the Judgment of the fore-cited Fathers, will bear. For,

1. The words ἐλπίζειν, and ἔχειν, bear this sense in other Authors. Thus (o) Philo speaking of unnatural Lusts committed by Men, faith, ἔχειν ἔτοιμον ἐλπίζειν. Filling and ascending, they call this the joining of Ophirs with Nepheste. So the Hebrew word בָּיְנָה from which בָּיְנָה and from them below is derived, hath this signification, as Pro. 23. 12. If you contrall Affinity with the Heathers, בָּיְנָה וְבָּיְנָה and go in unto them, οἱ ἐξιπαθεῖς πασίν, οἱ ὀφρήσαις καταλείφεις. If you marry and mix with them, faith the Septuagint, the Lord will not drive them out. And in the Mishneh ἑκροτόν in whatsoever manner, is He that reveals the Nekadness of his Sister, and may be rendered ἐν καθεξής ἑκροτόν.

2. The word παραμελεῖται bears the same sense in that Verse, in which Venus promises to him that finds, and brings her Cupid to her, not a bare Kifs, but something more, saying, οὗτοι τὸ πάρωπον του βιοτο, καὶ πολύν ἔχει. And when (p) Socrates tells Calliades pleading for those pleasures, That Men ought not to be ἐξιπαθεῖς πασίν, of unbounded Lusts, οἱ παραμελεῖται τῶν ἐν αὐτοῖς, But thou, faith he, thinkest that a Man may exceed in these matters. And in the Scholiast of (q) Ariosto these are put as words equivalent, ἐκροτάναι, ἐκροτίσκεσθαι, παραμελεῖται, παραμελεῖται.

And whereas against this Interpretation it is objected, That the words following, viz. in any manner, being general, will not admit of this restrained sense. I answer, That in the Greek the words are ἐκ της γνώμης, and may be rendered in this manner; or in the matter, viz. free assertion; or absolutely in the matter; it being observed by (s) Phavorinus and Suidas, that the word γνώμη is used by the Ancients in an evil sense. And the Apostolical Conjunctions complain, that the younger Widows marrying again, under pretence that

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they (u) could not contain, were engaged in an evil matter. So that I hope I have sufficiently vindicated this Interpretation of Dr. Hammond, and the Ancients, from the Exceptions of Mr. Le C. 

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Ver. 8. Et οὐκ ἔστιν τοῦ ἡμῶν. ] To us Apostles, to enable you to give you these Commandments; and to us Christians, to render us the Temples of the Holy Ghost, which Temples we corrupt by our uncleannesses, 1 Cor. 3. 15, 16. ch. 6. 15, 16. & 11. 19. 2 Cor. 6. 16.

Ver. 9. εὐαγγέλιον, Ταχθὸν τοῦ Θεοῦ. ] By this new Commandment, that we love one another, 1 John 3. 11, 23. & 4. 21. Matt. 22. 39. Οὕτως οὖν ἔχετε, ἵνα οὖν γνωρίζητε τὸν θεόν, faith (x) Clements of Alexandria. We are taught by God having the holy Scriptures; and by the Example of that God who loved us, and gave his Son for us, Eph. 5. 2. Hence they who are taught of God, are fain to be his ( commands, and learn (by his Example,) John 6. 45.

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Ver. 11. Τα καθ' ὑμᾶς, To do your own business.] I follow here the sense of Dr. Hammond, and other Interpreters; who the following words to work with your own hands, seem to lead to the doing their own business themselves, and not to leave all to Slaves and Servants, as the Idle and luxurious of old were wont to do. See Athenæw. l. 12.

Ver. 12. ὁποῖοι δὲ ἡμεῖς, And that ye may have lack of nothing.] i.e. From the Heathens. So the Greek Scholiasts: For, say they, if Christians, seeing a Christian beg when he is able to live by his Work, are scandalized, how much more will Heathens be so? And indeed, this was one Objection of the Heathens against Christians, that they were (y) infruasti in negotiis, useless Creatures. The Apostle therefore doth exhort them so to provide for their Necessities by their honest Labour, that they may not need the help of Infidels, and never may be forced by their Wants to ask it of them.

Ver. 13. Καί οὕτω καὶ ὡς ὑμεῖς, As do others.] Tho' many Heathens believed the Immortality of the Soul, none of them had any expectation of the Resurrection of the Body. This the Philosophers, who filled the Body the Prison of the Soul, and thought it the great hindrance of Knowledge and of Virtue, represented as a very dispicable thing. (z) ναυπακτεῖν ποτέ, καὶ ἄδοκον ἢ θανάτον, So Celsus; 'tis vix, faith he, 'incapable and impossible, οὐκ ἠκούσαν τὰς, a hope fitter for Worms than Men. And he confines the possibility of it, not only from the repugnancy of the thing to Nature, but also from the villainy of it, declaring God therefore cannot do it. (a) because as he will not do what is against Nature, so he cannot do what is vix. Paulinus, that such a Resurrection would only be done in divers sortes, a Resurrection to another Sleep. And all the other Heathens held it a thing impossible, and without Example, and therefore made it matter of their Sport: It being, faith Origen, 'incapa- δικεῖντος, ἀμαρτήσεως. See Justin M. Apol. 2. p. 57. C. D. Theophilus ad Autol. l. p. 77. D. Minuc. p. 11. Arnob. l. 2. p. 51. Lact. l. 7. c. 22.

Ver. 14. Τοι οὖν ἐπεμειβάντο οἱ καὶ ἐν λατρείᾳ, Those that sleep in, or thro' Foes.] That the Martyrs are not here excluded, is certain; but I see no reason to grant, that this Expression should peculiarly respect them. All the Greek Scholiasts interpret the words generally; Chrysostom and Theophylax say, That they who sleep in Jesus are the Faithful in general: Occumenius, Those that sleep in the Faith of Jesus. The Apostle treating of this Subject, calls all the Dead, τα ἀναμνήσθαι τα ἐν λατρείᾳ, those that sleep in Christ, 1 Cor. 15. 18. and the Context here requires this sense; for the Apostle speaks, v. 13. of them that sleep in general, and of the hope of the Resurrection in the general. And when Christ comes to Judgment, he will not bring the Martyrs only, but all the faithful with him. See v. 15, 16. where the same Persons are the Dead with Christ.

Ver. 15. Ταῖς ἰδίαις, We who are alive.] k Tis well observed by the Greek Scholiasts, that the Apostle speaks these words, in order to answer, that it be not in adorare gentes, but in mundum esse, the People to be worshipped, not of himself, but of the Christians, that were to remain alive at the Day of Judgment: So Chrysostom, Theodore, Occumenius, and Theophylax; for he well knew he was not personally to live till the Resurrection; yea, he himself expected a Resurrection, laying to the Christians, He that rais’d up the Lord Jesus, shall raise us also by Jesus, and shall present us with you, 2 Cor. 4. 14. He laboured, that he might attain to the Resurrection of the dead, Philip. 3. 11. Yet there are some Divines who from this, and some other places in the Epistles, conceive that the Apolles sometimes thought, and declared to other Christians, that they themselves might live until the Resurrection; and that St. Paul afterward changed this
Opinion, and admonished the Thessalonians of it, 2 Thes. 2. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian Faith, and the Authority of the Apostles; for if the Churches of Christ had once received this Doctrine from them, and afterwards had understood, even from their own Confession, that it was a mistake, this would have naturally led them to conceive, that they might have been mistaken also in any other Doctrine contained in their Epistles, and to suspect the Certainty and Truth of all that was contained in them. And this the Apostle feareth to impute in these words, 2 Thes. 2. 1, 2. I beseech you, Brethren, that you be not soon shaken in mind, or troubled either by word, or letter, as from us, as that the day of Christ is at hand: For these words seem plainly to import, that in the Apostle's own Judgment, the belief that the Apostles had taught by Word, or by Epistle, this Doctrine, would tend to the unsetting of their Minds in the Faith.

But that St. Paul taught no such Doctrine in any of his Epistles to the Thessalonians, will be exceedingly evident.

1. From the following words in that Chapter: For there, faith he, u. 5. Let no man deceive you by any means; declaring them Deceivers, who either taught this Doctrine, or imposed it on them, as spoken or intimated by them; there also having said in opposition to that vain imagination, that Day was not to come till there was a falling away first, and the man of sin was revealed. He adds, Remember you not that when I was yet with you, I told you these things, v. 5. He therefore had taught them the contrary, before he had intimated either of these Epistles, and therefore in them cannot rationally be supposed to contradict himself.

2. From the very words used for proof of this Opinion; for they are introduced with this Solicitude, his mind is put you by the Word of the Lord, that me that are alive; in which words he most plainly voucheth the Authority of Christ Jesus for the truth of what he saith; and therefore if he were mistaken, either our Lord himself must err with him, or the Apostle must vouch Christ's Word, and his Authority, when Christ had spoken no such Word, and given him no Authority to speak this Doctrine in his Name, both which Affirmations overthrow the certainty and truth of all St. Paul's Epistles. Now hence it follows, that the Apostle could not deliver this Affirmation in any other of his Epistles, for all the Learned do agree in this, that these Epistles to the Thessalonians were the first Epistles St. Paul wrote; whence it must follow, that he could not deliver in his following Writings to that Church, or any other Churches, that Doctrines which he had so indubiously before confuted, and declared very dangerous, in his Epistle to the Church of the Thessalonians.

The truth seems therefore to be this: That as our Lord had told them, it was not for them to know the Times, and Seasons, Acts 1. 7. so were they left still in the dark, touching the time of the General Judgment; and therefore they continually speak of it as a Day that was to come upon Man, as a Thief in the Night, Luke 12. 39, 40; as in this Chapter, 5. 1. They perhaps did not know the contrary, but it might happen in an Age or two; but they say nothing at any time dogmatically, but only volitionally, and disjunctly, if we shall be found clothed, and not naked; and here, Chap. 5. 10. Whether we sleep or wake.

Nor are these Sayings to be taken personally, as meant of the Apostles, but rather as spoken by them in the Person of Christ, in the general, some of which would be then surviving.

Ver. 17. [Quiets, With the Lord.] From which words it may be probably collected, that even the Souls of the Faithful were not ever with the Lord, or in his Celestial Presence, before the Resurrection.

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CHAPTER V.

Verse 1. But of the [codd] times, and [critical] Seasons, Brethren, when the coming of the Lord shall happen you have no need that I should write unto you.

2. For [ye] your selves know perfectly, [from what I taught when present with you,] that the day of the Lord to come as a thief in the night, of the time of whose coming the murther of the house can have no cer.


3. b For when they [they of the Jewish Nation then, and the wicked at the great day of wrath,] shall say peace and safety, [expecting no such thing as war and judgment,] then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [ir.]

D d'd 4. But
4. But ye, Brethren, are not [as formerly] in a state of darkness, that that day should overtake you as a Thief, [or come upon you unexpectedly, or unprepared for it.]

5. Ye are all [by virtue of your faith, and knowledge, and your profession of Christianity, the Children of Light, [as having the light and believing in it, John 12.36, Eph. 5.8.] and the children of the day [of Grace, Rom. 13, 12, 13, and of Salvation, 2 Cor. 6.2.] we are not of the night, nor of darkness, [as the Jewish Nation at present is, upon whom the darkness is come, John 12.35, and who are cast out into utter darkness: See Note on Matth. 8.12. and as the Heathens always were: See Note on Rom. 13.12.]

6. Therefore let us not sleep as do others, [securely in their sins, without expecting judgment, or preparing for it, Matth. 24.38. Luke 17.26—30.] but let us waken, and be sober, [that this day do not come upon us unawares, nor finding us overcharged with surfeiting and drunkenness, Luke 21.34, 36. this being only proper to them who are of the night.] and they that are drunken are drunken in the night.

7. For they that sleep, sleep in the night, and they that are drunken are drunken in the night.

8. But let us, who are [Children] of the day be sober, [and vigilant, 1 Pet. 4.7. & 5.8.] putting on the breast-plate of faith and love, [that firm assurance of faith, which will not suffer us to doubt of the Divine affiance, and that love which casts out fear of any thing we may suffer for the Cause of Christ,] and for an helmet [to your head, the hope of salvation.

9. [Which hope of salvation we Christians base.] for God hath not appointed us unto wrath, [as he hath done the Heathen World, who are Children of wrath, Eph. 2.3. and the unbelieving Jews, who are vesture of wrath fitted for destruction, Rom. 9.22. and upon whom wrath is coming to the end, 1 Thess. 5.16.] but to obtain salvation through our Lord Jesus Christ.

10. Who died for us, that whether we wake or sleep, [let us be in the night, and so find us taking our natural rest; or in the day, when we are working, we may live together with him, when he comes.]

11. Wherefore comfort yourselves together, [with this hope, and edify one another, even as also you do.]

12. And we beseech you, Brethren, to know [and reverence] them which labour among you, and are over you in the Lord, and admonish you.

13. And to esteem them very highly in love for their work's sake, and be at peace among your selves.

14. Now we beseech you, Brethren, warn them which are unruly, [as walking not according to the Doctrine they have received from us, 2 Thess. 3.6.] comfort the feeble-minded, [who are of a wounded spirit under affictions, and holy, Prov. 18.14. that are of a fearful spirit under them, Isa. 33.4. of a grieved spirit, Isa. 54.16. whose sins fail under them, Isa. 57.16. whose bands hang down, and whose knees are feeble, Heb. 12.12.] support the weak [in faith, who are soon standardized, and apt to perish by it, Rom. 14.1, 2, 21.] 1 Cor. 8.7. & 9.10, 11, 12.] be patient toward all men.

15. See that none rend evil for evil unto any man, [whatever the provocation may be, Rom. 12.17.] but ever follow that which is good, both among your selves, and to all Men, [even them that hate you, Matth. 5.44.]

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 Prophets.

21. Prove all things, [by the Spirit of Discernment which is in the Church, and the confinacy of their pretended Prophets and Interpretations, with what we have delivered to you, and then hold fast that which is good.]

22. [And] abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God that [that] your whole Spirit, and Soul, and Body, be preserved blameless to the coming of our Lord Jesus Christ.

24. Faithful is he who calleth you to this holiness, who also will do [his part towards it.

25. Brethren, pray for us. [See Note on Coloss. 4.4.]

26. Greet all the Brethren with an holy kiss.

27. I charge you by the Lord, that this Epistle be read to all the holy Brethren.

28. The Grace of our Lord Jesus Christ be with you. Amen.
Annotations on Chap. V.

2 Verse 1, 2. That all this to the 12th Verfe, doth evidently belong only to the deftruction of the perfecuting Jews and Gnodickes, at the time of Chrift's coming to deftrory the Jefih Church and Nation, is confidently affered by a Reverend and Learned Commentator on this place, but is not once hinted by the Ancients, who all interpret thefe words des & Doris oufides of Chrift's general Anoon. Nor do his Arguments prove his Afferfion. For,

Arg. 1. First, Whereas he faith ἐνεπὶ ἔκειν, the day of Chrift, here mentioned, is without question the fame which is fo often called the coming of Chrift for the deftrorying of the Enemies of Chrifiianity.

Anf. It is certain that this day of Chrift in the Epifle, doth all at once generally signify the Day of our Lord's coming to the final Judgment, as in the following words, He shall confirm you to the end, that ye may be blameless in the Day of our Lord Jefus Chrift, 1 Cor. 1. 8. That the Spirit may be saved in the Day of the Lord Jefus Chrift, 1 Cor. 5. 5. You are our rejoicing in the Day of the Lord Jefus, 2 Cor. 1. 14. He that hath begun a good work in you, shall perfect it to the Day of the Lord Jefus, Phil. 1. 6. That ye may be fince, and blameless, until the Day of Jefus Chrift, 2. 10. That I may rejoice in the Day of Chrift, Phil. 3. 16. See 2 Tim. 1. 12, 18. & 4. 8.

Arg. 2. Secondly, whereas he adds, That this cannot belong to the left coming of Chrift to Judgment, because the Apostle had made that the Subject of his former Difcourse, Chap. 4, and enters upon this as a definite Matter, with a ως &c.

Anf. It is granted that the time when this Judgment shall be, is a definite Matter from this Judgment it self, which is all that this Argument proves.

Arg. 3. Thirdly, Whereas he argues this from the end of this Difcourse, which is to comfort the Christians which were under Persecution, and give them Patience and Conflancy, for which this was a fit Conformation, that this Judgment of God would come suddenly, and when it was left expelled, and so would surprize them if they were not watchful, all which belonged peculiarly to this doom upon the Jews, and not to the General Judgment which those who then lived were not concerned in.

Anf. First, It is certain that the Aposhe, both in this Epifle, Chap. 4. 18. and in his other Epifle, Chap. 1. doth comfort his Thessalonians under their Persecutions from the Certainty of Chrift's coming to reom them at the Day of Judgment.

Secondly, It is also certain, that Chrift and his Aposhe exhorts Christians to be watchful, that they may not be surprized at the Day of Judgment, 1 doth Chrift's Matt. 25. 13. Lake 12. 35. &c. fo doth St. Paul, 2 Cor. 5. 9, 10. So doth St. Peter, 2 Pet. 3. 11, 12, 14. as being that which all Men, who must die, and after that be judged according to what they have done in the flesh, must be as well concerned to prepare for by watchfulness, as if it were to come while they were living, and upon this account it is that the Aposhe in this Chapter, v. 23. and in the preceding places, prays to oft that Christians may be conformed, and kept blameless to the Day of the Lord Jefus.

Let it be then observed, That the Aposhe had spoken, Chap. 1. 10. of their waiting for the coming of the Lord from Heaven, Chap. 2. 13. Of his coming with all his Saints, Ch. 1. 8. Of his coming with the voice of the Archangel, and of the Trump of God. He had also hinted, Chap. 2. 16. that the unbelieving Jews were, by their opposition to the Gospel preached to the Gentiles, and by their Persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that Day of Wrath upon them, which is mentioned, Matt. 24. I therefore shall defcribe on these words, as relating to both these Days of Judgments.

Ver. 3. (a) Tephebus informs us, that when the Tumults foretold by our Saviour were begun, the Jews were expelling μακρα ἀνακαίνης signs from God of their liberty, and that after all the clear signs God had given them of their approaching Ruine, and when it was even accomphìshed, they were confidently expelling (b) &c. The Divine Aid: And which is more remarkable, that the Promife of a Messiah, which their Sacred Books declared, was to come υπο & ναυτακκαϊ, about that time, was (c) τιμήτωρ ἄνωθεν ἐπιφανές μιας, of which the chief Defcription to them the mean.

Ver. 7. Note. O the sad dillofutenefs of the manners of the Christians of our Age, who frequently are guilty of that drunkennefs in the day time, which Heathens only practifed in the night.

Ver. 8. Quezis, the breast-plate of faith, &c. This Metaphor, relating to our Christian warfare, is taken from Soldiers who

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(a) De Bell. Jud. 1. 20. 22. p. 796. (b) L. 7. 6. 30. p. 960. (c) Cap. 1. p. 961. F. Dd 2 ancienly
anciently watched, or kept sentinels in their Armour, having especially their Helmet and Breast plate on; for as (d) Livy notes, Scuto pra se eredo Habani Galat, they stood with their Shield before them, and their Helmet on their heads. Whence he says of Paulus Emilius, that Miltius now more stout in vigiliam ferre vetuit, after a new manner he forbid the Soldiers to wear their Shield when they watched. Now the Head and Heart being the two chief Fountains of Life and Sensation, the preferring them false, is in effect the preferring the whole Man.

That is, fyi some, whether we live or die. And true it is, that Chriftians dying are said to fall asleep: So 1 Cor. 11. 30. κοιμηθησαν κοιμηθησαν, some are fallen asleep, Chap. 15. 51. and as ομοιωθησαν, ομοιωθησαν, we shall not all sleep. So here Chap. 4. 13. I would not have you ignorant of what we have prefigured, concerning them that are fallen asleep; and 14. ου παρετεθησαν, they that sleep in Jesus will God bring with him. But because in all these places the Greek word is never καθαρίζω, but always καθαρίζω, I prefer the Exposition of the Paraphrase.

But then that the hope of Salvation, v. 8. the apparent admiss, the obtaining of Salvation by Christ Jesus, v. 9. the living with him, v. 10. should refer chiefly to the Purchase of Deliverance from Jewish Perfections, and the Enjoyment of this present Life, I can by no means grant; for the Chriftians hope is the hope of the glory of God, Rom. 5. 3. the hope of the Redemption of the Body from Corruption, Chap. 8. 23, 24. the hope which is laid up for us in Heaven, Col. 1. 5. the hope of glory, v. 27. a blessed hope, Tit. 2. 13. the hope of eternal life, Chap. 3. 7.

The Salvation purchased for us by Christ's death, is not Deliverance from Perfections, for all that will live godly in Christ Jefus must suffer Perfections, 2 Tim. 3. 12. In these we are to be conform'd to his death, Rom. 8. 17. 2 Tim. 2. 12. he having suffered, leaving us an example that we should follow his steps, 1 Pet. 2. 21. And to live with Christ is to live in a state of glory with him, and be conform'd to his Resurrection, Rom. 6. 8. 2 Tim. 2. 12. Col. 3. 3, 4. 1 Pet. 4. 13. And this is the Comfort which the Apostle had given them, Chap. 4. 18. and to which he now proceeds.

Ver. 11. Οὐκ ὄνειδον ἡμᾶς ἢ ἦσαν, Edifie your selves into one body.] By your mutual love to one another, as being Members of the same body, Eph. 4. 16. and by your strict Union, and peaceable Conversation with one another, which is the Edification of one of us unto another, commanded, Rom. 14. 19. See Note on Rom. 15. 2.

Ver. 12. Καὶ ἀμφιβαλλόμενοι ἦσαν.] That the g Perions here mentioned as labouring among them, as being over them, in the Plural, should be the Bishops of the Metropolitan of Thessalonica, is done very improbable; there being certainly any ordinary fixed Officers then placed in the Church, Anno Christi 49 or 51. when this Epistle was written; and therefore the Learned (c) Mr. Dodwell, notwithstanding the words faith, ἄδικα διότι fit Reclorum mentio in utrasque Epistola ad Thessalonicensem, That there is no mention of any fixed Rulers in either of the Epistles to the Thessalonians. And (t) we find no notice taken of them in the front of these Epistles, as there is of the Bishops and Deacons, Philip. 1. 1. No Salutation of them in the close of these Epistles; the words of Salutation being only theb, Salute all the Brethren with an holy kis. (2) We find no Directions given to them in particular, but only to the Brethren in general; touching such Matters as must have related to their Office only, or chiefly, had they been settled Rulers in the Church. The Charge in the very next Verse runs thus, We exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the weak. In the second Epistle, Chap. 3. 6. thus; We command you, Brethren in the Name of our Lord Jefus Christ, that ye withdraw your selves from every Brother that walks disorderly, and not according to the Tradition which ye received from us. And v. 13 and 14. And ye, Brethren,—if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a Brother. And lastly, to thefe Brethren the Adjuration is here directed, v. 27. charging them by the Lord, that this Epistle be read to all the holy Brethren. 'Tis therefore to be noted, that the Apostles, Prophets, Preachers, Evangelists, who were all extraordinary Offices, are reckon'd among those to whom God had settle'd in the Church, 1 Cor. 12. 24. and Christ ascending up on high, had given for the Edification of his Body, Eph. 4. 11, 12. Some of thefe Prophets, and Teachers, were in moft Churches, as at Antioch, Acts 13. 1. and offici'd in them, v. 3. at Rome, Chap. 12. 6, 7. at Corinth, 1 Cor. 14. at Galatia; See Note on Chap. 6. 1. Some of them were Iteritants, sent by the Apostles, or Prophets, to teach other Churches, and by the Holy Spirit separate to that work, Acts 13. 2, 3. 4. Exhorting and confirming the Chriftians where they came, as being Prophets authorize'd fo to do, Acts 16. 32. and travelling up and down for the Converting and Establishing of the Gentiles, Epist. of St. John,
V. 7, 8. See Note on 1 Cor. 12, 28. Of one of those two kinds of Prophets, and Teachers, and Spiritual Men, the Apostle may have been

be understood.

h Ver. 15. Καὶ οἱ τρισάγιοι, οὗτοι οἰκὲς, οἱ δὲ θυσίαις ἰεροτεχνίας, οἱ δὲ τοὺς θεοὺς τῆς οἰκουμένης, οὗ τινὶς ἐπιφανείως βιβλίαν, τοὺς δὲ εἰς τὴν σοφίαν τῆς ἔσχατης ἡμέρας. Luke 18, 10. To pray always, Luke 18, 1. is to pray in every way, in every season, chap. 21, 36. and to pray without ceasing here, is to pray in every way, in every opportunity, Eph. 6, 18. So 1 Maccab. 12, 11. 

i Ver. 17. ἀμαρτάνων, Without ceasing 1. To give once for all the true sense of these injunctions, so frequent in the Scripture, to pray, and to give thanks always, and without ceasing, observe.

1. That these Phrases do in the mildest sense import, that these should be the Employment of every Day, our Morning and Evening Sacrifice, that so beginning and ending the Day with them, we may, in the Scripture Language, do them always. Thus St. Luke tells us, chap. 24, 53. That the Apostles were continually in the Temple, μετὰ προφήτων τοῦ θεοῦ, that is, they were not only, daily in the Temple, Acts 2, 46, 47. but not as if at the third Hour of the Morning, and at the ninth of the Evening Sacrifice, Acts 3, 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening, is in the Hebrew νῦν, the continual Sacrifice, Dan. 8, 11. and accordingly is rendered by the Septuagint, διὰ δυναμινος. Thus the Minchab, which the High-Priest offered every Day, half of it in the Morning, and half in the Evening, is filled by them διὰ δυναμινος, the continual Sacrifice. Lev. 6, 20. The Burnt-offering which was offered without intermission twice a Day, is in the Hebrew νῦν, πάντας, and in the Seventy ἁμάρτια γένοιτο, the continual Sacrifice, Num. 28, 24, 31. And in allusion to it, the Author to the Hebrews faith of our High-Priest, By him let us offer up the Sacrifice of Praife to God continually. This therefore is the prime import of the Phrase.

2. These Phrases do import, that we should be employed in the performance of these Duties, as Providence doth minister occasion for them. In this sense is the word always used twice, when our Lord faith, I was always in the Temple, whether the Jews always report, John 18, 20. for neither did the Jews always report unto the Temple, but only at the Hours of Prayer, nor did Christ always teach in it, but only when he went up to Jerusalem. And thus the Holy Ghost in Scripture leads us to expound these Phrases, enjoying us to abound always to every good work, 2 Cor. 9, 8, and elsewhere to do good, 2 Peter 3, 9, at the last occasion, Gal. 6, 10. So to pray always, Luke 18, 1. is to pray in every way, in every season, chap. 21, 36. and to pray without ceasing here, is to pray in every way, in every opportunity, Eph. 6, 18. So 1 Maccab. 12, 11. 

3. In reference to our Prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the Blessing we implore, Luke 18, 1. but should still, προσεύχομαι, abide in supplication, 1 Tim. 5, 5. and εὐπρεπῶς watch unto it with all perseverance, Ephes. 6, 18.

Ver. 18. τοῦ πνεύματος, In every thing. For speaking ring and preventing, for common and extraordinary, general and special, past and present, temporary and spiritual Mercies, not only for prosperous and grateful, but also for afflicting Providences, for Chastisements, and justifiable Corrections, μικρὰ ἡμῶν, which we experience, for God designd them all for our good, the we at present see not how they tend unto it.

Ver. 19. Κενή not the Spirit, Τεχνή, 36. 


εἰκόνα με τοῦ πνεύματος ἡ διάκονος, a servant, that is, Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak. These Gifts were quenched by Strife, Emulation, Schifms, and Contention about them, 1 Cor. 3, 1, 3. 2. By a disorderly use of them, not to the Edification of the Church, but to vain Offentation, Confusion in the Church, and the Scandal of others, 1 Cor. 14, by a neglect to exercise them, 1 Tim. 4, 14. and by the Prohibition of them; forbid not to speak with Tongues, 1 Cor. 14, 30.

Ver. 20. Σαρώνεις, ἡ τῆς ἰερουσαλήμ, 37. of which Peter, 1 Peter 5, 1. Occurium. Some of these false Prophets had crept into the Church of the Thessalonians, as is hinted in these words, Be not troubled by (them who pretend a Revelation from the) Spirit, as if the day of Christ were at hand, 2 Thess. 2, 2. which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. John to lay, Believe not every Spirit, but try the Spirits, whether they be of God, for many false Prophets are gone out into the World, 1 John 4, 1. And to prevent the mischief the Thessalonians might receive from them, the Apostle here adds, Try all things, 1 Cor. 1, 1. 

Ver. 21.
n Ver. 21. Paraphrase with Annotations on Chap. V.

Note, That the Apostle doth not here bid the Guides of the Church try all things, and the People hold fast that which they delivered to them; but gives an Injunction common to all Christians, having their Senses exercised to discern between good and evil, to all who are obliged to hold fast that which is good, and not to believe false Prophets; which is a strong Argument for the perspicuity and the sufficiency of holy Scripture for this work, and a gainst the necessity of a living Judge; for he that must try all things, must also try the Doctrine of this living Judge; and therefore till he hath made this Trial, he must not admit his Doctrine as an Article of Christian Faith; for these words plainly teach, that what we must hold fast must first be tried.


Ver. 22. 'And morte deus vtor, from all kinds, or sorts of evil. So the Syriac doth render these words. So Chrysostom and Theophylact upon this place. St. Basil and Leontius, cited by Dr. Hammond, who deflect thus upon the words. Fly not from this, or that only, but from every Sin. Or, 2dly, if the Apostle here exhorts us to abstain from all appearance of evil, his meaning cannot be this, that we should abstain from what appears evil to others, it being in many Cases impossible to know what appears so, and impracticable to abst from such a Rule, because it would destroy our Christian Liberty in things indifferent, and create in our Minds continual Perplexities, there being scarcely any thing which may not appear evil to some or other of those numerous Sects which swarm among us; he therefore only must enjoin us to abstain from that which, after trial, seems evil to our selves, and is judged by us so to be; for the Apostle makes these two things the bolding that which is good, and the obfumbling from all appearance of evil, the Consequent of trying all things. Now we try all things, that after trial we may hold that which leemeth to us good, and abstain from that which feemeth to us evil, not to abstain from that which feemeth fo to others only.

Ver. 23. 'Ο ναός του θυσίας, μη πεπίω, καὶ η μονή, Π τη σοι àοε, Your whole Spirit, and Soul, and Body.] Here the Apostle justifies the ancient and true Philosophy: That Man is, as Nemesius titles him, θησαυρὸς ἡμῶν, a compound of three differing parts. This was the Doctrine of the Pythagoreans, as we learn from (1) Iamblichus, who having told us, that Man consists of Soul and Body, adds, That the Soul consists of two parts, one endued with Reason, and one without Reason. This also was the Philosophy of the Platonists, as we learn from Nemesius and (g) Sallust, who informs us, That there is in Man a Soul irrational, which follows the Affections of the Body, and a Mind which ugeth the Body as its Instrument, and fights against it. This also was the Doctrine of the Stoics, whence Antoninus faith. The three constituent Parts of Man are νοος, ἱλή, τικ, the Body, Soul, and Mind. And (1) Clemens of Alexandria, and (k) Origen, say the fame. Mr. Cl. here is very pottle that this Philosophy is false, and that there is nothing in Man but his Body, and his reasonable Soul. But he faith nothing to sustain this Confidence against those two excellent Philosophers, (r) Geminus and (m) Dr. Willis, who have establisht this Philosophy beyond all reasonable contradiction: Nor can the Conflict between the Mind and Spirit, and the Flesh, mentioned Rom. 7. from v. 14, to the 25th, and Gal. 5. 16, 17, be explained; nor can any Man tell what the ναός δήμων, or ruling Principle of us, is to govern, without admitting this inferior Soul, as the Fountain of all our sensual Appetites, or even tell us what it is to die, unless it be to make this inferior Soul, which conflicts in the Motion of the Animal Spirits, and the Sensitve Appetites they produce in us, to cease to act, or move as formerly. He will have ὡς here to signify Life, as indeed it doth in other places, but never where the constituent Parts of a Man are enumerated, as here they are; and seeing the Spirit and the
Body, are unquestionably the constituent parts of a Man, 'tis reasonable to conceive, that the 4πο ἐν mentioned here must be so also, especially since 'tis divided from the Spirit and the Body by the Particle 2. Moreover, by following the Motions of this Brutish Appetite is a Man tiled ἡμέρα τουραίος, the Animal Man, and by being animated and informed by this άνθρωπος is the Body called ὁμοιωμένος, an Animal Body, 1 Cor. 15. 44, 45. and by conveying of this 4πο τουραίος, or inferior Soul, to his Pottery, is the first Adam made to be made of άνθρωπος ουαν, to convey this Animal Life to his Pottery; tho' this at first may be only a strife about words, the Animal Spirit being included in the Body. 2

Ver. 24. πιστός ἐστε και ἀδιάβολος, Faithful is he that calleth you.] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the Fidelity of God required that he should fanke the and preserve us blameless to the end, and without our Care and Industry should work in us absolutely and certainly that care, and the Apostle believed this, how could he fear left the Thessalonians should be so overpowered by Satan's Temptations, as that his Labour with them might have been in vain, 1 Thess. 2. 3, 5. this being in effect to fear that God might be unfaithful to his Promise?

Ver. 27. Ὑμεῖς τούτοι. I adjure you by the Lord. In Judicial Oaths the Custom among the Jews was, not for the Person, who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted from him by the Magistrate, or Superior, and so he became bound to answer upon Oath, by hearing the Voice of Adjuration, γεγονός κηρύχθη, so the Septuagint, Lev. 5. 1. So Gen. 50. 15. thy Father Jacob made an Oath before he died, Josh. 6. 26. ἐκεῖνος ῥητὴν ἐκβάλετο ὁ Ἰσαάκ, Joshua adjured them, saying, Cursed be the Man before the Lord, that riseth up and buildeth Jericho; 1 Sam. 14. 24. Saul had adjured the People, ἀπεκρίνομαι ἐπάνω σας, saying, Cursed be the Man that eateth any Food; that is, he charged the People with an Oath; 1 Kings 22. 16. Ποῦ ἔσται ὁ Θεός, Where shall I adjure thee? So in the New Testament, the High-Priest faith to Christ, ἐκεῖνος ἐκβάλετο ὁ Σαμαίλ, I adjure thee by the living God. Now hence two things are evident; 1. That St. Paul did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his Thessalonians. (a.) That Christ did not forbid Judicial, but only Voluntary Oaths, because it was not in the power of the Jews, to whom he spake, to avoid Judicial Oaths; nor would he then have answered to the Adjuration of the High-Priest.
THE PREFACE TO THE SECOND EPISTLE OF ST. PAUL TO THE THESALONIANS.

Having offered a new interpretation of the Second Chapter of this Epistle, which treats of the Man of Sin, commonly called Antichrist, where mentioned, I shall here give the Reasons why I could not acquiesce in any of the Expositions already given either by Protestants or Papists, and answer some Objections against the Exposition I have put upon the words of the Apostle in that Chapter. And

§ 1. First, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the Apostle faith to Mahomet and his Followers; that vain Conceit will be demonstratively confuted from these Considerations.

1. That the Apostle here exorts the Thessalonians, not to be shaken in Mind, or troubled either by Spirit, or by Letter, or by Word, as from us, (the Apostle,) as if the Day of the Lord were at hand. v. 13. Now what day doth the Apostle mean? Surely that Day when the Lord shall consume the wicked one by the breath of his mouth, and by the brightness of his coming, v. 8. Now sure it is that Mahomet came not till 567 years after the writing this Epistle, viz. A.D. 608. nor is our Lord yet come to consume him with the breath of his mouth, nor know we when he will do so. How therefore could he be, that they were foretold so punctually of the Apohtacy which should introduce the Man of Sin, and what yet hindered the Revelation of him in his Seafon, as the Thessalonians were, v. 5, 6. should think the Day of the Lord's coming to destroy Mahomet and his Followers was at hand? or that they should be led into this apprehension by any Word, Epistle, or Revelation, made, spoken, or written by the Apostles or Prophetick Men concerning him? Could they then know from the mouth of St. Paul, that this Man of Sin was one Mahomet, who was not to appear till 567 years after his speaking of him, and when he did appear was to continue above a thousand years before the coming of our Lord to consume him, and yet by any of his words be induced to conceive the Day of the Lord was at hand?

Moreover, if the coming of our Lord, here mentioned, was to consume the Beast or Roman Antichrist, seeing this Beast was to arise out of the Ruins of the Roman Empire, and if St. Paul had told them any thing from Daniel of this matter, he must have let them know that this was so, and also that this Antichrist, when risen out of the Ruins of the Empire, was to continue for a time and times, and half a time, that is, 1260 years before the coming of our Saviour to destroy him: It is as difficult to conceive how, after this, the Thessalonians could think Christ's coming to consume the Beast could be, then instants when this Epistle was indited.

§ 2. Arg. 2. I argue, secondly, against this Opinion, from those words, Remember ye not that when I was with you, I told you of those things, v. 5, 6, 7. that is, I told you of the Apostacy that was to precede the Man of Sin; how he should exalt himself above all that is called God, &c. and what it was that hindered his being revealed in his Seafon? Now can any one believe that the Apostle, who was not with the Thessalonians long enough to perfect what was lacking in their Faith, I Thess. 3, 10, should yet employ his time in telling them a long story of the Apohtacy of the Arians and Nectarios, faith Mr. W. and of one Mahomet who should thus exalt himself, and what then hindered his being revealed? Could he say that very Mystery of Iniquity, this Mahomet was to bring into the World, then wrought, only because there were some Heretics already
already come, who confuted not that Jesus Christ was come in the flesh, though Mahomet confuted this very falsely. He shall may it be said, That the Mystery of Quakerism brought in the 2nd and 3rd Centuries, became some Hereticks of those times taught Deism, or those who did profess, and since it's equally improvable the Apostle in that little time, should speak to them of the Apostacy of the Church of Rome from the Faith, and how the Bishop of Rome should Lord it over Christian Empresces, and over the Laws of God and Christ, and wear out the Saints of the most High for 1260 years; and is still more improvable, that he should say all this then to them, and here again bring the same thing to their remembrance and yet that not the least intimation of anything of this nature should appear in any Christian Writers, on this Subject, for 600 following Centuries: Since, I say, this is such an Argument must be of equal strength against those who concurred the Papal Antichrist should primarily and chiefly be intended here.

§ 3. Arg. 3. Thirdly, I argue against this Opinion from those words, and then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth, &c. v. 8. For hence it seems plain, this wicked one was to be destroyed by the coming of our Lord soon after the time of his Revelation, and not above a thousand years after, as both the Opinion of the Papists, who say that he is Mahomet, and of these Protestants, who say he is the Pope and his Clergy, must make the interval between his Revelation, and Desctruction be for the same time that hindered his Revelation, hindered the coming of our Lord to destroy him thus revealed; and these two things seem to be thus connected. The Day of the Lord will not come till there come first an Apostracy, and by that a Revelation of the Man of Sin; when therefore this Apostracy, and this Revelation of the Man of Sin happeneth, then will Christ come to consume him. And otherwise the Christians of other ages might have been subjects, from the Apostle's words, to a like Mistake to that there mentioned, seeing, to tell them they had no reason yet to expell this Day of the Lord, because it was not to come till the Man of Sin was revealed, and to add, when that which hindered the Revelation of him in his Seaston, was once taken away, then should be also be revealed, whom the Lord should consume with the brightness of his coming, must fairly lead them to expell this Day soon after his Revelation, and not after he had been thus revealed above a thousand years.

§ 4. These Arguments are such as equally confute the Opinion of those Protestants who concurred the Apostle primarily to characterize the Pope and his Clergy, and of those who apply these words to Mahomet.

Arg. 4. But fourthly, I argue against them, who judge Mahomet to be the Man here intended, from these words of the Apostle, that the coming of this wicked one shall be according to the working of Satan in all power, signs, and lying wonders, v. 9. For the words dumnum, opus, potestas, signa, and similis, wonder, are never used in Scripture for any wonderful things done by God upon Men, or any Estates or Conferences of Angels with them, but always for outward signs done by them upon other Things, or Persons, such as were the beating of the Sick, and Lane, the raising out of Devils, the raising the Dead. See Note on Hebr. 2. 4. Now Mahomet evertedly confesseth that he came not with any such Miracles, and therefore he could not be the Person here described. For his Opposers demanded of him such Miracles, saying, Moses and Jesus, according to thy own Doctrine, wrought Miracles to prove their Mission from God, and therefore if thou be a Prophet, and greater than any that were ever sent before thee, as thou boastest thyself to be, do thou the like Miracles to manifest it to us; do thou make the Dead to rise, the Deaf to speak, the Dumb to hear, &c. and then we shall believe in thy Word. This Observation, fit (a) Dr. Prideaux endeavoured to evade by several Answers; One while he tells them, he is only a Man sent to preach to them the Rewards of Paradise, and the Punishments of Hell: At another time, that their Predecessors contemned the Miracles of Salem, and the other Prophets, and that for this Reason God would not work more wonders among them: And a while after, that those whom God had ordained to believe, should believe without Miracles; and those whom he had not ordained to believe, should not be convinced, though all these Miracles should be wrought in their sight, which they required. But this not satisfying, as being a plain Confession that he wanted that power of Miracles which all other Prophets had to prove their Mission, several of those that were his followers departed from him. Having therefore got the Sword into his Hand, and an Army to back his Cause, his Doctrines then was, that God had sent Moses and Jesus with Miracles, and yet Men would not be obedient to their Word, and therefore he had soon sent him in the last place without Miracles, to force them by the power of the Sword to do his Will. Moreover, faith he, it is not to be denied, that there are several Miracles reckoned up which Mahomet is said to have wrought as

((c) Life of Mahomet, p. 39, 3132.)}
that he did cleanse the Moon in two; this
the Trees went forth to meet him; and that
the Stones faltered him, which are the Mir-
acles here mentioned by Mr. Walker. But
then he adds. That they who relate them are
only such as are reckoned among their fab-
lous, and legendary Writers; their learned
Doctors renounce them all, as dotb Maho-
met himself, who in several places of his
Alchoran, owns that he wrought no Mir-
acles.
§ 5. Against the Opinion of Grotius, that
Caius Caligula was the Man of Sin, it is su-
perfluous to say much, it being grounded upon
an Error in Chronology, that St. Paul writ
this Epistle A. D. 40, when Caius appeared;
whereas it is certain from 1 Thess. 1. 5, that
Paul had been at Thefalonica before this E-
pisle was writ, for St. Paul went up to Je-
rusalem, say the best Chronologers, A.D. 49.
and it is evident that then he had not been at
Thefalonica, and so had writ no Epistle to it,
then being writ after his entrance in to
them, v. 9. after he had spoken to them the
Gospel of God, Chap. 2. 2. after he had been
taken from them for a short time, v. 17. Now
that he had not been at Thefalonica before
his going up to the Council at Jerusalem,
appears from the History of the A£-£, which
faith, that after this Council be went to Anti-
occh, Chap. 15. 30. then through Syria and
Cilicia, v. 41. then to Derbe and Lytra,
Chap. 16. 1. 2. then through Phrygia, Ga-
latia, and Mytil, and so to Troas, v. 6. 7. 8.
then to Samothrace, Neapolis, and Philippi,
v. 11. 12. and having passed through Amphi-
polis and Apollonia, he came to Thefalonica,
Chap. 17. 1. He therefore coming only thi-
ther eight years after the death of Caius, and
not writing this Epistle till after he had left
them, could not then write of Caius as the
Man of Sin to be yet revealed.
§ 6. I pass on to the Interpretation of Dr.
Hammond, which is this,
1. That the Man of Sin, the Son of Perdi-
tion, was Simon Magus, together with his
Followers the Gnosticks, designed for destru-
ction, Paraph. on v. 3.
2. That Simon Magus setting himself in
the head of them, Christ should destroy him
by extraordinary means, the Preaching, and
the Miracles of St. Peter, and the Gno-
sticks that adhered to him at the destru-
ction of the unbelieving Jews, Paraph. on
v. 8.
3. That the falling away first, must be a
great departure, or defection from the Faith
to the Heretics of the Gnosticks, or the Chris-
tians breaking off their compliance with the
important Jews, leaving them as obdurate,
and defending audaciously to the Gentiles; Pa-
rach. on v. 3.
4. That which with-holdeth, and be that let-
teth, was the Apostles not giving over,
preaching to the Jews as hopef uls and refrac-
tory, and going to the Gentiles, Paraph. on
v. 6. and the Chriftians walking warily, and
doing nothing contrary to the Mofaical Law.
5. That the Mystery already working was
this sort of Men already formed into a Self,
under their King-leaders Simon and Carpo-
crates, Paraph. on v. 7.
Now against this Opinion I argue,
1. From the Day of the Lord here men-
tioned v. 1. 2. for that indeed dotb often signifies in
Scripture the Day of the Lord's coming to the
destruction of the Temple, City, and Nation of
the Jews, which, faith the Reverend Dr. Ham-
mond, is the true import of the Phrases here,
it but never signifies his coming to destroy Si-
mon Magus. Moreover, it's plain from the
eighth Verfe, that this coming of the Lord is
to destroy the Man of Sin, be being to be de-
stroyed by the brightnings of his coming, now
then can this Day be the time appointed for
the destruction of Simon Magus, who perish-
ed some years before Christ's coming to the
destruction of Jerusalem? For according to
(1) Vailusius, Euseb. and Symone Meta-
phrases, Simon perish'd in the Reign of Clau-
dius; he coming then to Rome, and St.
Peter then also coming after him, to detect
his Frauds, whence he tells argues, (2) it is
not probable he shou'd long there in-
flut over the Christian Faith, St. Peter being
then present to oppose him. Now if this be
true, he perish'd at the least 15 years before
the destruction of Jerusalem, and Christ came
to destroy him within four years after the writ-
ing this Epistle. If he perish'd, as others say
have it, in the fourth of Nero, he must die
twelve years before Christ came to destroy Je-
rusalem; or if he continued till the twelfth of
Nero, opposing Christianity twelve years at
Rome, under the very Nose of the two chief
Apostles, which is not very probable, yet must
he die four years before Christ's coming to the
destruction of Jerusalem, and therefore could
not be destroyed by the brightnings of his co-
ing.
Thus we refer this then only to the destru-
ption of his Followers the Gnosticks? That they
were then in being, I could never yet see pro-
ved, and much less that any of them perish'd
at the destruction of Jerusalem. I know the

(1) Euseb. deusc. Symone Metaphrazes Symonis interpretum Claudij temporibus acclitfis feribvit. Not. in Euseb. 2. 2. 15. 17, 9. (2) Vailusius in Euseb. translationen. et patrum cond. sac. in Euseb. 2. 2. 17, 9. (3) Simoene et Claudio Romam venisse, et fraudulis eiusmodis miraculosis, sursum eis coniurantem Petrem esse. Claudij temporibus Romam esse consulis, Simoone non esset Simonom tum die praeferit adfuisse. Petrum, inuersaque sibi. Christiana. Ibid. Doflor
St. Paul to the Thessalonians

Again, They differ equally as to the Ef fects this Fall had upon this Magician; some saying that he was died by it, and was (1) seen dead upon the spot that it (2) struck out his Brains, (3) broke his whole Body; you, broke it into (4) four parts. Others, that (p) Peter prayed he might not die, and so he only broke his Thigh, Jay some, or his Hands and Feet, as others.

Some tell us this was done in the Reign of Claudius; and others, that it was done in the Reign of Nero; some, that it was done by (q) Peter only, others, that it was done by (r) Peter and St. Paul; some, that it was done by (s) Prayer; and others, that they added fasting to their Prayers, so little Agreement is there amongst them in any Circumstance of this Affair. And

3ly, The Story may deferve to be suspected, by reason of the Silence of all the Ancients of the three first Centuries, who speak much of his being at Rome, and of his being honoured with a Statue there, but say nothing of his Right, or Fall by virtue of the Prayers of St. Peter, though they had just occasion to speak of it, bad they believed the Story. For (s) Juxta Martyr, in his Apology, speaks twice of this Story, and defers the Emperors and Senate, that learning the truth, they would abolish that Statue; but he saith not one word of this illustrous Combat, which was so admirable a Conviction of his Fraud. Clemens of (t) Alexandria, saith, That Simon heard St. Peter preach a little while, but addeth not one word of what

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(1) Lib. 3. Cap. 29.
(2) Heraclea in Scripturis Ecclesiasticis hos locos inculcatur. Heraclea ad Arnob. l. 2. p. 50.
(8) Nicetas ibi. Cyril. Herod. lib. 3.
(9) In capite collegii cresce visum desiderium. Nicetas. Thes. l. 6. c. 11.
(15) Cyril. Hieros. &c.
(16) Non in igitur ejusdoelo, quibus est, et beneficis, communibus, tantaque esse, hoc est, et eorum ex quibus existat ejusdoelo, eis non in se esse, sed coepisse in eos, quod dicitur, quod non, sed consumisse, p. 91. B. C.
The Preface to the second Epistle of

be suffered by St. Peter's Prayers. (u) Tertullian having noted, that after the coming of the Gospel Magicians were always punished, speaks only of Simon Magus, as ejected out of the Church, though he observes that Elymas was struck blind. And that in the Acts of the Apostles (x) he received a just Sentence, and worthy of himself, from the Apostle Peter, but adds not one word of what he suffered from St. Peter at Rome. (y) Origen proves that there was the Sim, nothing Divine in Simon from the Nature of his Doctrine, which made Idolatry a thing indifferent, and from the Success of it, he being in his time almost extinct, and that be perished with his Suffer, but adds not a hint of his perishing by the Prayers of the Apostles, which was the strongest proof against his pretensions that he was the power of God. (z) Eusebius declares how the Devil raised up Simon as the great Adversary to the Apostles, and how the Divine Grace, by their appearance and presence, extinguished that flame; and how the Providence of God sent Peter after him to Rome in the days of Claudius, to set himself against him, and how he was vexed by causing the Light of the Gospel to shine there; but grew not the least hint of his being thus overcome, or thrown down by the Prayers of Peter. The Bishops of Rome, says, faith Cotelerius, fixa tenero non sollem, ut non to be silent in matters relating to themselves, for nothing of it. Nor is it credible, faith (a) Hornius, Scriptores Romanos mag memorabilis rem prateriuros suffusa, that all the Roman Writers of those times, Suetonius, Tacitus, Pliny, &c. should pass over so memorable a thing in silence, especially if Simon was so honoured by Claudius, and beloved by Nero, as some Authors of this Story say he was. It seems inconsistent, faith Valesius, with that other Story of Simon's being honoured at Rome as a God by the Emperor, Senate, and the People; and the continuance of his Statue there in Justin Martyr's days, which were not to have been done, had been so remarkably defeated or destroyed before their Eyes. And lastly, (b) St. Austin freely owns, that at Rome this Story was by most People deemed false. And is such a Tale fit to be laid as the Foundation of the Interpretation of this Chapter?

§ 7. Arg. 2. This Opinion may also be contested from these Words, This day shall not come unless there be an Apostacy first, and the Man of Sin be revealed. For,

1. It is intolerable to think that Ad, which was so necessary for the promotion of the Gospel among the Gentiles, viz. the not imposing on them Circumcision, and the Jewish Yoke, and the ceasing to preach in the Synagogues of the Jews, was attended by the Apostacy just mentioned by the Apostle in these words. The Zealots among the Jews might say of Paul, Thou teachest Apostacy from the Law of Moses; for afterwards the (c) Ebionites rejected all his Epistles. ἀνακυσάνειν ἑπτάδεικαν αὐτῷ τὰς δίκες, calling him an Apostate from the Law; but that St. Paul himself, speaking to the Gentiles, should call this his own practice an Apostacy, is incredible.

Moreover, What advantage would it do them in this matter, to tell them of an Apostacy which had happened before their Conversion, Acts 13, 46. Lo we turn unto the Gentiles, for so hath the Lord commanded us, and hap- pened again about the time of writing this Epistle, Acts 15, 6. and finally, faith the Doctor, was completed when St. Paul came to Rome, about five or seven years after at the most? Might not the coming of the Lord be at hand, though an Apostacy so near to be completed, were to go before it? See James 5, 8, 9. 1 Pet. 4, 7.

4, 7. As for the Apostacy of a considerable part of Christians to the abominable impiety of the Gnosticks, I have all along in the Interpretation of these Epistles considered that, and find no reason to assert it, nor any thing that favours it, till we come to the 2 Pet. 2, 20, 21. 'Tis true indeed, as (d) Justin Martyr and Eusebius testify, that most of the Samaritans worshipped Simon as the chief God, but the same of these, few in other Nations, say they did it, but that one single Person fell off from Christianity to him they say not.

(a) Pauly Evangelium miferum inventae Magus nisi planum punitus, Simon M. Jam labis—maleficiis ab Apostolis de fide ejectum est, alter Magus qui cum Sergio Paulo, quorum ilium adversum Apostolam, tumam ammone multatum est. De Iod. cap. 9.
(b) Ex quibus est prima S. Magus qui in Ap汐orum, condemnatur ne situs ab Apostolo Petro Isliimanum Sententiam. De Pratiss. Adv. haer. c. 46.
(c) Com. in Johan. p. 36. D.
(d) Efigiunt hic opinis plurimorum, quemvis tam perhibent essent falsam plerique Romani. Epis. 36. ad Caiumum. p. 387.
(e) Euseb. Hist. Eccl. 1. 3. cap. 27.
St. Paul to the Thessalonians.

Be discovered then, that is, 9 Years before the writing this Epistle. Eusebius there adds, that the flame he had there raised, by the appearance and presence of the Apostles, i.e. of Peter, as the words following show, was soon extinguished; which seems to prove that Simon Magus's opposition to Christ was not only discovered, but even extinguished with his Person before the writing this Epistle. And indeed Irenæus, and almost all the Ancients agree in this, with Dr. Hammond, that Simon Magus having suffered this repulse from Peter at Samaria, began to search still more into the depths of Magic, that he might be more able to contend with the Apostles, and that by this means he bestowed many, was honored by Claudius with a Statue, and glorified by many as a God: He soon returned, faith Theodoret, to his former Arts. Now, can we think that a Man, who designed to be reckoned "the one great one, and to seem glorious in the World, should pursue that design, by hiding, and not discovering himself about fifteen Years? In a word, it cannot reasonably be thought that almost all Samaria should worship him; that he should be honored in the days of Claudius as a God at Rome, by the Emperor, the Senate, and the People; and that the Devil should set him up as the Great Adversary of the Apostles long before this time, and that the season of his being revealed should be yet to come.

§ 8. Arg. 3. 31y. I argue against this Opinion from these words, he fittest in the Temple of God, v. 4. for whether we interpret this of the Temple of Jerusalem, or of the Church of God, which are all the Interpretations known to the Ancient Fathers, or applied by them to these words, it is certain that neither Simon Magus, nor his Followers, sat in any of them. The (k) Doctors therefore is forced to say, this agrees to Simon, as being worshipped at Samaria, in those places which had been set apart to the worship of the True God, they worshipping him there "the Temple of God? Would he have done this after our Lord's declaration made against them that they worshipped they knew not what? The truth is, that the Temple built upon their...
holy Mountain, was long before destroyed by Hircanus, and that which Herod built them, they regarded not, as fencing not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the Doctor is too much Artifice in thus connecting the things, for that almost all the Samaritans did worship Simon Magnus as the first or principal God. Eusebius doth say from Justin Martyr Hist. Eccl. 2. 13. that he then worshipped him with any kind of Sacrifices, he doth not say: But only that some of his followers, who (l) pretend ed to embrace the Christian Religion, (where Simon Magnus then professedly opposed) fell back to the worship of Demons, and had got Images of Simon and Helen, which they thus worshipped with Sacrifices.

§ 9. Arg. 4. Remember you not, faith the Apostles, that I told you of these things? Now is it probable, that in the short time he stayed with them, he should tell them how Simon Magnus sat in the Temple of God, and that Christ's coming was to destroy him, and that so soon as S. Paul should leave of preaching in the Jewish Synagogues, S. Magnus and his followers would be revenged / Credat Judas Apella: For the Mystery of Iniquity doth already work. v. 7. that is, faith Dr. Husbands sort of Men are already formed into a Sef under their Ring-leaders, Simon and Carpocrates. Wonderful that Carpocrates, who say (m) Clemens of Alexandria, Eusebius, and Theodoret, appeared only in the time of Hadrian, that is, A. D. 107. at the soonest, should be the Ring-leader of a Sef at the writing of this Epistle, that is, at least, 56 years before he began his Herefie.

It follows, v. 8. And then shall that which one revealed, whom theCloud shall conform with the spirit of his mouth, that is, faith D. Hammond, then immediately shall ye see the Sef of the Gnofficks shew it itself, joy with, and lift up the Jews, and bring heavy Persecutions upon the Christians, and having this opportunity to calamitate them to the Jews, believe themselves as their professed Opposers. And Simon Magnus 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 S. Peter; and for all the Apocatastizing Gnofficks that adhere to him, they shall be involved in the destruction of the Unbelieving Jews, with whom they have joined against the Christians. In which long Paraphrase there is nothing certain, and nothing which can be confirmed, either from Scripture or Antiquity. That there were then any Gnofficks in being, that they ever then did, or were in a capacity to persecute the Christians, that any single Person of them perished at the fatal time of the destruction of the unbelieving Jews, I never yet saw proved. That Simon Magnus should set himself in the Head of these Gnofficks, or of any other of his Followers, who was extinct before they bore that name, it is not credible. That his Followers, who pretended that Simon himself was the chief, or principal God, who worshipped him, and the very Images of Simon and Helen, with all kind of Sacrifices, who held the Law and Prophets were not to be regarded, should ingratiate themselves, and join with the Jews, is still more incredible. And lastly, that Simon Magnus perished by the Miracles of S. Peter, I have shown to be improbable. And this is brought sufficiently to be offered against this Interpretation.

§ 10. I should proceed to those Considerations which seem to lie against that Opinion, which holds that the Apostles primarily intends the Papal Antichrist, but I have already done this, both in this Preface, and in the following Annotations; and therefore shall at present only add, that this Man of Sin is to sit in the Temple of God, and probably to do it then when the Apostle writ; for he gives it as a Character, by which the Thelafortians, to whom he writ, might know him, and then he could be no other than the Jewish Doctors. Moreover, this Temple of God must either be the Temple of God, properly so called, which was despoiled by Titus, A. D. 70, and then again, The Man of Sin, who was to sit in it, must denote the same Person, or at some of the most Ancient Fathers, (n) Ireneaus, (o) Hippolytus, (p) St. Cyril, and (q) St. Ambrose thought, either the Ruins of that Temple, or another to be built by Antichrist in behalf of the Jews, and then as it is not reasonable to think the Apostle would absolutely lie that the Temple of God, which had never been so, and which was only built by one who magnified himself against, and openly blasphemed the true God, so it is more unreasonable to think the Pope and his Clergy should sit in it. They therefore who think that these are here expressly intended, embrace the

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(l) "χριστιανοί, περιοδοντάς ἀνάγκαις, κατακλίσιν δέ τε γραφῆς, τοῦτον οὖν αὐτῷ τοῦ Σιομᾶ, τὰ ξένα οἰκεῖα τοῦ, καὶ οὖν ἀναστήσει καὶ οὖν ἀναστήσει καὶ ἀναστήσει. Ιβιδ.


(n) In Temple Dei factibus, fidemini quos ante sunt omnes, quos solum, quos Christum, L. 6. p. 476.

(o) Templum confertur Hierosolymæ, quod confugit excursus tradit Judæos. P. 17. & 33.

(p) "Παῦλος εἰς τριάν χαρίσεως ἔστωτες τὸν Κυρίον οὐκ. Catech. 15. p. 164, 165.

(q) Ergo fecit καὶ εἰς τὸν Ἰουδαίων ιεραπετρίαν, qui Christum negavit. In Luc. 21."
Sentiments of the Fathers of the Fifth, and the following Centuries, viz. of (t) Chrysostom, Theodoret, St. Augustine, and St. Jerom, that by the Temple of God, we are to understand the Christian Church. But this Interpretation is liable to this Objection, That 'tis not reasonable to conceive the Holy Spirit, without any mark of distinction, would give that name to the Apostolic Church, in which the Beast and the false Prophet did preside, the being by the same Spirit, when he speaks more unquestionably of her, still represented as Spiritual Sodom and Egypt, Mythical Babylon, and the Mother of Fornications and Abominations, Rev. xi. 8. 17. 5. Hence (s) Bellarmine makes this Inference from the Interpretation of the Protestants, That, if it be true, the Roman Church, in which the Pope presides, must be the Church of God. To this our Writers answer, That this Name was given to the Church of Rome because the once was so. 'But when was that? Was it not before the Man of Sin sat in her, and exalted himself above God and Christ? and can be properly be said to fit the Church of God, whom whiff he sitth in it, is not the Man of Sin, nor does these things which belong to him; and when be the Man of Sin, sitth no longer in the Church of God, but in Spiritual Egypt, the Oppressor of God's People, in Mythical Babylon, the Mother of Idolatry, and the Great Enemy of the Church of God, and in the Synagogue of Satan? But that I may not wholly differ from my Brethren in this matter, I grant these words may, in a second sense, be attributed to the Papal Antichrist, or Man of Sin, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's Mouth, he being the Successor to the Apostate Jewish Church, to whom these Characters agree, as well as to her; and therefore in the Annotations I have still given a place to this Interpretation also.

§ 1. Lastly, As for the Objections which may be raised against the sense which I have put upon these words, I have already answered most of them in the Annotations, only two still remain to be more fully answered, viz.

Object 1. That all the Fathers and ancient Interpreters, seem not only silent as to this import of these words, but generally seem to refer the 2d xantref, that which with held the Revelation of the Man of Sin to the Roman Empire.

Antw. To this I answer, (1.) That this Objection may be retorted upon all the other Opinions with equal strength, for what is there said by any of the Fathers, or Ecclesiastical Writers, for six hundred Tears, yea, or forty Tears, whether it be concluded that either Mahomet, or the Pope of Rome, were the Man of Sin here mentioned? What bint hath any Commentator, Greek or Latin, in his Notes upon this Chapter, for a thousand Tears, given, that the Pope and his Clergy were the Persons here intended? If it be here replied, That they do contumeliously overbrow the Opinion, by making the Roman Empire to be the 2d xantref, that which with held. I answer, That they more fully overbrow the Opinion, which faith the Papal Government is Antichrist, or the Man of Sin.

1. By saying that (t) Antichrist was coming, and at hand, long before the appearance of the little Horn, which sprung up only from the Ruines of the Roman Empire, which hapned A. D. 475.

2. By teaching, so generally as they did, that Antichrist being once revealed, was to continue not 1260 Tears, but only three Years and an half. See Note on v. 8. 3. That be was to be of the Jewish Extract, one (u) of the Tribe of Dan, who also was to be circumcised. And 4. That he should be an Enemy to (x) Idolatry and Image-Worship, as Irenaeus, Hippolytus, Cyrilus Hietof. St. Chrysotom, and Theodoret say.

In a word, they generally held, as I have showed Note on v. 10, that Antichrist was to come with Signs and Wonders to deceive the Jews, that they might be punished for their Infidelity. All which things must be manifestly inconsistent with the common Notion, that the Pope's Hierarchy must be the Man of Sin here primarily intended by St. Paul.

3. I answer, That though the Fathers do not expressly say the Jewish Nation was the Man of Sin which the Apostle here intended, yet many of them have said those things on

(t) Note 2. Os. 22. 10, 16: Ex. 35. 9. 10. Theod. 1 Theocr. 76: Ex. 35. 9. 10. Chrys.


(2) Lib. 3. de R. Pont. cap. 13.


(x) Ioh. xvi. 15. 16. Idolatriam non admittere. Hippolyt. p. 33. Milten. 2 Thess. 2. 3. 4. Theod. ibid. & Com. in Dan. 11. 36.
which this our interpretation doth depend; as v.g. that this Man of Sin was to be of Jewish stock, and that he was to sit in the Temple of Jerusalem, and that he was to come chiefly to deceive the unbelieving Jews, that so they might be punished for their infidelity. And truly, 2 to the 23rd, or rather 24th, verse, he that is saved, I only in this differ from them, that whereas they refer this to the Roman Empire, I refer it to a Roman Emperor, and as some of them held that (1) by Nero was this Antichrist, and Man of Sin, and others that he was (2) Domitian, so do I hold that Claudius, the Predecessor of that Nero, was the Person that is here held.

§ 12. Objection 2. It further is objected, that the Jews were long before revealed to be the great Opposers of Christianity, and the Scribes and Pharisees had long in the Temple of God, wherefore the Revelation of the Man of Sin, being only to take place for some considerable time after the writing this Epistle, the Jewish Nation cannot be reasonably deemed the Man of Sin.

Answ. I have already answered this Objection in the Parallelphile, by shewing that these are the Descriptions of the Man of Sin, by which the Theflonians, and others, might then know him, and that they were all spoken in the Preface, shewing what he already did; and that he was yet more fully to be revealed, either by his internal Apostacy from the Roman Government, which happened in the Twelfth of Nero, or by the great Apostacy of the Believers of that Nation from the Faith.

2. By 1. I add, That the Jewish Nation not only had a great Opinion of their dearest to the God of Heaven, but were also looked upon by their Professors, and others, as God's peculiar and beloved People, and therefore such a change of Providence as made it appear to all Men, they were become the Generation of his Wrath, must also be a Revelation of them as the greatest of Sinners. And since this came upon them after they had rejected our Messiah, and crucified the Lord of Life, it must be a discovery that they became Sons of Perdition upon this account; and in this sense the remaining that which I have, must make way for the Revelation of that wicked one whom the Lord would consume with the breath of his Mouth. As then the Roman Church, though she is thought by us to be the Antichrist here spoken of, and the Beast mentioned in the Revelations, is yet by many other Christian Churches in the West, thought to be the true Catholic Church of Christ, and her Bishop to be the Vicar of Christ, the Successor of Peter, and the Head of the Universal Church, and so will only be revealed to them to be what we now esteem her, when they shall go into destruction, and be destroyed by the Sword of Christ, and by the breath of his Mouth, so was the Church of Jerusalem then only fully revealed to Jew and Gentile, and to the Judaising Christians, to be not what they did erroneously think her, but what the Apostle here doth represent her, when our Lord did thus consume her by the breath of his Mouth, and God so finally demonstrated she was a vessel of his Wrath fitted for destruction.

This Epistle seems to be written soon after the first, and as Bishop Pearson probably conjectures, in the same Year, Sylvanus and Timotheus being still with him when he writ it, as they were at the writing of the first Epistle, 1 Thess. 1. 1. Now St. Paul maid at Corinith only 2 Year and six Months, Acts 18. 11. and there he had preached a considerable time, every Sabbath day, before they came to him, Acts 18. 45. and so before he wrote his first Epistle, it being written after that Timothy was come to him, 1 Thess. 3. 6. and they seem to be gone from him before he left Corinth, to go to Syria, for then he had only with him Priscilla and Aquila, Acts 18. 18. So that the Interval between these two Epistles could not be above a Year.
A PARAPHRASE WITH ANNOTATIONS ON THE SECOND EPISTLE OF ST. PAUL TO THE THERSSALONIANS.

CHAPTER I.

Verse 1. PAUL and Sylvaus and Ti-motheeus, to the Church of the Theffaloniens, [establish’d] in [the knowledge and worship of] God the Father, and our Lord Jesus Christ.

2. [Wishing] grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We are bound to thank God always for you, Brethren, as it is meet for us to do, because that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

4. So that we our selves glory in you, [or boast of you] in the Churches of God, for your patience, and [for your] faith [which produceth this patience] in all your perfections, and tribulations which you endure.

5. Which [Dispensation of Divine Wisdom appointing you to suffer, 1 Thess. 3:3, and permitting others to persecute you] is a manifest token of the righteous judgment of God, [these Sufferings befalling you] that you may be accounted worthy of the [Celestial] Kingdom of God, for which you also suffer, [and so are an assurance of a day when God will thin reward you.]

6. Seeing it is a righteous thing with [that] God [to whom belongeth recompence, Rom. 12:19, and who will avenge his Elef that cry unto him day and night, Luke 18:7] to recompence tribulation to them that trouble you.

7. And to you who are troubled, as we are, rest with us, [which rest we both compleatly shall enjoy] when the Lord Jesus shall be revealed from Heaven, [attended] with his mighty Angels, [as he shall be at the last day, 1 Thess. 4:16, when he shall come to give every one according to his works, Matth. 16:27. Mark 8:38, and gather all the Nations of the World before him, Matth. 25:32. Jude 4, 15.]

8. [When he shall come, I say, in flaming fire, taking vengeance on them among the Heathens who know not God, and of these Jews and Gentiles who having heard obey not the Gospel of our Lord Jesus Christ.]

9. Who shall be punished with everlasting destruction from the presence of the Lord, from whose blissful Presence they shall for ever be excluded, Matth. 25:41, 46, and [shall find that destruction inflicted on them] by the glory of his power, [that being the time when God will make known his power, on the vellent of wrath fitted for destruction, Rom. 1:23.]

10. [And it is also a righteous thing with him, then to recompence to you eternal rest] when he shall come to be glorified in [his dealings,]
A Paraphrase with Annotations on

Chap. I.

dealing with) his Saints, and to be admired [for his great love] in [and by] all them that believe, [and particularly by you,) because our testimony among you was believed in that day.

11. Wherefore also we pray always for you, that our God would count you worthy [asnew + aoowot, would make you worthy, 5.] of this calling [to his Kingdom and Glory] and fulfill all the good pleasure of his good-graces [in you,] and the work of faith with power.

12. That the name of our Lord Jesus Christ may be glorified in you, [by your continuance in your faith,] and ye in him, [or by him,) according to the grace of our God, and the Lord Jesus Christ, [by which you are enabled to continue in the faith, and fulfil the good pleasure of his will.]

Annotations on Chap. I.

a Verse 5. This place, faith (a) Ephes. proves against the Hieretics, that Life Eternal is not to be ascribed to the grace of God, as not to be an attribute also to the worth and merits of men, proceeding from the grace of God.

But the true import of these words will be sufficiently contained in these following particulars:

1. That the Justice of God obligeth him to recompense the Obedience, and Sufferings of his faithful Servants, either in this, or in the world to come; since were it otherwise, we could have no sufficient Motive to Perseverance in Obedience to him, or suffering for his sake; and therefore this, by the Apostle, is laid as the foundation of all the Service which we pay unto him, even the firm belief that God is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6.

2. That since God doth not, and according to the nature of the thing he cannot recompense them in this Life, who suffer all Calamities and Losses they can endure here, and even Death itself for his sake, his Justice will oblige him to do it in the next. Hence the Apostle faith of himself, and all his Fellow-sufferers, If in this life only we have hope in Christ, we are of all men the most miserable; 1 Cor. 15. 19, and puts the question thus, If the dead rise not at all—why stand we in jeopardy every hour? v. 29. 30. But

3. That this Reward should be for kinds so excellent, as is the Beatific Vision, the being heirs of God, joint-heirs with Christ, the being like to him in glory, and for duration should be eternal; can never be on the account of that strict Justice which rendereth to every one his due, seeing there can be no Proportion betwixt a finite Action, or Paffion, and an infinite Reward; and therefore the fame Apostle who faith here, αὐτοῖς ὑπὲρ ὑμᾶς, we for these Sufferings are accounted worthy of this Kingdom, doth else-where positively declare the Sufferings of this present Life, is αἱρέσεις, not worthy of the Glory which shall hereafter be revealed, Rom. 8. 18. Nor can the Grace of God, vouchsafed to enable us to perseverance in Sufferings, enhance the Merit of those Sufferings, or make the Reward in Justice due unto us; since if it be of Grace that we thus suffer, then it is not of Debt that we are thus rewarded; God being not in strict Justice obliged to reward his own free Gifts and Graces he confers upon us. But

4. Even this Eternal Recompense being promised to those who suffer for the sake of Christ, by him who hath said, Be thou faithful to the death, and I will give thee a Crown of Life, Rev. 2. 10. and propounded this as the chief Encouragement, thus to endure with Patience to the end, that great is our reward in Heaven, Matth. 5. 12. It may be said, by virtue of that Promise to be in justice due to them, who do thus suffer for it, it being a part of justice to perform our Promises, and be faithful to our Words. This therefore is a faithful saying, If we suffer with him, if we endure, we shall live, and reign with him, 2 Tim. 2. 11, 12. And we may reft assured, That God the righteous Judge will give this Crown of Righteous-nesses to us at that day, 2 Tim. 4. 8. that being approved, we shall receive that Crown of Life which the Lord hath promised to them that love him, James 1. 12. But then God being not obliged in strict justice to promise so great a Recompense, he cannot be said to confer it, ex dignitate, merito, ut equi- sitatem Rei, by reason of the dignity or worth of these our Sufferings, or because the Reward is only to equal the Merit of them, but only ex justitia, because his Promise hath made it just and equal for him to do.

Ver. 7. This Phrase, διὰ καθότι ὢν καὶ ἡ ἀγαθή, and from the glory of his power, is taken from Isaiah 2. 19, 21.

(a) Monstrare hic loco contra Hiereticos, vitam aeternam, que in regna Dei intelligitur, non ha gratia Dei tribuendum est, ut non faciam dignitatem, et meriti hominem ad gratiam Dei perficis, retribuam.
CHAPTER II.

Ver. 1. Now we beseech you, Brethren, by [or concerning] the coming of our Lord Jesus Christ, and by our gathering together to him, [mentioned, Mat. 24:31.]

2. That ye be not soo shaken in mind, [and so] from the Sentence you formerly receiv'd from me, or be troubled neither by spirit, [i.e. by any pretended Revelation,] nor by word [spoken by us, and by others in a flood, 2 Pet. 3:15, 16.] nor by letter, as from us, [i.e. by any thing contained in our former Epistle, Chap. 4. 15 & 5. 2. or rather in the other, Chap. 2. 16. Wrath is come upon them as 10 to the uttermost, so as to conceive that the day of Christ is at hand.

3. Let no man deceive you [by these pretences] by any means, for that day shall not come, except there come a falling away first [of the Jews from the Roman Empire, or from the Faith.] and [by that means] the d Man of Sin be revealed, [who is] the Son of Perdition.

4. Who opposeth [himself now to the Christian Church,] and exalteth himself above all that is called God, or that is worshipped. [Gr. θεοπλαστής, or worshippy.] so that he, as God, & firsheth in the Temple of God, claiming that he is God.

5. Remember ye not, that when I was yet h with you, I told you [of] these things, [viz. of the man of sin being revealed, and of these characters of him.]

6. And now ye know what withholdeth, that he might be revealed k in his time.

7. For the mystery of iniquity doth already work, [i.e. the Jews are already making some efforts towards this Aposacy.] only m he who now letteth will let, [or, only there is that withholdeth as yet, and will continue so to do] until he [or it] be taken out of the way.

8. And then shall o that wicked one be P q revealed, whom the Lord shall q consume with the spirit [or breath] of his mouth, and shall r destroy with the brightness of his r coming.

9. Even him whose coming is after the working of Satan, with all power, and all 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 faved.

11. And for this cause a God shall send u among them strong delusions which will have this effect upon them, that they should finally believe a lie.

12. That they all might be damned, [Gr. judged and condemned] who believed not the truth, [the Gospel preached to them, Note on Rom. 2:8.] but had pleasure in unrighteousness, [or Falsely, Note on 1 Cor. 13:6.]

13. But we are bound to give thanks all ways to God for the Brethren beloved of the Lord, because God hath from the beginning [of our preaching to you, 1 Thess. 1:4, 5. that he had,] chosen you to Salvation through Sanification of the Spirit, [which gives the earnest of it, and makes us meet for it,] and belief of the truth, [which promiseth it.]

14. Whereunto [i.e. to which Faith, x and Sanification,] he hath called you by [the preaching of] our Gospel y to the obtaining of the Glory, [Gr. to the glorious Salvation] of our Lord Jesus Christ.

15. Therefore, Brethren, stand fast [in the Faith,] and hold the Traditions which you have been taught, whether by Word, [v. 9, 6.] or [by this] our Epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father [through him] who hath loved us, and hath given us everlasting Consolation, and good hope, through Grace;

17. Comfort your hearts, and stablish you in every good word and work.

Annotations on Chap. II.

Verfe 1. τὸν τιμιότατον του Κυρίου, Ὁ τοῦ ποιήσαντος τοῦ Κυρίου. By the coming of the Lord. That ροι with a Genitive Case signifies de, or circa, about, or concerning, cannot be doubted. It is rendered concerning Rom. 9:27. See 2 Cor. 12:5, 8. It is thrice rendered, of, in the same import, as 2 Cor. 1. 8. our hope ὁ τιμιότατον of you is certain, Chap. 8:23. Whether any enquire, ὁ τιμιότατον of Titus, and v. 24. our boastings, ὁ τιμιότατον, i.e. concerning you. Philip. 1. 7. It is meet for me to think thus, ὁ τιμιότατον του Κυρίου, of you all. Hence Phavorinus faith 'tis used, 1 Tim. 2:5. See 2 Cor. 7:4 & 9:3.

The coming of Christ is by the Reverend Dr. Hammond, referred to Christ's coming to destroy the unbelieving Jews, and throw down their Temple and their Worship which...
depended on it. This is the χειρόννυσία, the coming of Christ, or of the Son of Man, so often mentioned in our Lord's prediction of the destruction of Jerusalem, and of the Temple, Mat. 24. 3, 5, 37, 39. This is most certainly the import of the phrase in St. James twice, when he exhorts the Brethren to be patient, but 2 (1) 4 (1) 5 (1) 6 (1) 7 (1) 8 (1) 9 (1) to him: it seems parallel to the Words of Christ, Mat. 24. 31. δοκιμάσθητε υιῷ ἡμῶν, his Angels shall then gather his Elect. And to apply it to the Tribulations, let it be noted, that they were partly Converts of the Jews and Professors. For the Converts made by St. Paul's preaching to them, were of the believing Jews, and of the genuine Greeks. Acts 17. 4. who, in expectation of our Lord's coming, as well as from their Observation of the Jewish Festivals, might be inclined to go up to Jerusalem. Moreover, till the writing of this Epistle, if not long after, even till the destruction of Jerusalem, the Jewish Converts kept up their Synagogue-Worship, and many Professors, and other Christians, did not scruple to assemble with them: the Jewish Converts thought themselves obliged to do it, they being all zealous of the Law, Acts 21. 20. and many of the Gentile Christians complied with it at Corinth, Galatia, and Philippi: but after the destruction of Jerusalem, there was an end of this Synagogue-Worship. The Day having revealed that God was no longer pleased with it, and then they met together still as Churches of Christ; and this might be their ἐρωτηματία with, the gathering together to him here spoken of.

But yet, considering that this τιμιόμενον, or coming of Christ in the former Epistle is used four times, with relation to Christ's coming at the Day of Judgment, viz. Chap. 2. 19. & 3. 13. & 4. 15. & 5. 23. it may be thought more rea'sonable to refer this passage to the same Advent, and Paraphrase it thus, I beseech you Brethren, by (the Blessing you expect at) the coming of our Lord Jesus Christ, and at our gathering together to him.

Ver. 2. 'Εκκλησία ἤκκλησία is, or but been infant.] To conceive that signal Day of the destruction of their Enemies the Jews, and the Deliverance of the Christians mentioned.

Joel 2. 31, 32. Mal. 4. 1, 2. come, and find themselves deceived in that Conception, might cause great trouble to them, and even shake their steadfastness in the Faith.

Ver. 3. 'ερωτηματία, a falling away first.] The Rebellion of the Jews against the Chaldeans was always styled Apoqyph, and the Jews upon that account Apoqytai. So Jerusalem is represented as ὁικεῖος, a City that rebelled against Kings; and in which ἁμαρτάνειν, Rebellions were found, Ezra 4. 12, 15, 19. Thus Ezra 3. 2, 18, 22. they are stiled ἐρωτηματίαι, rebellious Jewish; and v. 27. it is said that they were given to Rebellion and War. See Neh. 2. 19. & 6. 6. 1 Mac. 13. 16. 2 Mac. 5. 11. And in like manner their Revolt from the Roman Government, is by Josephus generally exprest by the same word, (3) Coming from Rome. faith he, in the time of Nero, when felix was procurator of Judea, I found then the beginnings of Innovations, & μοι ἡ ἄρχοντα, and was in awe and much ado added to Apoqyph from the Roman Government. (b) One Japhus, faith he, provoked the People, n. ἀναστάσεως, to Rebellion, but John the Son of Levi seeing some of them, 10 ἀναστάτων ἰδοὺ καὶ παρακαλῶ σαμαριταῖς, and he spake, he. found to Apoqyph from the Roman Government, endeavoured to keep them to their Duty.

But if any like not this Notion of Apoqyph, they may understand the same of the great Apoqyph of the Jews foretold by Christ, Mat. 24. 11, 12. and which hapned not only in Judea, and Palestine, but throughout Asia, 2 Tim. 1. 15. and in all other places where they had embraced the Gospel. Of which Apoqyph, note,

10. That when the Apostle write this Epistle it was yet to come; for the Mystery of Iniquity was already working in the Seditions of the false Apostles, and deceitful Workers of the Jewish Nation, endeavouring to corrupt the Minds of the Gentile Converts, from the simplicity that was in Christ, 2 Cor. 11. 3. and to bring them into Bondage to the Jewish Law, Gal. 2. 4. and to deprive them of that liberty whereunto Christ had made them free, yet the great defection of the Jewish Converts to their old Judaism, seems to have had its rise about ten Years after the writing this Epistle. For it is certain, that A. D. 63, when the Apostle write the Epistle to the Hebrews, it was begun already, and many of the Jewish Converts then were in great danger of falling back unto Perdition, as appears from the vehement Admonitions, and Exhortations of the Apostle to them to beware; lest there should be in any of them an evil heart of unbelief, in departing from the living God, and to exhort one another daily to this steadfastness, as knowing we are only partakers of Christ, if we hold the beginning of our confidence.

(a) De Vitis list, p. 999. E. (b) P. 1001. E.
firm to the end, chap. 3. 12, 13, 14. To labou3 to enter into that rest Christ had pre-
pared for them, lest any Man fall after the same example of unbelief, chap. 4. 11. Not to forfake the assenting of themselves to
ther, by the manner of some men, chap. 10. 25. Not to ape away their confidence, v. 35. To lift up the hands which hang down, and the feeble knee, and make great basis for their feet, left that which is lame be turned out of the way, and to look diligently left any Man fall from the Grace of God, chap. 12. 12, 13, 15. As also from the Repentation of the dreadful State of all who should Apologist after this manner, that it was impossible to re-
move them to Repentance, chap. 6. 4, 6. that they were nigh to Curfing, and their end was to be burned, v. 8. that there was no more sacrifice for their sin, but a fearful looking for of destruction, and fury of judgment, chap. 26. 27, 28. And concerning the living in the living
God, v. 30, 31. that it would certainly be a falling back to perdition, v. 38, 39. that there
would be no escaping for them who turned away from him who spake to them from Hea-
ven, ch. 12. 25. The fame we learn from the like Exhortations of St. James to Joy, and Patience, under their Afflictions, chap. 1.
1, to the 12th, chap. 5. 7, to the 12th : Of St. Peter, 1 Pet. 3. 14. 15. chap. 4. 12, to
the 19th, chap. 5. 8, 9, 10. And from St. John's frequent Exhortation, to hold to that
which they had received from the beginning, and to continue walking in the truth. Now the Occasions of this great Apology seem to have been three.
12. Their Zeal for the Observance of the Law, which they conceived to be of Es-
ternal Obligation, especially to the Jews to whom particularly it was given, and for the Covenant of Circumcision, which they esteemed highly meritorious, (See Note on Rom. 2. 13.) that which made them perfect, gave them Life, and delivered them from Hell, according to these Sayings of theirs,
(c) He that is circumcised is perfect: He that is circumcised shall not go to Gehinnom: And I said unto thee in thy Blood, live, Ezek. 26. 6. This is the Blood of the Circumcision. This they endeavoured to impose upon the Gentile Converts. And all the Myrdals of Jewish Converts were all reasons for the ob-
servation of it by the Jews, and look'd upon it as downright Apology for them to forfake
Moses, and not to circumcise their Children, and walk according to their Customs received from Moses, or from their Traditions, bonum
deliberans et tuum, Acts 21. 21. And this forms to be the connection with St. Paul, in the Epistle to the Hebrews, difference largely
of the necessity of the change of the Law, viz. that by establishing that Truth, he might put a stop to the Apology occasioned by their contrary Persuasion.
43y. Their beloved Dream of a Temporal Kingdom to be erected by their Mefheb at his coming, the Halcyon Days that were then expected by them, and the Dominion they should then have over the Nations, who were not, according to their Sentiments, to come into the Mefheb, otherwise than as their Slaves or Servantes. How deeply this Imagination was fixed even in the Hearts of Christ's Apostles, we learn, as from many other Things, to other from their Question to him after his Resurrection, Lord, why shewst thou at this time restores the Kingdom unto Israel? Acts 1. 7. And because our Lord gave this Answer to it, viz. It is not for you to know the Times and Seafon which the Father hath put in his own hands, but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my Witnesses in Jerusalem, and in all Judaea, and Samaria, and to the ends of the Earth, v. 7, 8. They were prone to think that at last the Apostles had done this, they might expect our Lord should come in the Clouds of Heaven, to set up this Kingdom, they therefore believed in him sakes as a Temporal, than a Spiritual King; they owned him rather as a true Pro-
phce, to perfwade them to be righteous, than as a Saviour to ptocine to them Ex-
mision of Sias, and a New Covenant esta-
blished in his Blood. Hence Orec (speaking of thofe Words of Christ, If I say the truth, why do you not believe? Which he conceives were spoken to those Jews which believed, he faith, they might be faid to believe in one sense, and not to believe in another. So, v.g.
(d) they that believe in Jesus Christ crucif
ed in the Days of Pontius Pilate, but believe him not to be born of the Virgin Mary, (i.e. the Ebionites) believe in him, and do not be-
lieve in him. And again, (e) They who be-
lieve in Jesus, who died in Judas the Signs and Wonders which were written of him, but believe him not to be the Son of that God who

(c) Tanchum in Gen. 17. 18.
(d) Or medostrs, et i tiai et Marcu: Hacaria: theu mepropoetl in to 'Jesu, yw mevole 3 et 3 
pepsefnel et a Mede a i e, 'Arow oit tetaort, i tio mede, Vide Euth. 13. c. 24. Orig.
contr. Celfum, l. 5. p. 272.
(e) Vnto which was un mne in tiai et medon in to 'Jesu, et de propsefnel: et oin 6 tv ato,
contr. Celfum, l. 5. p. 272.
made Heaven and Earth, believe in him, and believe not in him; and thisrelateth to others of the Jews. And hence it seems to be, that the Apostles is so large in treating of the Sacerdotal Office of our Lord, and of the new Covenant establisht in his Blood. Moreover, the Jews were generally possest with this Opinion, that (f) about that time their Melehab should set up this Temporal Kingdom, and they generally expected, not a Melehab to suffer for their Sins, of whom they feem then to have had no Notion, Joh. 12. 34. but a great King to subdue their Enemies under them. And this was their great Stumbling block, that (g) our Jesus appeared not to be such a one; and this was the great thing that animated them to the War. When therefore the Gospel had been preached to the World, and there was no appearance of Christ's coming in the Clouds to be their King, and their Deliverer, but rather to destroy their Temple and their Nation, they began to fall off from him, as not answering their Expectation, or the Predictions of their Prophets, and to give Ear to their false Prophets, plying to them, Lo here is Christ, and there is Christ, according to our Lord's Prediction, Mat. 24. 22. and promising freedom and deliverance, faith (h) Josephus, to as many as should follow them.

And, Laftly, The great caufe of this Apostasy, of which the Scriptures takes a more special notice, was the grievous Persecutions they suffered in all places from their Fellow-Jews, and from those Heathens they had infidged against them; this by St. Paul is fitted a great Fight of Affidues, against which he defines them to arm themselves by Faith and Patience, and the Confederacy of the coming of their Lord, and by the Example of that Cloud of Witnesses which he had fore them, Heb. 11. 11. 12. By St. Peter it is fitted, The fery Trial which was come to try them, 1 Pet. 4. 12. and by which they were in hoppiness through manifold Tribulations, 1 Pet. 1. 6. And against which St. James endeavours to strengthen them by the confederacy of the bleffed Fruits, and glorious Recompence, their Patience under them would produce, chap. 1. and of the Prieffure of their Lord, who would shortly come to refcue them, and give an happy iftie of them, chap. 5. by reason of which Perfecciones fome began to ufe great compliances with the Jews to avoid their Rage: others to fall away from the Christian Faith, hoping perhap, that they might still obtain Salvation in that Religion in which they expected to find it before they embraced Christianity.

Others who refer this to the Church of Rome, understand by this Apostasy, a falling away from the Doctrine, and the true Worffhip of God and Christ, by Idolatry in the Worffhip of a confecrate Wafer, of Angels, Saints, Images, and Relics, on which account that Church is represented under the Characters of Spiritual Egypt, of Mythical Babylon, and the Mother of Fornications, Rev. 11. 8. & 17. 5.

Ibid. ὁ ἀποστάτης & ὁ ἄδειας, The Man of Sin.] If you read here, ὁ ἀποστάτης & ἄδειας, the Man of Disobedience, who will not submit to Law and Government, as do the Manuscripts of Stephanus and Lincoln, nothing can more exactly agree to the Jewish Nation, which in the times of (i) Josephus had this Character, that it was, ὁ ἀποστάτης & ἄδειας, a Nation naturally averse from Subjection to Kings. If we retain the common Reading, no Nation under Heaven more desirous to be filled the Man of Sin than did the Jewish Nation, after the Spirit of Slander and Blindness was come upon them, Rom. 11. 8. for the Rejection of the promised Melehab. Their own Josephus faith, It is impossible to recount severally the Particulars of their Wickedness, but in the general it may be said, that never any City suffered such Calamities, as they who ἴσον ἔποιεσαν οἷον πολλοὺς, nor that ever any Generation since the Memory of Man, more fruitful in Inquiry. See this more fully proved, Note on Rom. 2. Then therefore more especially was this Man of Sin revealed to be so. This Character doth also very well agree to the Beast mentioned.

(f) Τὸ ξέρει τοὺς άνθρώπους, ἵνα τόλμησιν ἀποκαλεῖν Χριστὸν, καὶ ὡς ὁ χριστός εἰς τόν ήμᾶς τοὺς θανατοῦσθαι ἐν αὐτῷ. ᾿Ιωσήφ. de Bell. Jud. I. 7. c. 31.

(g) Τὸ άλήθεια, αὐτοὶ Ἰησοῦς ἔντων, ῥήματα ἐνδόθη Χριστὸς ἐν τῷ μνήμον οὗτος, ἢ τῶν αἱρετικῶν παρὰ τῷ τέλοι τῆς ζωῆς, ἢ τῶν ἁρυδάνων ἢ τῶν μαθητῶν ἢ τῶν μητέρων τῆς ζωῆς. Ῥωμ. ad Juf. p. 249. B.

(1) ὁ ἀνδρὸν ἐν Χριστῷ, ὁ ἰδιώτης καὶ οἰκείος, οὗτος ἐμπερίσσει τὰ πάντα σε μοι ἐξ ἄλλος ἐν τῷ Χριστῷ, ἵνα διδάσκητε. Ῥωμ. ad Juf. p. 336. C.

(2) Οἱ Χριστοῦ ἡμῶν ἐπαγγελίαν ἔρθασιν τῷ λόγῳ, ὡς ἔστω ἡμᾶς ἔγειρεν τοῦ θανατοῦ, ἢ ἐν τῇ αἰωνίῳ, ἢ ἐν τῷ ἀποτόμησθαι, ἢ ἐν τῇ ἐρήμῳ ἀποκαλύφθω. Ὀργ. contra Celsum, I. 2. p. 78.


Chap. II. the Second Epistle to the Thessalonians.

in the Revelations, which being Spiritual Sodom and Egypt, Rev. 11. 8. the Mother of Formations, and of the Abominations of the Earth, chap. 17. 5. may very well deserve the Title of the Man of Sin.

Object. If here it be objected against the application of this Character to the Jewish Nation, that the Man of Sin seems to relate to some fingle Person, and therefore cannot be interpreted of a whole Nation, especially if they act not under some Head, or other.

Answ. I answer, that I have for this the Authority of the Prophet cited here, v. 8. who faith, He shall smite the Land, (Chald. the Sinners of the Land) with the Word of his Mouth, and with the Breath of his Lips, and he shall consume the wickedi One. Which Wicked One, whether we understand it with the Fathers, of Anti-Christ, or with the Jews of Armillius, i.e. the Romani, or with the Prophetists of the Papal Polity, under the Name of one, must comprehend all his Associates and Followers, tho' they be many Nations. Thus also doth the Prophet Isaiah introduce God speaking to all the Inhabitants of Jerusalem and Judah, and now יושב Inhabiter of Jerusalem יבש וגו', and Man of Judea, ch. 5. 3. וו. 3. יבש וגו', the Man of Judah is my pleasant Plant. And Jeremiah speaks in the Person of the whole Jewish Nation, saying, I am the Man that hath been afflicted, Lam. 3. 1. and on to vs. 22. So in the Parable, Matt. 22. 11. our Saviour represents the Jewish Nation from whom the Kingdom of God was to be taken away, and who were to be cast out into outer darkness, v. 13. by the Man that had not on his Wedding-Garment. So the two Witnesses, Rev. 11. 3. and the Woman clothed with the Sun, Rev. 12. 1. represent the whole Body of true Chriftians. And the Beast, chap. 13. 1. the Woman arrayed in Purple and Scarlet, chap. 17. 4. and the great Whore, chap. 19. 2. include all the Members of the Roman Church. And therefore it is evident, that this Objection of a single Person seems equally to lie against all the other Hypotheses. And as they had their Heads in which they were united, so had the Jewish Nation their High-Priest and Sanhedrim, their Rulers of the People, their Scribes and Pharisees, the Heads of this Man of Sin, as the Pope and his Clergy, are the Head of the Beast.

Ibid. 'O ἰδίως ἀπωλεία, The Son of Perdition.' This also perfectly agrees to the Jews, not only because Christ was to smite them with the Breath of his Mouth; See Note on v. 5. and to smite the Land with a Curse, Mal. 4. 6. but because they are set forth as Yeasts of Wrath fitted as ἀπωλεία, for destruction, Rom. 2. 22. as Men appointed to Wrath, 1 Thess. 5. 9. to Judas Deception, v. 4. as Men whose end is ἀπωλεία, destruction, Phil. 3. 19. Note also, that this agrees exactly to the great Whore, who is to go to Judgment, into destruction, Rev. 17. 8, 11.

Ver. 4. 'O ἀπωλεία, Who opposeth himself against Christ.' This word in the Old Testament represents the Adversaries of God and his Church. So Isa. 66. 6. The Voice of the Lord rending recompence, νἱ ἀπωλείας, to his Enemies. And Ephes. 2. 2. They who fought the hurt of the Jesus are, αἱ ἀπωλείαι τῷ Ἰησοῦ. And in like manner in the New Testament, ἀπωλείας, is in the general the Adversary of Christ, and of Christianity, as in those words, Give no occasion, νἱ ἀπωλείας, to the Adversary to blaspheme, 1 Tim. 5. 14. In particular the Jews, as they call it ἄρνησις ἀπωλείας, the Adversaries of Christ, Luke 13. 17. So in our Lord's Discourse on the Destruction of Jerusalem, they are filled the Adversaries of the Apostles in these words, I will give you a Mouth and a Witness, which is ἀπωλείας φῶς, your Adversaries shall not be able to resist, or gainsay, Luke 21. 15. They are the ἀπωλείαι τῷ Ἰησοῦ, of which St. Paul speaks, saying, a great door, and effectual is opened to me in Ephesus; and there be many Adversaries, 1 Cor. 16. 9. as you may learn from Acts 19. 9. where we find them speaking evil of the way of Christianity before the multitude, and St. Paul separating from them upon that account. And in those words of St. Paul to the Philippians, chap. 1. 28. In nothing be ye terrorized by (the Malice and Persecution of) your Adversaries, which Malice and Persecution, is to them, ὑπὲρ αὐτῶν, an evident Token of Perdition, but to you of Salvation, See 2 Thess. 1. 5. And with good reason is this name given to them especially, they being the Men who killed the Lord Jesus, and persecuted his Apostles who pleased not God, and were Adversaries to all Men, forbidding the Apostles to preach to the Gentiles that they might be tossed, 2 Thess. 2. 13. 16. When they began to preach the Word of Life, the High-Priest, the Captain of the Temple, and the Sadducees, Acts 4. 1. and the whole Order of the Priesthood, v. 6. filled as they were, the Sanhedrim, v. 15. command them not to speak at all in the Name of Jesus, v. 18. on which account these Rulers are said to be assembled against the Lord, and against his Christ, v. 26. And the Anwer of the Apostles to them is, That God was rather to be obeyed than Man. After this, the High-Priest, and all his Associates, place the Apostles to οὐκ ἀπωλείας, in the Sanhedrim, Acts 5. 17. 27. calling them to an account for defying their Commands; and having received this Anwer from the Apostles, That God must be obeyed rather than Man, they
they beat them in the Sanhedrin, and again command them not to speak in the Name of Jesus, v. 40, 41. Soon after we find Stephen brought before the Scribes and Elders, or εἰς ὑπαγορεύω, into the Sanhedrin, chap. 6, 12. and the High Priest, chap. 7, 1. and they who sat ἐν τῷ ἱεραρχῳ, in the Sanhedrin, having examined him, and the Witnesses against him, they stoned Stephen, v. 59, which Death could only be inflicted on him by the Sanhedrin. After this, Saul receives Letters from the High Priest, chap. 9, 1. and from all the Elders, chap. 22, 5, to bind all Christians he could find in any of their Synagogues, and bring them to Jerusalem, Acts 9, 2, 14. Yea in the second, or as Bishop Pearson faith, in the fourth Year of Nero, the High Priest, αἰς τῷ ἱεραρχῳ, and the whole Sanhedrin met, Acts 22, 30. and Paul is brought before them, chap. 23, 1. by all which passages, as we see how they are still flewing themselves Adversaries to Christ, and his Disciples, so we learn the filthiness of that Jewish Story, That forty Years before the Destruction of Jerusalem, the Jewish Sanhedrin removed from thence to Joppa; which, faith (v. 2.) Mr. Selden, as I have never read any such thing in the Ancients, so may it be confuted from the Life of Josephus. This was its Sanhedrin that it admitted that Publick Prayer against the Christians, called Berachoth Haminnim, the Curse of the Heretics. They therefore called Jesus accursed, i Cor. 12, 2. and so, as (1) Justin M. faith, they dishonoured Christ as much as they could, εὑράνεται ἐν τοῖς Σωματικοῖς τοῖς παιδείσις Ἰωάννης καὶ εὐαγγ. curving in their Synagogues those that believe in him. Thus did they crucify and set up a open shame; yea, faith the fame (m) Justin, ἀνηγερασμένοι τοῦ ἱεραρχοῦ. Some, as παντὸς ὁ ἱεραρχὴς, he spoke of Christ, they sent chosen Men from Jerusalem throughout the whole Earth, representing the Christian Faith as an Atbasical Heresie. Now this could be done only by the Sanhedrin. It was lastly by the High-Priest, and his Sanhedrin attembled at Jerusalem, that (n) James the Brother of our Lord, with some other Christians, was condemned to be stoned for blasphemy against the Law. Yea, when the War was begun, Affairs seem still to be ordered by the High-Priest, and Sanhedrin: For it was after the Flight of Gallas from Jerusalem, that (o) Josephus was made Governor of Galilee, and (p) thence he writes τοις ἱεραρχοῖς τῶν ἱεραρχοῦ, to the Sanhedrin of Jerusalem for Instruction. And (r) Ananias the High-Priest acknowledges that they had engaged in the War against the Romans only for their Liberty. So that things seem to have been managed to that time by the High-Priest and Sanhedrin, who appearing thus upon all occasions with the utmost Rage against Christ, and Christians, might well be deemed not only ἑρμηνευόμενοι, their Adversaries, but Antichrist. But then the Roman Antichrist being also to wear out the Saints of the most High, Dan. 7, 25. and cast down some of the Hoot of Heaven, Dan. 8, 10. the Beasts being to slay the Witnesses, Rev. 11, 7. to make War with the Saints, and overcome them, chap. 13, 7. and even to be drunk with the Blood of the Saints, and of the Martyrs of Jesus, chap 17, 6, 18. 24. She doubtles must emphatically deserve this Title.

Ibid. Τιμιοτάτου & oμ. σέ αἰνεῖς λεγόντας ἰδοὺ σέ ἀναπαύομαι, Exalting himself above all that is called God, or is worshipped. The word ἀναπαύομαι, called, shows the Apostle here speaks of Magistrates who are called Gods in Scripture, Phil. 2, 6. and particularly of the Roman Emperor, whose Title was ἀναπαύομαι, Augustus, and who are here signified by τοῦ Κυρίου, as God is by the Word Σωτήρ. And how the Jews exalted themselves against every thing that is called God, or the Magistracy, we may observe, faith Dr. Lightfoot, in such passages as these, 2 Pet. 2, 10. They despise Government, Jude 8. They despise Dominion, and speak evil of Dignities, and in their own Stories, to endles Examples. How they flood affected to them, we may learn from the Question they put to our Saviour, Shall we pay Tribute to Cesar, or not? Mat. 22, 17. For bad he answered No, they then thought they should have ground to represent him as an Enemy to Cesar; if, Yea, to represent him to the People as a Traayer of his Country's Liberty and Freedom, (s) ἦπειρον τὸν νομον τοῦ κυρίου καὶ τοῦ Κυρίου τοῦ πατρός, they looking on the Payment of this Tribute-Money as a Sign of Slavery; And from their Talmadical Saying, We have no King but God, and from their imagination, that it was a wicked thing, (t) ὁ γὰρ ἐν πολεμίῳ Ἰουδαίων άναπαύεται, to own any mortal

(m) p. 234. D.
(n) O Sukap-fishini ἐν ταύτα ἱεραρχῶν τοῖς, ή τιμωρον λέγειν εἰς ἀνάθεσιν ἵνα ἄρθρῳ τοῖς, ής αὖ πρῶτος τῶν ζυγωμένων κατατετείχομαι, τοιούτῳ λανατσάντων. Joseph Antiqu. l. 32. c. 8.
(p) De Vita saec. B. p. 1009. B.
(q) De Bello Jud. l. 1. c. 32.
(s) De Bello Jud. l. 1. c. 22. & 32.

Cover
Chap. II. the Second Epistle to the Thessalonians.

Governour under God: See Note on 1 Per. 2. 16. And that the Pope, and his Church have thus exalted themselves above Kings, and Emperors, Church History, and their own Canon Law, will not suffer us to doubt; See Domnem de Antichristo, Lib. 4. c. 2, 3.

So that he siteth in the Temple of God, as God, showing himself that he is God. Only the Jewish Sanhedrin, their Priests, High-Priests, and Doctors, or Expounders of the Law, sat in the Temple of God, then properly so called, and there the High-Priest, and the Sanhedrin took upon them the power of judging in Capital Causes. Thus they invoked Stephen, thus also they invoked James the Brother of our Lord, and others with him; and St. Paul persected the Christians even to Death, by their Authority, Acts 22. 4, 5, and thus they sat in the Temple of God, as Gods. The Scribes, and Pharisees, also threw themselves as God, by setting up their Traditions above the Commandments of God, pretending to dispense with them, and by so doing, Taith our Saviour, &c., &c., to lay aside, refuse and make void the Commandments of God, Matt. 15. 16. Mark 7. 8, 9, 10, 13, to establish their Traditions. And Secondly, By preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God: saying, That the Words of the Scriptures are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign or a Miracle, but they were to be believed without them; with other blasphemous Sayings cited by (y) Dr. Lightfoot, on Mat. 15. 2, and by Dr. Pocock, who shews that they held their Vows so sacred, that they were obliged to violate the Laws of God to keep them, and that in such Cases they could not observe God's Precepts without great Sin. And Thirdly, They did by taking to themselves the Titles of Guide and Father, which in our Saviour's Interpretation, belonged only to God and Christ, Matt. 23. 8, 9, 10. See the Note there. And Fourthly, As being by their own Confession Adversaries against God, by their opposition to the Aposles, commissioned by God, Acts 4. 39, & 23. 9. Here then let it be noted,

Ist, That these are the Descriptions of the Man of Sin, by which the Thessalonians might then know him, and they run all in the Present Temple, shewing what he already did, and therefore it is no Objection against my Interpretation of these words, that the Sanhedrin, the Scribes and Pharisees, had long sat in the Temple of God, and done the things here attributed to the Man of Sin.

2nd. Let it be noted, that it is prophesied, Dan. 11. 35, 36. That a King shall do according to his Will, and shall exalt himself, and shall magnify himself above every God; and that this, by St. Jerom and Theodoret upon the place, is interpreted concerning Antichrist. And that the Pope of Rome hath manifestly not only thus exalted himself above all that is called God, by usurping a Power over Kings and Emperors, as in the former Note; but also shewed himself in the Church as God, by claiming that Infallibility which is the Property of God, and by dispensing with his Law, and also by equalizing himself to Christ, who is God, see Domnem de Antichristo, L. 4, c. 5. And therefore according to the Sentiments of all those Fathers, who by the Temple do understand the Church of God, he hath by these things shewed himself that he is God.

Ver. 5. *Teum doxas vuv, I told you of these things.* These are the words which seem to me to settle my Interpretation of this Chapter. For of the Jesus, and his opposing of themselves to the Doctrine of Christiinity, and the Professors of it, he told them in his first Epistle, chap. 2. 15, 16. and when he was with them, the Persecutions that both he and they suffered from them, Acts 15. 15, 16. gave him a just occasion to speak both of their opposition to the Gospel, and of the Deliverance they shortly might expect from such enraged Persecutors; this being hinted, for the encouragement of Christians, in most of his Epistles; but that he should tell them any thing of Mabem, or of the Papal Antichrist, who were not then in being, or to be known then to the Thessalonians by any of the Characters here mentioned, is not so easy to conceive. Though since the Characters here referred to are partly to be found, Dan. 11. 35, 36. and that place by the (x) Ancients is thought to relate to Antichrist, and to be here referred to by St. Paul, this is by some Expositors thought to refer to something the Apostle might have taught from the Prophet Daniel, touching Antichrist; See the Preface, § 1, 2, 3.

Ver. 6. *Kai wv na exadrapo wtn, And now ye know what with-holdeth.* Or rather, and ye

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(y) P. 415.
(z) *Ab hoc loco Judaei dixi de Antichristo prstant—quod guidem & nos de Antichristo intelligimus. Hieron. in locum & Theodoret.
know what now with holdeth; and according to this sense of the words, which hindered the full Revelation of this Man of Sin must be in being, and actually with holding when this Apolo was intended. Some of the (y) Fathers have conjectured, that the αἰτία, or that which hindered, was the Gifts of the Holy Spirit, then given to Believers, and exercised in the Assemblies of Christians; but they more generally do refer this to the (z) Roman Empire, saying, That the Apolo here teacheth that, till that be taken away Antichrist shall not come. This, say they, the Apolo here expresseth so covertly and obscurely, (a) that he might not incense the Roman Emperors against the Christians, as he must have done, had he openly and boldly said, Antichrist shall not come in the Roman Empire be destroyed. See Note on 2 Pet. 2. 3. What I conceive to be the αἰτία, see Note on the Verse following.

Ibid. 2 Pet. 2. ἰδιαίτερα ἀκαθαρσία, In his Season.] i.e. In the time prefixed for the false Chrisfis, and Antichrists to come. Matt. 24. 5, 24. in the last Hour of the Jewish Church and Oeconomy, according to these words of St. John, 1 John 2. 18. Little Children, it is the last Hour, and as ye have heard (from Christ) that Antichrist shall come, so now are there many Antichrists, by which ye may know that this is the last Hour.

They who refer this to the Papal Antichrist, say that this Season relates to the Tempus Statutum, the time prefixed, Dan. 11. 35. For Antichrist, faith he, shall prosper till the Indignation be accomplished, or till God’s Indignation against the Jewish Nation ceaseth. And to the time, times, and half a time, mentioned Dan. 7. 25, during which time the little Horn was to wear out the Saints of the most High; and to the 1260 Days in which the Beast should triumph; and the Witnesses should be cut off in Sackcloth, Rev. 11. 3. or to the time, times, and half a time, mentioned Rev. 12. 6. 14.

For the Mystery of Iniquity doth already work. That is, the Jews have already imbibed their pernicious Principles, that ‘tis not lawful to partake the Rites of Jews, or to be subject to the Jewish Laws, in any other Government under God: They have already made some Seditions Attempts not only in Babylon, but in Judea, under Theudas and Vologeses; and also have been incited farther so to do by one Dorcas, and his Associates, who persuaded the Multitude εἰς τὴν Βαβυλώνιαν πορεύεται, to revolt from the Romans. Josephus also doth inform us, That before that time there were many Multitudes in Judea, Πολλοί δὲ καθάρτως καὶ σάκτης διὰ τὸν οἶκον, and that the time prevailed with many to usurp the Kingdom. This Mystery was also working by the false Apostles, and deceitful Workers of the Jews, cauling some of the Gentile Christians to worship from the Simplicity of the Faith, to the Jewish Rites, to mix Judaism with Christianity, and so to turn from him that called them, to another Gospel. The Fathers, Theodoret only excepted, say this Mystery of Iniquity was already working, (a) in Nero, the Fore-runner of Antichrist, and the Calamities he brought upon the Christians. On which account some of them taught that he was Antichrist; and others, that he was to be raised again to be so. But this is an Extravagancy sufficiently confuted from one Observation, That these words were written in the Reign of Claudius, whereas the Persecution of the Christians happened only twelve Years after, in the Reign of Nero. Others, who say this Mystery was working in the false Prophets then in being, till they could shew us any false Prophets then in being, which were not of the Jewish Nation, do not contradict, but establish our Affirmation. And Lastly, others tho’ they do zealously contend against Dr. Hammond, that Simon Magus could not be the Man of Sin here mentioned, yet say ‘tis probable he was the Mystery of Iniquity then working, and the Fore-runner of Antichrist, because he did set up himself as the Supreme God, brought in the Invocation of Angels, and the Worship of Images, and taught Idolatry to be a thing indifferent, and was the Father, as the Beast is filled the Mother of...
Chap. II.  

the Second Epistle to the Thessalonians.

Abominations; but thus they seem to me to build up again, what they had so inexcusably pulled down. For it is highly reasonable to conceive the Mystery of Iniquity then working, should be that very Mystery which after was to be completed by a more full appearance of the Man of Sin, as will appear from the Connection of the Words. Remember ye now, that when it was with you, I told you these things, (who was the Man of Sin to be revealed, and what were his Characters, v. 3, 4, and what it was that hindered at present the revealing of him:) For the Mystery of Iniquity is already working, (i. e. he is doing that covertly, which when he is revealed he will do more openly) only be that binders (his full appearance) will do so till be be taken away, and then shall this wicked one be revealed: Who fees not now that all those Interpretations must be false, which make the Mystery of Iniquity to be one Person, or one kind of Persons, and the Man of Sin, or Antichrist another, as they must do who make the Mystery of Iniquity to be Simon Magus, or the false Prophets, or Heretics in being when this Epistle was indited; and the Man of Sin, the Pope of Rome, and his Clergy? This Mystery of Iniquity, faith Dr. Lightfoot, cannot be understood but of the Jewish Nation, and so it is explained again, and again, by St. John, saying, This is the last hour, and as you have heard that Antichrist cometh, so now are there many Antichrists, by which we know this is the last hour, 1 John 2.18. and Chap. 4.3. Every Spirit that confesseth not Jesus Christ, who is come in the Fieth, is not of God, and this is the Spirit of Antichrist; this is the Deceiver, and the Antichrist, Epist. 2.7. Here therefore is a plain account of the Zworking of the Mystery of Iniquity in the false Christs, and Prophets of the Jewish Nation, who also were the great Incendiaries to, and Agents in the Apostasy of that Nation from the Roman Government; See Note on v. 10. n 

Ibid. O οὐ μετέχει, He that letteth.] Quis nifi Romanus Iupiter? Who but the Roman State, faith (c) Tertullian; So many of the Papists, as hath been noted on the foregoing Verse. And whereas it may be objected against this senfe, that it seems plainly from the word συνεστήν, that he must be a Person, rather than a State, they who are of this Opinion answer, He is here spoken of as one single Person, tho' the Government confided of a Succession of Emperors, because one of them only reigned at a time, and the Government was dissolved by taking away the last Governor. My Conjecture is this, He who now letteth, i.e. the Emperor Claudius, will set till he be taken away, i. e. he will hinder the Jews from breaking out into an open Rebellion in his time, they being so ignobly and particularly obliged by him, that they cannot for shame think of revolting from his Government; for he had made two Editits in their favour, the one concerning the Alexandrian Jews to this effect, (f) That the just Jews shall suffer nothing, because of the Madness of Caius, who would be worshipped as a God, and that they should have liberty to observe their own Laws and Customs. And that other (g) Editit, in which he gives them Liberty over his whole Empire without molestition, to observe their own Laws and Customs, declaring that he did it because he judged them worthy of that Favour, for their Affection and Fidelity to the Roman Government.

After his Death the Affairs of the Jews, faith Josephus, became worse and worse, not only by reason (h) γενόμενος ναυτικος ἢ οὐκ ἔσται, of those Magicians who deceived the People, and of those Thieves who flitted them up to the War against the Romans, (i) καὶ δυνατοι καὶ κακοὶ ενεργηται, perpetuating them not to be subject to them, but because Nero in his third Year sends a Letter to Ptolemy Euphras, Governor of Judea, by which the Jews are deprived of their Immunities, equal share of Government in Cæsarea, whence faith Josephus, was the rife of all our Calamities, the Jews perfiling still in Sedition, μέχρι τοῦ πέμπτου και ἐπτάντου, till they broke out into the War. In the seventh of Nero, Albinus succeedsEuphras, then dead; who, faith Josephus, was καὶ δυνατοι καὶ κακοί ενεργηται, (k) one who exceedingly waited the Country, and laid the Seeds of their future Captivity. In the tenth of Nero, Gessius Florus succeeds him, who (l) προέρχεται κακοί ενεργηται, brought many Calamities upon the Jews, faith Josephus, which having tragically represented, he concludes thus, What shall I say more? He addeth, Ο θεός προέρχεται κακοί ενεργηται, for it was this Florus who compelleth us to the War against the

(c) De Refer. Carnio, c. 24.

(1) cf. De Refer. Carnio, c. 24, c. 25. Greeks προέρχεται κακοί εκεῖνος, the Jews προέρχεται κακοί ευρίσκονται, Romans προέρχεται κακοί ευρίσκονται. (g) Σωστά to κακοί ενεργηται, because the Jews were made to bear the yoke of the Emperor's Government.


(c) Ibid. c. 7. p. 662.

(D) Επιστ. Ant. I. 20. c. 6. p. 690.

(I) L. 2. c. 24.
Romans, which began in the Twelfth of Nero.

0. Ibid. 'Eis in ou γιγνεσθαι, Till he be taken away,' i.e. Say some, till the Roman Government be taken away, as it was by the Exile of Augustus. A.D. 475. Lay I, till Claudius be taken away, as he was by Poyson, faith Sactonius; for as to all de medias, among the Latin. to the Greek, ou γιγνεσθαι imports, one to be taken away by Death, and oft-times by a violent Death, to γιγνεσθαι in ou. & μυθισθαι, is to destroy them out of the middle of the Camp, till they were consumed: So of Core and his Company, it is laid εὐνοεῖν ἐν χόρῳ & συνωμολογεῖ, they were destroyed from the midst of the Congregation, Numb. 16. 33. Thus of the Righteous, faith the Prophet, ἵνα ἐκ τοῦ πλανοῦ, he is taken away, he rets in his Grave, Ps. 57. 2. So Jeremias ἐπετάφη in πλάκα, the Lord hath taken away all my mighty Men from the midst of me, Lam. 1. 15. And to God faith of the false Prophet, Ezek. 14. 8, 9. ἑδίκηται, μισθωτοὶ αὐτὸς, among πάντα ἐν τοῖς πλανοῦ, I will cast him off from the midst of my People.

P. Ver. 8. Οἱ ἰουδαῖοι, The Wicked. Who will not be subject to the Laws to which their Forefathers from the time of Pompey have submitted.

9. Ibid. Αἱ προερχόμενοι, Shall be revealed.

Either by his actual Apostacy from the Roman Government, or by the great Apostacy of the Believers of that Nation, of which see Note on v. 3.

r. Ibid. ὡς ὁ Κύριος ἐν τοῖς οἰκονόμοις τοῦ θεού, Whom the Lord shall conforme by the Spirit of his Mouth) That the Apostle here refers to Isaiah 10. 4. appears by his using the very words of that Prophet, which run thus, He shall conforme the Land with the Rod of his Mouth, and with the Breath of his Lip, he shall burn the wicked one. Now what in the Land there is, is reduced by Malachi in these words, ch. 4. 6. Left be finite the Earth with a Curse. Where both the Hebrew, and the Greek use the same words. Now in Malachi it is evident, and confessed, that by the Earth, the Lord of Judæa must be meant, as it is usually in the Book of Psalms, Psal. 16. 7 & 25. 13 & 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the Prophet was then sent to prophesy, 'tis therefore reasonable to conceive, that the same Phrase should have the same import in the Prophet Isaiah, to finite this Land with the Breath, or Spirit of his Mouth, is to finite in his Wrath and Indignation. So 2 Tho. 4. 4. by the Bliaf of God, by the Breath of his Nofstris, ὡς ἐνδεικταὶ ἐπὶ γῆς τοῦ, or of his Anger are they consumed; and to conforme with his fiery Indignation. Thus Tophet is ordained of old, the Place thereof is Fire and much Wood, The Breath of the Lord, ὡς μεσιμόνιος, the Indignation of the Lord, like a Stream of Brimstone doth kindle it. So Psal. 18. 8. A Smoke ascended in his Anger, and Fire out of his Mouth devoured. And u. 15. At thy rebuke, O Lord, at the Blast of thy Nofstris, and ὧν ἐνέπνεσαν ὁ λόγος, by the Breath of the Wind of thine Anger. This therefore again answers to the Words of Malachi, chap. 4. 1. Behold the day cometh that shall burn as an O- pen, and all the proud, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up. And to that of the Baptist, Matt. 3. 10. And now the Ax is laid to the Root of the Trees, every Tree therefore that bringeth not forth good Fruit, shall be hewn down, and cast into the Fire, which also evidently belongs to the Jewish Nation, which said, We have Abraham for our Father, v. 9. and to whom alone the Baptist is there speaking. And again, u. 12. he faith of Christ, His Fan is in his Hand, and he will thoroughly cleanse his Floor—and burn the Chaff with unquenchable Fire, plainly alluding to the Words of Malachi, that all the Wicked should be as Chaff, or Stubble. This being so, the Earth to be finited with the Rod of his Mouth, must be the People, or Inhabitants of the Land, or as the Quakers the Sinners of the Earth; the Unbelievers, and Wicked of Judæa, to be confirmed in that Indignation and Fire of the Lord, Mal. 4. 1. So faith Psalms on the place, Both the Lord threaten to Judæa, ὡς ὁ κυρίος ἐν τοῖς οἰκονόμοις, for her contumely against him, saying, Thy House is left unto thee desolate, and ἐν τῷ δόμῳ, to the Temple, being left desolate is confirmed by Sword and Fire.

That these Words may have a more full completion in the Destruction of the Breach, or Mystical Babylon, which is also to be shewn by the Sword proceeding from the Mouth of Christ, and destroyed by the fierceflis of his Wrath, and, with the false Prophet, to be cast alive into the Lake of Fire and Brimstone, I deny not; but that this should be the primary intent of the Words of Isaiah, and that he should be there prophesying of the Destruction of the Church of Rome, seems to me a Rabbinical Gloss, not much to be inflicted on, especially since the Apostle, Rom. 15. 12. applies the tenth Verfe of this Chapter to the first calling of the Gentiles.

Ibid. καὶ παραγγέλειν τῷ ἔρημῳ καὶ σαρκίνῳ, And shall conforme with the brightness of his coming.] The Day of the Lord's coming to destroy Jerusalem, is filled by Joel, ch. 2. 31. In that Week & august & comely, the great and bright Day of the Lord; and Mal. 4. 5. Behold I send you Elias the Prophet, (i.e. the Baptist, in the Spirit and Power of Elias, Luku. 1.17.) ὥσπερ πάντας τοὺς ἱερεὺς τοὺς κυβερνήται ὧν ἐνεπνεσαν γῆς τοῦ, before the coming of the great and bright Day of the Lord. And that our Lord's coming
Chap. II. the Second Epistle to the THESALONIANS.

coming in his Day, after he had suffered and been rejected of that Age, or Generation, in which he suffered, should be as Lightning shining from one end of the Heaven to the other, he expressly tells his Disciples, Luke 17. 24, 25. And when this ἀναφώρησις, ἀναβολή, ἀνατολή, and appearance of the Son of Man was to happen, he sufficiently inflects them in these words, As the Lightning, which shineth from the East to the West, so shall the coming of the Son of Man be, Rev. 1: 7, for whereas, however, the Cause is there, that shall the Eagles be gathered together, Luke 17. 24, 37. which elegantly applies this matter to the destruction of the Samaritans by the Roman Army, whose Ensign was the Eagle. This therefore is a further Confirmation of our Explication.

Lastly, Observe the Connexion of these words, there is a ἐν διαδοχῇ, ὅ τι συνέχεται, one Thing, or Person, that with holdeth now, and a συναναφέρομαι. He that now with holdeth will do so still be be taken away, 

and then shall the wicked one be revealed, whom the Lord shall destroy. Now would not any one here think, that if the Roman Government were that which with held, Antichrist should presently be revealed, and appear to the World to be so, (as all the (o) Fathers, who were of that Opinion, held) That after the Difloration of that Government, according to those words of (o) St. Jerom, Qui tenebatis, de mediocritate, et non intelligebuss Antichristum appropinquare, quem Dominus Jesu Christus interfecerit Spiritus Iis, He that with holdeth is taken away, and do we not understand that Antichrist is at hand? And again, would not any one hence be prone to think, that the Lord should be as quick to consume him, when he was revealed, as all the (o) Fathers thought, allowing but three Years and an half for the whole Reign of Antichrist, and declaring they had this not from (p) Apocrypha Writings, but from the Holy Scriptures? And were it otherwise, those Christians which saw the Difloration of the Roman Empire, A. D. 475. might lie under the same Doubts as did the Thessalonians here, touching the Man of Sin; for then they saw no Roman Antichrist appearing, nor that Mystery of Iniquity yet working, for the Pope and Clergy of Rome were then Orthodox, free from exalting themselves above all that is called God, or from manifesting the Saints with Persecution, till some hundred Years after. And if after his appearing thus, he were to continue 1260 Years before our Saviour's coming to destroy him, as he must do according to that Hypothetical, might not the Christians be tempted in that long interval, to say, Where is the Promise of his coming? This therefore seems to lie as a strong barrier against that, as the primary sense and meaning of these words.

Ver. 9. Εν μερί δικαιοσύνης καὶ εὐηγεσίᾳ, With all Power and Signs.] This our Lord foretold, that before his Advent to destroy Jerusalem, there should appear false Prophets, and false Christs, who should deceive many, Mat. 24. 11. who should show Signs and Wonders, to deceive, if it were possible, the very Elect, v. 24. Now that these false Prophets, v. 11. & 24. were the same, we learn from St. Luke, who sums both up in one, chap. 21. 8. and from the Work of both, which was to deceive many; that they were all to appear in the same Age, in which his Disciples, to whom he spake these words, lived, is also evident from Christs Caution to them, in respect of both, See to it, left any Man deceive you, Mat. 24. 4. See to it, behold, I have foretold you all things, Mark 13. 23. Mat. 24. 25. It cannot then be doubted, but that there were such Persons as are here mentioned, which then arose among the Jews, Such were the Jews of whom St. Paul speaks, comparing them to James and Judas, the celebrated Magicians of Egypt, because of their Reappearance of the Truth of the Gospel, as those Magicians refitted Moses, and whom he styles ἁμαρτιας ἀνθρώπων ἡ ἁμαρτία, wicked Men, and Judgers, 2 Tim. 3. 8, 13. or those who did ittange things by the Invocation of Devils, as the word imports, say Phanomous, and Sathanas; the Magicians were Men of the same Art, and Tricks. Now to these Josephus doth ascribe the beginning of the Apocryphal from the Roman Government, and by them he informs us, that it was carried on to the last: The Affairs of the Jews, faith he, became worse...
daily, by reason (q) πρότον ἀδιάφορον ἦν τὸν Ἰσραήλ οὕτως, of these Impostors who deceived the People, of which he immediately gives an Instance in the Egyptian, who set up for a Prophet. He adds, That in the beginning of the Reign of Nero (r) Impostors and Deceivers, under a pretence of Divine Impulse, enencouraging Innovations, and Changes, made the People mad, and led them into the Wilderness, promising there to them Signs of Liberty from God. And that (s) πρότον παρόν ἦν ὁ ὄρος σημάτων, the Impostors prevailed with many to revolt. And even when their Temple was in Flames, he faith, there were many (t) Prophets who encouraged them to expect τὸν καὶ ὁ Θεὸς, help from God, and that they gave Credit to them. According to the Dragon it is said, that the unclean Spirits which went out of his Mouth, were the Spirits of Devils working Miracles, Rev. 16. 13. 14. That the false Prophet wrought Signs before the Beast, Rev. 19. 20. and that the Beast wrought great Signs, so as to make Fire descend from Heaven, Rev. 13. 13. and that by these things they did σήματα deceive the Inhabitants of the Earth, Rev. 13. 13. 19. 20. 20. 10. Of which Miracles done by the Members of the Roman Church, to falsify their Idolatry, and Superstition, See Downham de Antichristo, lib. 6. cap. 1.

Ver. 10. Τινὶς αὐτῶν δὲ ἀδίστασιν ἐν Ἰσραήλ. They received not the Love of the Truth. Thus from these words some conceive, that Antichrist, or the Man of Sin, must in Profession be a Christian, because he is said not to receive the Love of the Truth only. But all the (u) Fathers, and many others say, not to receive the Love of the Truth, is, not to receive the Truth, which is worthy to be loved, and which would have taught them Charity to those they perfecuted, it being the same with not believing the Truth, v. 12. And this emphatically belonged to those unbelieving Jews, to whom St. Paul speaks thus, It was necessary that the Word of God should be first spoken to you, but since you thrust it from you, and judge your selves unworthy of Eternal Life, to we turn unto the Gentiles, Acts 13. 46. and to whom he appli-eth that of the Prophet, Behold ye Deads- sers and perishing, for I will work a Work in your days which you will in no wise believe, v. 41. See Acts 28. 27. Heb. 4. 2. 12. 1 Pet. 2. 7. 8. And all the fathers which speak of Antichrist and the Man of Sin, not one of them excepted, declare that this, and the two following Verses, belong to the unbelieving (x) Jews, that he is thus to come with Signs and Wonders to deceive them, and that they who would not receive Christ confirming his Doctrine with true Miracles, shall be deceived by the lying Miracles of An- tichrist. And if this be so, that these things are intended of the unbelieving Jews, they can agree in the Primary import of them, to them only.

Ver. 11. Τί πρὸς οἴκῳ; God shall send. x As he sent a lying Spirit into the Mouths of Ahab's Prophets, 1 Kings 22. 11, 12. by permitting the evil Spirit to go forth for that end; or as he is said, to deceive his People, Jer. 4. 10. because he suffered them to be deceived by false Prophets, Jer. 6. 14. And as he de- ceived the false Prophets, by giving them up unto a Spirit of Delusion, Ezek. 14. 9. This must be the true Interpretation of all such Passages as these; For if God cannot secretly infire into us any Evil, or infuse any evil Principle into our Hearts; for Evil can never proceed immediately from him, who hath an absolute and entire Freedom from it; were it his Offspring it must cease to bear that Name, his Works being all very good, and wrought in Righteousness. Nor, 28. Can he encline, excite, encourage, or entice to sin; for then he must excite Men to perform the abominable thing which his Soul hates; to do that which is infinitely displeasing to him, and must encline them secretly to that, which he openly detests all Perions from; and then he cannot truly be offended with such Perions, he cannot pun- nish them for their Iniquities; or else he must be angry with them because they do

(q) Antip. lib. 20. cap. 6.
(r) Πλατὺς ἄδιάφορον ἦν ὁ Ἰσραήλ, ἀποφεύγοντας διουρίαν, ὑπερείρας ἤ ὑπερείρας ἀναπεριον, ἱλασάτοις τῷ τινὶς σήματι, ἣ ἐπερνόντας ἵνα ἔμεναι, ὡς κηρυγματίζοντι αὐτόν σωτηρίματι. De bello Jud. l. 2. c. 23.
(u) Ibid. p. 797.
(x) Lib. 7. c. 30. 31.

Cyril Hier. Catech. 15. p. 163. B. 164. D.


2. Ad quem fugit visus obitis Del. l. c. terrae Jerusalem. Inr. l. c. 25. Con amem alias seminat in nomine meo, illum recipiatis, illam dicent Antichristum. Ibid.
obey his Motions, and sentence them to endless Mifery, because they do comply with his own Inclinations. Nor,

3/ Can he necessitate any Man to sin; for then he must by force compel them to it, and then the Action done by Virtue of that force cannot be theirs, but God's; nor would our Confessions condemn us for Sin, were we affrned we could not help it.

y Ver. 14. [En s. r.] Here Besa notes, that many Copies read τις δας, which agrees with τις, v. 13. and that many Latin Copies accord with them. But 'tis common for this Pronoun to vary in Gender from the Noun, to which it relates, το κοιτε Γαλ. 4. 19. See Philipp. 2. 15. Coloss. 2. 19. Philon. 10. 2 Ep. Job. v. 1.

z Ibid. τις μνήμην ὑπεκάθισε, to the glorious Life, or Salvation.] That μνήμην is, to save alive, see Note on Eph. 1. 14. and μνήμην is Ἐβρ. Life, a Chron. 14. 13. they fell down, κατά τὸν ἑαυτον ἀκούοντιν, so that there was no Life in them, Mal. 3. 17. the Day which I make to be Glück, 7. 63.

A a Ver. 17. Καὶ ἥν ἡμᾶς ἡμῶνες, Hold the Traditions which ye have been taught.] This Passage proves not the least, that in the Judgment of St. Paul there were any Traditions wholly extraScriptural; that is, such as were neither then committed, nor after to be committed to writing, by himself, or any other inspired Person, but only, that he himself had not writ all things to them by Epistle, being absent, but had preached many things to them being present.

Now that the Word which St. Paul preached orally, was after written by St. Luke, his Aphanus, and Companion, we learn from the Tradition of the Church of Christ, recorded by (y) ireneas and Eusebius.

3/ All that the Apostle here exhorts his Thessalonians to do, is to retain the Traditions they had immediately received from the Mouth of an Apostle, and which he personally had delivered to them; which Traditions, when we know them to be such, there is no doubt, but they ought with all Reverence to be received; when therefore the Church of Rome hath proved, that the Traditions the obviates upon us, were immediately received from the Mouth of an Apostle, then, and not till then, will this Text oblige us to receive them.

3/ This Text is so far from being an Argument for receiving Doctrinal Traditions no where writ in Scripture, upon the sole Authority of the Church of Rome, or even of the Church Catholic, that it is rather a Demonstration, that she is no sure Prever of them, she having actually loft those very Traditions touching the Man of Sin, which are mentioned in this Chapter, and particularly refer'd to in this Text. I told you these things when I was with you, v. 8. and now ye know what lefeth, wherefore stand fast, holding the Traditions (touching his coming—), which when I was with you, I delivered by words, and now hint to you by Epistle) and which, as it appeareth by this Epistle, and his Exhortation, were of great moment to be known. Now hath this Tradition been preferred by the Roman, or by the Catholic Church? Or must the not confefs with (z) Anselm, and their own Eusebius on the place, Truly the Thessalians knew what lettered, but we know it not. So that the Tradition which the Church received from the Apostles, touching this matter, is wholly lost; how therefore can she be relied on as a sure Prever, and a true Teacher of Traditions, which hath confesly loft one of great moment, deposited with the Thessalians, and the Primitive Church?
CHAPTER III.

Verse 1. Finally, [θε οὖν δοκεῖτε, εκ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵππον ἔχω] I intreat you, [τοιοῦτοι ἀπολογούμενοι] Brethren [ου] pray for us [οἱ ἀπόλλωνις] and [οἱ νεφελομένοι τοῦ στόχου] that the word of the Lord [λέγεται] may have free course, [οἵτινες μοι ἐπιθύμουσιν] and be glorified [οἵτινες πάλιν] even as [οἵτινες ἐμοὶ] the Gentiles [οἵτινες τῶν ἕλθε] with [οἵτινες ἐμοὶ] you.

2. And [οὗτος] that we may be deliv-
ered a from unreasonable and wicked Men, [οὕτως καὶ ὅπως ἀνσώμενοι] and [ὁ παράδεισος τῶν νεφελών] such as the unbelieving Jews, the great Opposers of our preaching to the Gentiles, [οἵτινες εἰς τὴν οἰκονομίαν] are, 1 Thess. 2. 15, 16] for all Men have not Faith.

3. But [οἵτινες θαυμάζω] the Lord is [οἵτινες εἰς ἐλπίδα] always faithful, [οἵτινες προφήτες] to his Promis-
ers, [οἵτινες διὰ τῆς αὐτοῦ] who therefore shall [οἵτινες εἰς] ordain all things requisite on his part, [οἵτινες τὰ] to establish you, and keep you from Evil.

4. And [οἵτινες εἰς] we have Confidence in the Lord, touching you, that ye [οἵτινες γρήγοροι] through his Affliction [οἵτινες διὰ τοῦ] both do, [οἵτινες εἰς] forto] 1 Thess. 2. 15, 16] do the things which we [οἵτινες ἐμοὶ] by Authority command you.

5. And [οἵτινες εἰς] that we may not be mistaken in this Confidence, [οἵτινες εἰς] we pray that the Lord [οἵτινες εἰς] would direct your Hearts into the Love of God, [οἵτινες εἰς] which will conform you to this Obedience, 2 Cor. 5. 14, and from which nothing shall separate you, Rom. 8. 35, 19.

And into the patients waiting for [οἵτινες εἰς] Christ, [οἵτινες εἰς] mentioned, 1 Thess. 1. 10, 2 Thess. 1. 10, Phil. 3. 20.

6. Now we [οἵτινες εἰς] being thus confident of your Obedience] command you, Brethren, in the Name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he hath received of [οἵτινες εἰς] us.

7. For you your selves know how you ought to follow us, for we behaved not our selves disorderly among you.

8. Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel [οἵτινες εἰς] Night and Day, that we might not be chargeable to any of you.

9. Not because we have not Power, [οἵτινες εἰς] to live of the Gospel, for the Labourer is worthy of his Hire, Luke 10. 7, and to hab, the Lord appointed, that they that preach the Gospel should live of the Gospel, 1 Cor. 9. 14] but to make our selves an Example for you to follow us, [οἵτινες εἰς] in this our Industry; for if we, who might lawfully live upon other Men's Labours, chuse rather to work for our own Living, how much more ought ye to do so?

10. [οἵτινες εἰς] And this we have formerly taught.

For even when we were with you, this we commanded you, that if any [οἵτινες εἰς] being able] would not work, neither should he eat.

11. [οἵτινες εἰς] And of this we have cause to remind you.] For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies, meddling with that which belongs not to them.

12. Now them that are such, we command and exhort by [οἵτινες εἰς] the Authority, and in the Name of] the Lord Jesus Christ, that with Quienes they work, and [οἵτινες εἰς] eat their own Bread.

13. [οἵτινες εἰς] This I bear it is with them.] But ye, Brethren, be not weary of well doing, [οἵτινες εἰς] let not their Example make you neglect our Industry.

14. And if any Man [οἵτινες εἰς] obey not our word by this Epistle, [οἵτινες εἰς] which we exhort and command them thus to work,] I f note that Man, and have no company with him, that he may be ashamed.

15. Yet count him not as an Enemy, but admonish him as a Brother.

16. Now the 8 Lord of Peace himself, [οἵτινες εἰς] give you Peace always, by all means; the Lord be with you all.

17. The Salutation of [οἵτινες εἰς] Paul with mine own hand, which is the Token in every Epistle [οἵτινες εἰς] that it comes from me. So I write.

18. The Grace of our Lord Jesus be with you all. Amen.

Annotations on Chap. III.

a. Verse 2. Note, It is well known, and hath been often observed, that the unbelieving Jews were in all places bitter Enemies to the Preachers of the Gospel, and sent their Emmissaries into all Places so incite the Governors against them, and therefore as here, so Rom. 15. 31. the Apostle intreats Christians to contend with him in Prayer, that he might be delivered from the Unbelievers in Judea; whereas Simon Magnus, and his Followers were a despicable Crew at the writing of this Epistle, and could have no power to pervert the Apostles or Preachers of the Gospel upon this account: And therefore (a) Eusebius informs us that his Hereby prevailed little in the

(a) ἵνα μὴ τὸ θυμόν ὑμῶν ἐκ τοῦ ἀνθρώπου ἔχωμεν τοὺς άνθρώπον τοῖς μεκανοπλωτοῖς τοῦ ἀνθρώπου. Excl. Hist. 1. 2.

(c. 15. Vide c. 14.)

Apostles
Chap. III. the Second Epistle to the Thessalonians. 417

Apostles Days, and that his Power presently extinguished with his Person.

b Ver. 5. Or, Eis timoqo7 to Xeyov, Into the Patience of Christ.] i.e. into an imitation of his Patience, in suffering the Contradiction of Sinners against himself, that ye may run with Patience the Race which is set before you, looking unto Jesus, &c. Hebr. 12. 1, 2.

c Ver. 6. Kent y a unction. The Tradition here mentioned is, say Chrysostom, Theodoret, Occumenius, and Theophylact, the Tradition which he delivered to 7he 77e7on, by his Works, in which he was an Example to them of Industry, and therefore he adds, as v. 7.

Ver. 7. Ou 7kho7n avra, We behoved not our selves disorderly.] That is, faith Theophylact, we were not idle, for God having ordered Man to labour, and fitted him with Members for that end, he that will not do so, i.e.7hav77a777 77e777o77e777, defers the Order in which God hath placed him; and so the Apostle expounds himself, v. 11.

d Ver. 13. Note. The Fathers interpret these words thus, Let not their Sloth hinder your Charity in giving them what is necessary to preserve Life: But this Exposition fails not with v. 10.

Ver. 14. E77777p777a777. Most Interpreters say, that the Apostle, v. 6. and here, requires the Church-Governors to use the Censures of the Church upon those disorderly Walkers; but I have shewed it to be highly probable, that when this Epistle was writ, there were no such Governors setled in this Church; See Note on 2 Thess. 3. 12.

29. These Exhortations plainly are directed to all the Brethren in general; if therefore they relate to Excommunication, and such like Censures, it will hence follow that the Power of the Keys belong to all the Brethren in general.

39. The Apostle exhorts them still to own them as Christian Brethren, which they at present are not, who by Excommunication are excluded from the Church, and the Society of Christians.

Ver. 16. 'O Kio776, The Lord.] Both here, and chap. 2. v. 16. the Apostle prays to the Lord Jesus Christ for Peace, which in the Hebrew Phrase, imports all Happiness; and for establishment in every good Work, and Work, which is a strong Argument for his Divinity, especially considering that every good Work derives from God.

Ver. 17. 'O kio77a777 i77 no77, Which is the Token in every Epistle.] Hence Gratian concludes, that this must be the first of his Epistles; for had he, faith he, writ any Epistle before, this Admonition had been needless. I should rather think that this supposes he had writ some Epistle before, because he faith not this shall be, but this is the Sign in every Epistle. And this is evident, almost to a Demonstration, from these words, chap. 2. 2. Be not troubled by Epistle as from us, as if the Day of the Lord were at hand; See the Note there; and from these words, v. 15. Hold the Traditions you have (formerly) received, whether by Word, or by our Epistle. To which words Gratian hath nothing to answer. Add to this the Note of the Learned (b) Mr. Doddrell, cited in the Margin.

(b) Ex quo intelligimus, Galatiansem in Epistulis Apostoli proprio ejus mensa subicitii foliis: canaque rectam in omnibus aequo Epistolam (e canam fari exem qua ad Galassem prorsus mensa hujus sit forte, col. 6. 12.) adhibeat, ut praeclara sit 1. ipsa coram communitate laudaretur. Differt. Eph. 2. in Ep. 4.
A DISCOURSE
BY WAY OF APPENDIX
To the FIRST CHAPTER,
SHewing,
That the Endless Miseries or Torments of the Wicked are well consistent, both with the Justice, and the Goodness of God.

THE Apostle in this Chapter seems plainly to assert, that wicked Persons shall be punished with everlasting Destruction, and also to resolve this Punishment into the Inmanquility, or just Judgment of God.

Whereas it is pretended, That it is contrary to the Justice of God to punish Temporary Crimes with Eternal Punishments, because Justice always observeth a proportion between Offenses and Punishments, but between Temporary Sins and Eternal Punishments there is no proportion. And if it be hard to reconcile this with Divine Justice, it will be much more so to shew how it comports with that great Goodness we supposeth to be in God.

They who affect the Eternity of Future Torments inflicted on the Wicked, abiding in a State of Misery, attempt by several ways to answer this Objection. I shall begin with those Answers, which to me seem not satisfactory, and briefly shew the Reasons why I think they are not so, and then return that Answer which I think fully clears the Justice and the Goodness of God in this Dispensation, from the strength of this Objection. And,

§ 1. I sect. Some make out the proportion thus, That because Sin is infinite in respect of the Object against which it is committed, therefore it deserves an infinite Punishment, now because a finite Creature cannot suffer a Punishment which is infinite as to Intention, therefore he suffers that which is infinite as to Extension or Duration.

But to this it is replied, That if all Sins be for this Reason infinite as to demerit, then the demerit of all Sins must necessarily be equal, and so there must be equal Reason for the pardon of all Sins, for the demerit of no Sin can be more than infinite. 2. Hence it will follow, that God cannot render unto every Man according as his Works shall be, because though they commit innumerable Sins, he can only lay upon them the Punishment due to one only, because he cannot lay upon them a Punishment which is more than infinite.

§ 2. aly, Others say, That if wicked Men lived for ever in this World, they would live forever, and therefore they deserve to be punished for ever. But, 1. Who can be certain of this, since whilst we live in this World, we are in a state of a trial, and so may be in a possibility of repenting and growing better?

2. God hath expressly declared, that Men shall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have
Chapter the First.

have done in this present Life, according to their Works done in the Body; and so he hath sufficiently declared, he doth not punish them for what they would have done had they lived longer, but for what they actually had done whilst they lived. So that this Answer recolls thus, Wicked Men, by God's declaration, are only to be punished for what they did whilst they lived here; now they did not live here for ever in a state of Sin, therefore they are not to live for ever hereafter in a state of Punishment.

§ 3. 3/9. Others say, That 'God having set before the Sinner Life and Death; and having so expressly forewarned him, this would be the certain consequence of his Iniquity, he cannot charge God with injustice in allotting to him the Portion which he chose, and would incur after all Admonitions to the contrary.

But though this may be sufficient to stop the Sinner's Mouth, it will do little to stop the Mouth of Infidels, because it seemeth not to answer the Objection arising from the disproportion between the Fault and the Punishment, for it renders not the Fault less finite, or the Punishment less infinite, and so it doth not render it less inconformable with Divine Equity and Goodness to threaten so to punish finite Crimes, and execute that Punishment upon the Sinner.

§ 4. A very great and learned Person hath attempted a Solution to this Objection from these Confiderations.

First, That ' the Measure of Penalties is not to be taken from any strict proportion between Crimes and Punishments, but from one Great End and Design of Government, which is to secure the Observation of wholesome and necessary Laws, and consequently whatever Penalties are proper and necessary to this end, are not unjust.

Secondly, That whosoever considers how Inefficual the threatening, even of Eternal Torments, is to the greatest part of Sinners, will soon be satisfied that a less Penalty than that of Eternal Suffering would, to the far greatest part of Mankind, have been, in all probability, of little or no force, and that if any thing more terrible could have been threatened to the Workers of Iniquity, it had not been unreasonable, because it would all have been little enough to deter Men effectually from Sin. But then he adds,

Thirdly, That after all, he that threatneth, hath still the power of Execution in his own hands; for there is this remarkableness differing from Promises and Threatnings, that he who promiseth paibeth over a Right to another, and thereby stands obliged to him in Justice and Faithfulnes to make good his Promise; but in Threatnings it is quite otherwise, he that threatens keeps the Right of punishing in his own hand, and is not obliged to execute what he hath threatened, any farther than the Reasons and Ends of Government do require; and that he may without any Injury to the Party threatened, remit and abate as much as he pleaseth of the Punishment that he hath threatened; and because in so doing he is not worse, but better than his word, no Body can find fault, or complain of any Wrong or Injustice thereby done to him.

'Nor is this any Impeachment of God's Truth and Faithfulness, any more than it is esteemed among Men a piece of Falsity not to do what they have threatened.

But here, with submission to better Judges, I conceive are many things propounded which are not exactly true, or reach not the Objection, since that relates not to God's Threats of Punishment, but to his Execution of the threatened Punishment.

And 18. When it is said that what proportion ought to be appointed between Crimes and Penalties, is not so properly a consideration of Justice, as of Prudence in the Lawgiver, and thence inferred, that whatsoever the proportion may be between Temporary Sins, and Eternal Punishments, Justice cannot be said to be concerned in it,

It is owned, That by the Sentences annexed to his Laws, the Lawgiver designeth the preservation of his Laws from being violated, which is an effect of Prudence, but still of Prudencetemper'd with Equity not unregard'd; since it cannot be Prudence to threaten what I know I cannot justly execute; for this in Human Laws doth null the Penalty, and could it be suppos'd in Divine, would even frustrate the end of all God's Threats, since every Body would reft assured that a just God would never execute them.

But 2/9. The Execution of the threatened Judgment, which is the only thing against which the Objection lies, is certainly an Act of distributive Justice, and is so represented in the Holy Scriptures, when it is said to be done according to our works, and according as our works shall be, Rom. 2. 16. 2 Cor. 5.10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be inmansœa, the just Judgment of God, and Sinners God, just with God to render this Vengeance to those that obey not the Gospel, which conflicts in their everlasting destruction, 2 Thess. 1. 6, 8, 9. So that though Prudence was properly concerned in promulgating the Penalty, because 'tis Prudence which directs us to choose the Means most proper to the End we aim at, yet seeing the primary end of the Law giver, i.e. the preventing the transgressing of his...
Law is wholly lost, and entirely defeated before this Punishment comes to be executed. Justice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Mischief for ever, be the Execution of the threatened Punishment, Justice alone can be concerned in the Subjection of the Sinner to that Punishment; so far is it from being true, that if Prudence be requisite for the proportioning Penalties to Crimes, Justice cannot be concerned in the disproportion that may be between them, and much less that it cannot be concerned in executing a Penalty which bears so great a disproportion to the Crime.

I confess also, that in Human Governments, Prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Justice on them, but nothing of this nature can happen in Theocracies, where there can neither be a want of Wisdom in appointing, nor Equity in proportionating the Penalty to the Offences, and much less want of Power to execute what in his Equity and Wisdom he saw fit to threaten.

29. When it is said, That a Left Penalty than Eternal Sufferings would not have been sufficient to deter Men from Sin, and therefore it could not be unreasonable, but rather suitable to Divine Prudence to threaten these External Miseries,

I am not willing to admit that God would threaten what he knows he cannot, with confidence to his Justice, or his Goodness, execute; this being in effect to threaten in this wise, If you will do me to what you in Justice ought not to do, I will execute upon you what I in Justice ought not to do to you. "Tis also to inculcate, that an All-wise God could not so well provide for Human Government, or carry on his great Designs without abusing Men's Credulity, and fearing them with dreadful Expectations of what he never did intend to execute. Lastly, This feemeth even to inculcate, that Prudence in God may act without regard to Equity and Goodness, and even be separated from them, as it must be in appointing, and even proportionating those Penalties to Crimes, which it is not consistent with his Equity or Goodness to in.

30. When it is added, That God is not obliged to execute what he hath threatened, any further than the Reasons and the Ends of Government do require, and that he may, without any Injury to the Party threatened, remit and abate as much as he pleaseth of the Punishment that he hath threatened, and that without any Impeachment of his Truth and Faithfulness.

This I allow of in the Case of Temporal Punishments in this World demanded not for Exileion, but the Amendment of the Sinner, because there may be a just ground for the Remission of such threatened Penalties, even by the Repentance and Reformation of the Sinner, by which the primary end of all God's Threats, in some good measure is obtained. And also because these Threats, in what Expressions they are made, if they be only Threats, are still conditional, the meaning of them being only this, I will inflict this Judgment if you repent not of your evil ways; For what I threaten I shall speak, faith God, against a Nation, and concerning a Kingdom, to pluck up, to pull down, and to destroy it, if that Nation against which I have pronounced these things, turn from their evil ways, I will repent me of the evil which I thought to do unto them. Jer. 18. 7. 8. And again, When I say unto the Wicked, O wicked Man, thou shalt surely die, if he do not turn from his way he shall die in his iniquity. Say therefore to them, As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; therefore turn your swords, and live ye, Ezek. 18. 32. 33. 8, 9, 11. 12. Because God threatneth Judgments, not that he takes any pleasure in his Punishments, but rather to awaken and reform the Sinner: When therefore by his Comminations he hath wrought this good effect upon him, it is not to be wondered that he doth not proceed to execute that Judgment which hath already done its work by being threatened. And all this well comports, not only with Divine Justice, but also with his Immutability and Truth, because this Reformation and Repentance changes the Subject of the Threat, the change in every instance of this nature being not in God, but Man. Thus e.g. we cannot charge God with Mutability, because he doth not execute the threatened Judgment on repenting Nineveh, because it was impenitent, and not repenting Nineveh he threatened; nor with Injustice, because 'twas only her Impenitence which rendered her the proper Object of Vindicative Justice.

But then this Notion seems to be stretched too far, when 'tis extended to God's Threats of Future and Eternal Punishments to be inflicted upon those who die in an impenitent and unrelenting Estate. For, 18. In all these Cases the Evil threatened hath entirely loft its first and fulminating end upon them, and therefore must be threatened to such Persons no end, or else to shew the Justice of God in punishing these Vessels of his Wrath thus fitted for destruction. Thus e.g. when Christ faith, Except ye repent, ye shall all perish, Luke 13. 3, 5, that in the Day of Wrath, and Revelation of his righteous
righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation, and wrath, Rom. 2. 5, 6, 7, 8. to them that obey not the Gospel, causing destruction: These Threats are plainly made to those who die in their Impiety and Difobedience, by that God who will judge every Man according to his Works, declaring that in the Day of the Revelation of his Wrath and righteous Judgment, they shall perish eternally, because through the hardness and impiety of their hearts they have treasured up Wrath against the Day of Wrath, and rendred themselves Vessels of his Wrath, fitted for destruction. Can it be reasonably faid then, because God does them no injury if he do not execute this Wrath upon them, that though they do not repent, they may not perish; that Indignation and Wrath may not be the Portion of the Difobedient, and that this righteous Judge may not give to them according to their Works? May not the Word be a fay unto them, as doth this very Perfon in another place, (a) If thou continueft impendent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inftift Eternal Punishments upon thee? 

2ly, God’s Threats of everlasting Miseries have for their Object the Impenent, and therefore do exclude the Supputation of any change in them, which may induce God to remit, or to abate the threatened Judgment: If then this Punishment may be remitted to them, either in part, or in whole, it must be either by a change in God, or by a secret intention in him, not to inflict what he thus threatens. That there was in God no fuch fecret Intention, this learned Perfon thus declares, by faying, (b) When God did threaten, he fpoke what he did really purpose and intend, if something did not interve ne to prevent the Judgment threatened. And indeed, thefe Threats declaring what the righteous God will do, and what they who are finally impendent and Difobedient shall suffer, fuch a Secret Will must plainly be repugnant to his revealed Will, and therefore must suppofe in God two contrary Wills. Moreover, to fay that fuch a Secret Intention may be in God, notwithstanding these Declarations to the contrary, is in great meafure to encroach upon the primary Intention of thofe Threats, viz. the deterring the Sinner, by the greatness and duration of them, from a continuance in his Sin, for this Intention, if it may be in God, it follows that it may be his Will not to inflict what he hath threatened to the Sinner, now so much hopes as you give the impenent Sinner, that he may escape Eternal Punishment, fo much encouragement you give him to continue still in his Impiety. Now (c) the belief of the Threatnings of God in their utmost extent, is of so great moment to a good Life, and so great a discouragement to Sin, hath this Reverend Perfon, that if Men were once set free from the fear and belief of this, the moft powerful Restraint from Sin would be taken away.

That this cannot be expected by reafon of any change in God, this excellent Perfon thus declares, and evinceth: (d) Let but the Sinner consider what God is, and his unchangeable Nature must needs terrifie him; he is an Holy God, who therefore hates all the Workers of Iniquity. A just God, who will by no means clear the guilty, nor let the Sinner go unpunifhed. He is alfo Omnifuent, and able to execute the Vengeance threatened against Sinners. And, which gives a flad Accent to all this, that is thus Holy, and Juft, and powerful, continues over the fame; he will never cease to hate Iniquity, and to be an impalpable Enemy to all impenent Sinners.

Let (then) all obfinate Sinners hear this, and tremble; you cannot be more obliquately bent to continue in your ways, than God is peremptorily resolved to make you miserable; if you be determined on a ftrong Courfe, God is alfo determined how he will deal with you; that he will not spare, but that his Anger and fublimate Flame shall smoke against you; and that all the Curfe which are written in this Book shall light upon you. He hath sworn in his Wrath, that unbelieving and impenent Sinners shall not enter into his Reign; and for the greater affurance of the thing, and that we may not think that there is any Condition implied in thefe Threatnings, he hath confirmed them by an Oath, that by this immutable Sign, in which it is impoffible for God to lie, Sinners might have strong Terrors, and not be able to fly to any hopes of Refuge.

3ly, Either God may in Justice inflict upon the Wicked thefe Punishments which he hath threatened, or else it is unjust in God to execute upon them the Judgment written, i.e. the Punishment which he hath threatened to them in the Word of Truth. If it be faid it is unjust in God to execute them on the Sinner dying in his Impiety, either we cannot be

(c) Sermon. p. 4.
(d) Sermon of God’s Unchangeableness, p. 112, 113, 114, 115.

obliged
obliged to believe that Word in which these Threats are contained, or else an Obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said these Threats do not discover certainly what God will do, but only what the Sinner doth deserve to suffer, read them once more, and you will find that they expressly say of those who shall be at the Great Day condemned, That they shall go away into Eternal Punishment, Matt. 25. 46. That they shall be punished with Eternal Deprivation from the Presence of the Lord, 2 Thess. 1. 8. And that they shall be tormented Day and Night for ever and ever, Rev. 14. 10. 15. 20. 10.

Moreover, when our Saviour argues thus to induce Men to cut off their offending Hands, and pluck out their offending Eyes, 'tis better to enter into Life halt, and maimed, than to be called into Eternal Fire, or into Hell, where the Worm dieth not, and where the Fire is not quenched, Matt. 18. 8, 9. don't be the Sinner doth deserve, is an absolute necessity of doing the one, or suffering the other? When he faith, He that blasphemeth against the Holy Ghost, shall never be forgiven in this, or in the World to come, but shall be obnoxious to Eternal Judgment, Matt. 12. 32. Mark 3. 29. doth he not intimate, that he who never is forgiven, must be for ever subject to this Judgment? It is therefore certain, that our Judge hath expressly taught us not only that the impenitent Sinner doth deserve, but that he shall actually suffer the Worm that never dies, the Fire that shall not be quenched.

If God in Justice may inflict upon the Wicked these Punishments which he hath threatened, then the Object is cannot need. Answen then, what can move him not to inflict what he by Threatening hath engaged his Truth to do? What, I say, can move him not to do it, but an Act of Mercy exercised to them, of whom the Scripture faith, they shall have Judgment without Mercy, Jam. 2. 13. what but remission of that Sin, which, faith the Scripture, shall never be remitted? What but Mercy in the Day of Wrath and Judgment? What but Remission exercised to the impenitent, without an Interest in the Blood of our Redemption? To which Ima- ginations I conceive the Scripture give but little countenance.

Nor are we to conclude, That the Non-execution of these Threats lays no Impeachment on God's Truth and Faithfulness, because it is not esteemed among Men a piece of foolishness not to do what they have threatened. For Men may reasonably be moved to reform their Threatnings, because they oft are made in Passion, or may exceed the Rules of Justice; but these are things not incident to an All-perfect God, or because the Person threatened repents, begs pardon, and returns unto his Duty, which the Damned cannot be supposed to do.

§ 5. It is farther said, in answer to this Objection, that massa pecati est turba, the Sin of them who die in their Impeniten, will be perpetual, and he that dies thus filthy, will be filthy still, now it seems equitable, that, si quis nuncquam definit esse malum, nuncquam definerit esse mihi, he who never ceases to be wicked, should never cease to be miserable. Now this, rightly explained, affords a clear and satisfactory Answer to the Objection, as shewing that the Sinner becomes for ever miserable, not by any positive Act of God inflicting everlasting Stripes upon him, or loading him perpetually with fresh Torments, but wholly from his own Sin, which renders him unsuitable to the enjoyment of an holy God, and so perpetually excluded from his blissful Presence, which to a Soul that is immortal, and can never die, must be the SOURCE of all torturing Torments, and, from the natural workings of its Faculties, will necessarily subject it to the Worm that never dies.

I own, and really believe, that positive Torments, such as the Schools call Penitentia, shall be inflicted on the Body; but then I have interminated in my present Notion of them to be this: 1st, That these positive Torments on the Body are not to begin until the raising of the Body, when Christ shall come in flaming Fire to take Vengeance on them who would not obey his Gospel, the World that now is being reserved to be set on fire, for the Day of Judgment, and Righteousness of ungodly Men. At which time I conceive the righteous shall be snatched up into the Air, and be for ever with the Lord, 1 Thess. 4. 17, and the Wicked shall be left to the devouring Flames. See for this, the Note on 2 Pet. 3. 7.

2d, I also do conjecture that this Fire may be called Eternal, not that the Bodies of the Wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant Miracle; but because it shall so entirely consume their Bodies, as that they never shall submit again, but shall perish, and be destroyed for ever by it. In which sense Sodom and Gomorrah were set forth for an Example, suffering the Vengeance of eternal Fire. See the Note on Jute, v. 7. And if so, this Punishment being only temporary, the Object cannot lie against it, God being no more obliged either in Justice, or in Goodness, to snatch the Wicked out of these Flames when they thus kindle on them, than he was to snatch the Wicked of the old World out of that Deluge which overwhelm'd them. Thence I call my Conje- ctures, or my private Sentiments. But then I add, as certain matter of my Faith,
Chapter the First.

1st. That the Soul, even from the time of its separation from the Body, in its impenitency, shall find it self in such a dismal rate, as shall then fill it with perpetual Horror, and dreadful expectation of the Punishment which God hath threatened to the Wicked. And thus it shall be like those Devils which believe and tremble, James 2. 19. as knowing that there is reserved for them a time of Torment, Matth. 8. 29.

2d. That when the final Sentence shall be pait upon the Wicked, and they shall be for ever separated from the Presence of the Lord, their Souls shall be perpetually subjected to the height of Misery, or to that Worm which never dies, and that this Misery will be the natural, and the perpetual result of such a Separation.

To explain this let it be considered,

1. That there is scarce any thing in which the Heavens Moralists do universally accord, as in this fixed Rule, wthout troubes of conscience, that an impure Soul can have no commerce with a pure God; and that it is not congruous to his Nature to admit such Souls into his Presence. And this Affection is built upon a sure and incontestible Foundation; for seeing God is absolute in Holiness, he cannot but retain the greatest hatred to, and Abhorrence of all Actions, and Persons that are unrighteous, and impure; and since his Nature is immutable, his Holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy, and impure, and therefore to supposse an Interruption of his hatred of evil doers, is to imagine he can cease to be a pure and holy God.

2. That the Soul of wicked Men being immortal, must abide for ever, if it be not annihilated, and that God neither is obliged to annihilate it, nor hath he any where declared that he will do so.

I say, he is not obliged to annihilate the Souls of wicked Men, for then it must be so on this account, because he is obliged to put them out of that Misery which they have brought upon themselves by their own folly, and rebellions; and if so, since this must certainly be an Aet, not of strict Justice, but of Grace and Favour, God must be bound to shew an Act of Grace and Favour towards Men, purely because they have provoked and rebelled against him, i.e. because they have done that which renders them the proper Objects of his hatred, and his indignation, and be obliged to give Men from that Misery which by their stubborn disobedience to all his Calls, and their Transgressions, and all the gracious Methods his Providence had used to preserve them from it, they will fully have brought upon themselves. Whereas as indeed the riches of his goodness being designed to lead Men to Repentance, or to encourage them in ways of Holiness and Piety, hath only for its proper Object such as are capable of being made the better by it, it cannot therefore be the Goodness and Mercy of a God to shew kindneds to Persons obstinately and incorrigibly wicked, because it cannot be the Goodness and Mercy of a Being infinitely just and holy; for seeing all the Divine Perfections must agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Mithakes in matters of this Nature, seems to arise from our own Imperfection, which naturally leads us to confider of the Divine Attributes apart, and as it were in separation from each other, and by so doing, to Latino such wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be considered as really they are in God himself, i.e. Goodness and Mercy joined with infinite Holiness and Justice, and as it is the Goodness and Mercy of a Law-giver, Governor, and Righteous Judge, which never regularly can be exercised without some prospect of reclaims, or doing good unto the Object of it. And thus 'tis well confindent with the Prayer of David, Be not thou merciful to them that offend of malicious wickednesses, Psal. 59. 5.

§ 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Punishment which he designeth to inflict upon them; this is generally said to be the Doctrine of the Socinians, though (c) Cretius expressly fays, Animas immortalium Deum post judicium annihilaturum nec Scriptura affirmat, nec ratio evincit, That neither Reaflon doth evince, or Scripture affirm it will be fo. And Object 1. This it seems that this follows not from any of those Places of the Old Testament in which the dead are said to be to no more, or not to be, as v.g. Let the Sinners be consumed out of the Earth, and let the wicked be no more, Psal. 104. 35. Our Fathers have sinned, and are not, Lam. 5. 7. I have made Esau bare — his Seed is spoilt, and he is not, Jer. 49. 10. See Chap. 10. 20. 35. 15.

(c) Solvit. Problem. Tom. 4 p 549.
as well as the Wicked; for of righteous Enoch it is said, He walked before God, and was not, Gen. 5. 24. of Joseph, One is not, Gen. 42. 13. and David prayeth thus for himself, O spare me a little that I may recover my strength, before I go hence and be not, Psal. 39. 13. "Tis therefore evident these places only were intended to import, those Perfons were not in the Land of the living.

Object 2. But this is objected, That the Wicked after the Resurrection shall be punifh'd with the second Death, wherefore they cannot in any proper fenfe be said to live, and to subfiff, and to have fenfe of Pain, this being not confiftent with a flate of Death.

Ans. To this I anfwer, That this second Death cannot confift in the annihilation of the Wicked, or in their Exemption from all fenfe of Punifhment, becaufe 'tis promifed that He who overcometh shall not be hurt by the second Death, Rev. 2. 11. whence it is manifest that they who die this second Death, shall be hurt by it; but were it to the Wicked, condemned to an Eternal Separation from God, and from all hopes of happiness, a Conclufion of their Being, and of all fenfe of Mifery, it would be no more hurtful, but highly benefcial to them, as being a Conclufion of that Life which they must otherwise have fpent in endless Mifery. And therefore even Herofles represents this as the Choice of wicked Men, by faying in his Commentary on the Veriles of Pythagoras, p. 164. ή νομός αυτος τος μεγαλου των ζωης του Ιησου Χριστου τον αυτον θεον του ανθρωπου, the wicked Man would not have his Soul to be immortal, that he might not abide under Punifhment. Moreover, tho'fe very Torments which the damned fuffer are declared to be the second Death, and wicked Men are therefore faid to die the second Death, becaufe they endure Eternal Torments, for the fearful and unbelievers, &c. shall have their part in that Lake of Fire and Brimfonne, which is the second Death, Rev. 21. 8. This Death then, when it is threatened as the final Punifhment of the Wicked, cannot import a State of Non-exiftence, or Infendibility, but only an unhappy miserable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comifes; an abfolute Exclusion from that Felicity which only renders Life a Bleffing, and a Life of Incedibility and Mifery. To make this still more evident,

Confider 29. That this is a Jewifh Phrase, used often by, and borrowed from the Ancient Hebrews, with whom it doth import the Punifhment of damned Perfons in the Life to come. So Deut. 33. 6. Let Reuben live, and not die the second death, faith the Targum of Onkelos; i. e. let him not die the Death which the wicked die in the Age to come, faith the Targum of B. Usiel. Let him not die the second death which the wicked die in the Age to come, faith the Jerusalem Targum. Now that the death of the Wicked, in the Age to come, did really subjeft them to Eternal Torments, the Jews still thought, as is apparent not only from the plain Testimony of (1) Josephus, who faith the Pharifees affigned to the wicked a perpetual, an Eternal Prison, in which they were to be tormented, (g) γωνοι, with Eternal Punifhment; and from Philo, who faith, that some obscure Death to be the left of Punifhments, whereas it fearcely deserveth to be named the beginning of them, feeing the Punifhment referred for the wicked Person is our διαταγη αυτος επι βαθειαν to the World, to live for ever in a dying flate, and fuffer such a death as hath no end, but also from the Apocryphal Books, which fay, (x) τοις αυτος ουδε τοις αυτος, they shall feel them, and weep for ever, Judith 26. 17. So again, Isa. 12. 14. That for shall not be forgotten till the second death; that is, faith Kimchi, till the Soul dieth in the World to come. And Chap. 65. 9. 6. 15. of the same Perfons it is faid, God will kill them with the second death, and shall deliver them up to the Punifhment of ftrength, where the fire burneth all the day.

Object. It is further objected, That Eternal Life is faid to be peculiar to the Saints in Bliss, whereas unto the wicked it is threaten'd, that they shall not fee Life, John 3. 36. 

Ans. To this I anfwer, That Life in Scripture, when it is mentioned as the end of our Faith, and the Reward of our Obedience, is not intended only to signify our permanence in Being, but to shew us our advancement to a State of blagogine, and in equivalence an Everlasting Life. So to the Lament asking, What good thing shall I do that I may inherit eternal life? our Saviour answers, Do this, and thou shalt live, Luk. 10. 25. 28. So Christ faith, He that causeth me shall live by me, John 6. 57. i. e. he shall live for ever, v. 58. I came that my fheep might have Life, John 10. 10. I give unto them life Eternal, v. 28. And that this is the Life denied to the wicked, John 3. 36. is evident from the precedent words of the fame Versa, He that believeth on the Son hath everlasting life; but be that believeth not the Son, shall not see life. This is a Phrase so known, and this use of it is fo frequent, that it is impossible to be forgotten; therefore our Manners fay, The fheep are filled living in their death, because they then are happy. And that the Phrase, Not to fee Life, cannot import a flate of Non-exiftence, or Infendibility, is evident, becaufe 'tis faid of
them who do not see Life, that the Wrath of God abideth on them, they therefore must abide under a Sense of it.

Oh. 4. Lately, It is objected, That the wicked are in Scripture said to perish utterly, 2 Pet. 2. 12: and to be punished with everlasting destruction, now these Expressions seem to signify a deprivation of all sense and being.

An. But nothing is more common, both in Greek and Latin, and in other Languages, than to say, when we conceive our future Life is likely to be miserable, fata, perir. I am undone, I perish. See the Note of (1) Trenchman upon those words of Plato, Qui per virtutem perit, is non interit. That only in this moral sense are they dammed in Scripture said to perish, viz. by having all their hopes of future Happiness destroyed, and being sentenced to those Torments which are exceedingly more heavy than the Loss of Being, is evident, first from the Scripture, which informs us, that to cast the Soul and Body into Hell-fire, is to destroy them, as is apparent from these two Expressions, Fear him who can destroy both Soul and Body into Hell-fire, Matth. 10. 28. who after he hath killed, hath power to cast into Hell, Saint St. Luke, Chap. 12. 5. that is, into that place where the Worm dieth not, and where the Fire is not quenched. Moreover, the Devils put the Question to our Saviour thus, ομοιωματιστοι μοι, art thou come to destroy us before the time? Luk. 4. 44. and yet that to destroy is only ομολογία to torment them, is evident from the same Question recited by St. Matthew thus, Art thou come to torment us before the time? Chap. 8. 29. And had the Devils thought, that at Christ's coming they might have been reduced into the State of None-existence, or Inoffensibility, they could have had no reason to dread, or depurate so vehemently that Perdition which would so long ago have freed them from that Horror which they still endure.

Moreover, this Opinion is so far from being contained in the Holy Scripture, that it is plainly contrary to many things contained in it: For, (1.) The Scripture plainly intimates, some in the other World shall suffer more, some less, for it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Capernaum, Matth. 11. 21—25. that some shall be beaten with fewer, some with many stripes, Luke 12. 47, 48. some shall receive greater damnation than others, Matth. 23. 14. But if Annihilation only be the second Death, the Punishment, and Perdition threatened to Sinners in the other World, they must all suffer equally, because there be no degrees of Annihilation, or not Being, then all will equally not be, or lose their Being, and nothing by Annihilation can lose more. 2. It is said of the wicked, that they shall be cast into the place where their Worm dieth not; of them that shall not see Life, that the Wrath of God abideth on them; of them that are cast out into utter Darkness, that there is weeping and wailing. Now that of the Schools is absolutely true, that non est nulle sunt affectiones, which is not, cannot be in Miseria; which that abides not, cannot abide under the Wrath of God, that which do dieth, as to cease to be, cannot be subject to a Worm that dieth not, whatever be the import of that Phrase. Consider.

§ 7. 2. 87. That we have two Passions of the Soul which are still converging about Good present, and to come, viz. desire of the Good we want, and joy in that which we at present have. When therefore we are in a state in which we cannot possibly enjoy the Good we above all things want, and naturally desire, we must for ever lie under the torment of Difficulties and Sufferings, and when we fall into that state in which we can enjoy no comfortable, or real Good, we never can have any Joy. Again, we have two other Passions which are employed about a present, or a future Evil; Fear that it may befall us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to desire to be freed from an afflictive Evil, when they lie under it without all hopes or prospect of any end of, or deliverance from the worst of Evils, they must be swallowed up of Grief, and when their Guilt hath rendered them still obnoxious to the Divine Displeasure, they must be subject to External Fears. Consider

3. That the proper Action of the Soul is Thought, and that whilst it continues, the mind must be conscious to her self of her own Actions; when then the Soul hath nothing comfortable to employ its Thoughts upon, but an Eternal Scene of Miserie, to which her wilful Sin and Folly hath everlastingly confined her, to be the doleful Subject of her continual Reflections, when she hath nothing to divert her from these most painful Thoughts, she must become an endless Torment to her self. Now from these three Considerations it will demonstratively follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of Happiness, and from Enjoyment of that God in whom its Happiness consists, must be for ever miserable.

(1) Captiv. Ad. 3. § 5. v. 32.
For it must be perpetually tormented with the Thoughts of its Eternal Separation from God's blissful Presence, and its Exclusion from the State of Happin-ness which Saints made perfect do enjoy. Now, as an Heathen (k) Plutarch puts the question, 

*Nulla est vita, quae non contineat peccata.*

what is the mean-est of all we have to fear? Nothing but death? No, death is but the end of pain. It may equal death, and yet be more than death. Are we then to be comforted with the hope of a blissful immortality, or is it to be our portion to be led to the place of destruction? What? Are we to be destitute of all comfort and consolation? If we are then to be tormented with the hope of everlast-ing Bles-sings, and be excluded from the complete Happiness? Were the damned obnoxious to no other Punishments besides this loss, even this would beget in them such a Worm of Conscience, as would perpetually subject them to the worst of Miseries: As will be evident if we consider,

1. That the earnest and impetuous desire which is in all Men to be happy, is rooted in their very Nature, and therefore must continue as long as they retain that Nature, and yet it is impossible that this desire should in the least be gratified, when we are once con-demned to an Eternal Separation from the Place and Object of our Happiness, where being no hopes that they should ever see his Face, who at the coming of their Judge shall be punished with everlasting destruction from the presence of the Lord. Now the Wise-man tells us, that even hope defers’d makes the heart sick, Prov. 13. 12. Hope therefore irrecoverably disappointed must create in it an excess of torment. A wicked Cain ac-counted it an unstopable Calamity to be excluded from God’s gracious Presence here on Earth; My punishment, faith he, is greater than I am able to bear, for from thy face shall I be hid, Gen. 4. 13, 14. How dreadful therefore must that Sentence be, which doth eternally exclude us from his blissful Pre-sence, and force us to a continual despair of that which we most ardently desire? For as it is one great Ingredient of our future Happiness, that it is that which never can be lost, so must it be a signal aggravation of our future Misery, and lots of Happines, to know it is irreparable.

2. This loss will be enhanced from the great Change the other World will make in our Condition. The Terrors of an awak-ened and guilty Conscience, even in this Life, are very grievous; but here we may be able to mitigate the gripings of it by the Society of others, or by the Pleasures of the World; we may deceive it with false Opinions, and flatten it with false Hopes and Promises of Reformation and Amendment; but when we are passed over into another World, our vain Imaginations will be all confused, our Hopes of Reformation will be at an end, and we shall be eternally deprived of all those Enjoysments in which we once placed our Happiness, and shall have nothing to divert us from our saddening Thoughts: Now, what Condition can be more deplorable than this, viz. to be deprived of all those Comforts in which we placed our former Happiness, and find it utterly impossible to purchase the least glimpse of real Happines, or to divert our Thoughts from a continual Remorse for our irreparable loss?

For 3/y, The Sinner’s memory reflecting on this Punishment of lots, will create fresh and never ceasing Torments to him. It will torment him to remember what an ineffable Blessing he hath lost, in losing the Enjoyment of that God who is the chiefest Good, and of that Happines which passeth Understanding; for the greater filler we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly lost the Enjoyments of it. Again, it will add filler to the Torment of the Sinner, to consider that he hath exchanged this exceeding, and eternal weight of Glory, for things of no intrinsic value and duration; that for the Pleasures of a moment, which are now turned into Sadness, he should forego those Pleasures which run at God’s right hand for ever; that for a little fading Earth, which he soon left behind him, he should deprive himself of an Inheritance incorruptible, reserved in the Heavens for him. It also will torment him to consider whether it be not a wise Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever so; what Improtunity the God of Heaven used to bring him thither; and with what allowance he refitted all these indulgent Morsions; Those, and such like Considerations, will fill the miserable Soul with constant Matter of most sad Reflections. Now, faith the (1) Heathen Orator, supplice a Persoon subject to the extreme-est Miseries which can be incident to Soul and Body, without all hope of the alleviation of this Misery, or expel-lation of any future Good, and what can be ima-gined forther to complete his Misery?

And now to answer the Objection, by removing the foundation of it: Hence it is eas-y to demonstrate, that all these Evils which the Soul suffers after Death, may rather be esteemed the necessary Consequences, than positive and formal Punishments of Sin by an immediate Hand of God. For instance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Presence, hap-hazard not merely because they are Souls separated from the

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(k) *Ποῦ εἰς ἄνεμον ὁμονάμον ἐν γήρω ἦλθεν γεραιτίς, ή σκέφτεσθαι εὐαισχυνίας ἢ ἀτελεῖας. L. non posse Suaviter, s.c. p. 1106. D.

(1) *Statue aliquem consilium tantis animi corruptae dolubius, quam in hominem radere maximu vehement, nullâ propositis, nec locutionibus, multâ praeteritis, nec praefatis, nec exequias ahalgeate, quid ex miseriis dicat aut fingi jussit?* 

Torquens sed, Cic. de finibus, L. I. n. 33. 

Body:
Body; for pious Souls, after their Separation, are entirely exempted from these Evils, but this ariseth from the natural Purity and Holiness of God, which renders it incongruous to him to admit such Souls into his Presence, and the defilement and Impurity which these unhappy Souls lie under, and by which they are rendered unable to converse with the God of Holiness. The Worm of Confession, the Defamation, the direful Expectations which follow from this fetus of Loss, and the Divine Dilection, are also the natural Refutes of the Soul's Separation in an impure and unfallen Condition, and therefore being guilty still. Moreover, it being natural to all Men, say the very (m) Heathens, to give good things to them they love, and in whom they delight, and to inflad evil things on those to whom they stand affectedly contrary, How can it be, but that the Soul thus confesses of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful Expectations of his Wrath? Now, true is that of the Tragedian, Pemar das qui expellat, qui autem meruit expellat; he suffers whose Confidence tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a Torment to himself, ariseth from the Immorality of the Soul, which cannot cease to be without an immediate Dissolution from the Hand of God, and whilst it doth continue, cannot cease to be defiuous of that Happiness from which it will for ever be excluded, or cease to be tormented with the Thoughts of that stupendous Folly which did subject it to this heavy Doom.

And now what a poor comfort is it to the Sinner to laugh at what is said touching Hell fire, and a Lake of Brimstone, as unphilosophical, and say that these are things improper to torment a Spiritual Soul, it unreasonably it may be subject to the loss of all that is desirable to make it happy, to endless Grief, to remediless Remorse, and dreadful Expectations of the Wrath of God, and a perpetual Despair of being ever freed from these tormenting Evils, which, as the Heathen hath observed, are puellae et nubiles seducens, more violent and unforturable than any Punishment by Fire and Sword? What if the Fire in which the Bodies of the wicked are to be tormented, should not be kindled till our Saviour come in flaming Fire to take vengeance on them? What Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Misery? What, lastly, if that Fire of the damned, in which their Bodies are to be tormented, should only be Eternal in that sense in which St. Jude informs us that Sodom and Gomorrah, and the Cities round about them, have been set forth for an Example, suffering the vengeance of Eternal Fire? If this amazing Torment of the Soul, which in propriety of Speech is only capable of feeling torment, will be eternal in the highest and most intrusive import of that word?

If it be still objected, That it seems not consistent with Divine Goodness to have framed Man so, that he should be miserable from himself, this at one blow cuts off both Heaven, and Hell; for it is to find fault with God, and represent him as less Good, for making any Beings capable of Vice, and Vengeance. For all our Vertue in a state of Trial, confounds in shuffling well when we had freedom, and some Temptations to do otherwise; and all our Vice in shuffling to do ill, when we had Laws directing us to avoid the Evil, and to shue the Good, and had the highest Motives so to do. To say then, a good God could not create a Creature capable of Vice and Vengeance, is in effect to say, 'tis inconsistent with Divine Goodness to create such Creatures as should be subject unto Government, since Government supposes Laws, and Laws must be attended with the Sanctions of Rewards and Punishments. Here then again the Mis take lies in separating the Divine Goodness from his Holiness and Justice, whereas Justice and Holiness are as essential to the Nature of a God as Goodness; for 'tis impossible that Justice should belong to the Idea of God, if it were irreconcilable with the Divine Goodness to make such Creatures as may deserve well or ill, i.e., to be rewarded, or punished. And feeling the Holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of incorrigible Sinners, if it be inconsistent with Divine Goodness to make any Creature which may deserve to be the Object of his hatred, Goodness and Holiness cannot both belong to the Idea of God.

If lastly, it be still enquired why Divine Goodness and Mercy doth not still leave condemned Sinners in a Capacity of that Repentance and Reformation which might after a season fit them for the Enjoyment of himself, and thereby put an happy end to all their Misery?

I answer, That both the Christians and Heathens do accord in this, that these Eternal Pu

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(m) Pythag, apud Jamblyc. c. 48. p. 89.
niments shall only be inflicted (n) to the contrary, and in the case of wickedness, on those that are incurably wicked: And they who shall hereafter be found thus confirmed in wickedness, are by the (o) Heathens given up to Torments without end. Yet, (p) Celsus dogmatically says, That they judge rightly, says he, the just shall be happy, and the unjust shall be always subject to eternal Evils; And that this was the Opinion of the Heathens, as well as of the Christians, and that no Man ought ever to depart from it. Now that which happily may render their state incurable; may be.

i. That their Day of Grace is past, and turned into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the time of Retribution. For as the Christians teach, that a Man cannot be truly good and holy without the assistance of the Holy Spirit, so did the (q) Heathens teach, That there was an absolute need of a Divine Affectio or Good assisting Genius to prepare them from Sin, and to advance them to a veracious Life. Now, why is it unjust with God, for his Spirit shall not always strive with them who have so long relented all his Motions, and hardened their Hearts against him; Whom all the Riches of his Goodness could not lead unto Repentance, or prepare from treasuring up Wrath against the Day of Wrath? Either the Day of Grace must never end, or there must be a time when they that are faulty will be faulty still.

Moreover, To assert it is unjust with God, or inconsistent with his Goodness, to appoint a Day in which he will judge the World in Righteousness, and render to Men according to their Works; as it seems plainly to border on a Contradiction in the Terms, so it cuts off all future Judgment, it being certain God neither will nor can do what is inconsistent with his Goodness to do; and, according to this Hypothesis, he must never pass the final and secret Resolution upon wicked Men.

2y. The Place and Company to which the damned shall be sentenced, seems to render them incapable of growing better; for when they are once given up to the Torments, and kept in Chains of Darkness, what expectation can there be they should grow better under this Enemy of God and Goodness? and yet that this is one Ingredient of their future state, is not the Sentiment of Jews and Christians only from the Holy Scripture, but also of the Heathens from the Tradition they had received, as is evident both (r) from their own words, and from their Adversaries, and their own devices. For the Sentence of Condemnation and Exclusion from God’s bountiful Presence being past upon them, they have no hope of being happy, or of escaping the Misery to which they are exposed, and for can have no Motive to be better, nor can they be in a Capacity to love that God from whom they can expect no good. There also seems to be no place for Verity in a future State; no room for Temperance, where there is no capacity of enjoying Meats, or Drinks, or any Pleasures of the Flesh; no place for Justice, where there is no Almsgiving and Truth; no possibility to kill, or maim, or to be cruel to another, when none can be deformed to their prejudice and hurt in their Concerns. Lastly, No place for Charity, where there is either none that can want any thing, or none that can receive advantage by us.

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(n) Orig. contr. Cels. p. 403.
(o) "On d'ae à la ἁγία ἀληθίνης, η δέ τοῦτον ἀληθίνην ἔκαστο ρήμα, καθὸς τὸν τῆς λογικής ἀληθείας χαίρετο, η δέ τοῦτον ἀληθείαν ἔκαστο ρήμα, η δέ δὲ τοῦτον ἀληθείαν ἔκαστο ρήμα, η δέ τοῦτον ἀληθείαν ἔκαστο ρήμα.
(p) Apul. Orig. l. ii. p. 409.
(q) OdS. Υ. ἄνει τῆς ἰδίας εἰς τὴν ἀληθήναν, ἀνει τῆς ἰδίας εἰς τὴν ἀληθήναν, αἱ ἅμα τῆς ἰδίας εἰς τὴν ἀληθήναν ἰδίαν εἰς τὴν ἰδίαν εἰς τὴν ἰδίαν εἰς τὴν ἰδίαν. Jamb. Sueton. p. 11. See the Note on Rom. 2. 15.
(r) "See the Appendix to the Commentaries, Ch. 10. See the Appendix to the Commentaries, Ch. 10.

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PREFACE

TO THE

First Epistle of St. PAUL to TIMOTHY.

THAT this Epistle was written after St. Paul's Departure from Ephesus to Macedonia, some gather from these Words, When I went into Macedonia I besought thee to abide at Ephesus, Ch. 1. 3. and that it was writ when he was in expiation of returning shortly thither, they conclude from these Words, I write to thee, hoping to come unto thee quickly, Chap. 3. 14. It therefore, saith they, must be writ before he came to Milietus, Acts 20. 17. For then he, sending for the Bishops of Ephesus thither, speaks thus to them. And I now know that all you, among whom I have gone preaching the Kingdom of God, shall see my face no more, ver. 25. For then he must have laid aside all thoughts of returning any more to Ephesus. It therefore must, saith they, be written while he was in Macedonia, or thenceabouts, and so A. D. 55. and the first of Nero, fo Dr. Lightfoot.

Bishop Pearson grants that it was written after St. Paul was gone into Macedonia, but then he adds, that it was writ after his enlargement from his bonds at Rome, A. D. 62. that it could not be writ at any time of St. Paul's going to Macedonia, before his journey to Jerusalem, he proves, because before that time, St. Paul could not have exhorted him to abide at Ephesus; for the first time he went to Macedonia by the direction of the Holy Ghost, Acts 16. 9, 10. he had not seen Ephesus, for he came not thither till a long time after, Acts 19. 1. The second time he came to Macedonia was after the tumult which fore'd him to leave Ephesus, Acts 20. 1. when he could not exhort him to abide at Ephesus, for he had sent him thence to Macedonia at that very time when that tumult began, Acts 19. 22, 23. This Argument, I confess, is not very strong, it being plain from his first Epistle writ to Corinth, while he was at Ephesus, 1 Cor. 16. 8, 10. that he expelled then his return to him: But then it appears that Timothy was with him when he went first from Macedonia to Achaia, and at Corinth writ his Epistle to the Romans, Chap. 16. 21. and also when he returned from Achaia to Macedonia, for then he was accompanied him from Achaia to Macedonia, and so to Asia, and so he abode not then at Ephesus, Acts 20. 4. Now from thence St. Paul goes to Jerusalem, and from thence bound to Rome, and so he could not after go to Macedonia till he was set at Liberty. This therefore, faith he, was done afterwards in the 100th year of Nero, A. D. 65. and soon after he writ this Epistle to him.

And whereas against this it is objected, that in this Epistle he speaks twice of his coming to Ephesus, saying, I write unto thee, hoping to come to thee shortly, Chap. 3. 14. and till I come, give thy diligence to reading, Chap. 4. 13. whereas before his going up to Jerusalem, he had expressly said to them of Ephesus, I know that all you shall see my face no more, whence it is gathered that this Epistle must be writ before that time.

To this I answer, That St. Paul faith plainly in this Epistle, that he purposed to come to him; but he faith not, that he purposed to come to him to Ephesus. If you reply, that in this Epistle he commands him to stay at Ephesus, and so must be supposed to speak of coming thither to him, Chap. 1. 3. this I confess is true, according to the version, which adds unto the words to do, but if you read the words thus, As I exhorted thee to abide (some time) at Ephesus, when I went into Macedonia, (so I did it) that thou mightest admonish some to teach no other Doctrine, it will be less uncertain whether he were at Ephesus, at the inscribing this Epistle, for then having done the work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an Evangelist and setting ordinary Church Governors, Bishops, Presbyters, and Deacons, where they were wanting, and doing all the other things mentioned in this Epistle, as things to be performed in the Church of God, for,
The PREFACE, &c.

17. 'Tis certain, that when the Second Epistle was writ to Timothy, he was not at Ephesus, as I have there proved, Note on Chap. 4. 12. He therefore might have been gone thence also at the writing of this Epistle, to settle the Affairs of other Churches.

18. It is certain that this first Epistle was writ to him, that in St. Paul's Absence he might know how to deport himself in the Church of God, especially in reference to the Prescriptions here laid down, chap. 3. 15. Now there was little need that he should stay there, to do the Great Work preferred in this Epistle, teaching Bishops and Deacons, they being settled among them by St. Paul himself before he left Ephesus; and they being after, in his Journey to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective Presences committed to their Trust, 'tis therefore highly probable, that these Directions were given him in reference to other Churches in which he was afterwards to travel; in some of which he might then be. If this Conjecture may take place, the Difficulty is fully answered; if not, I must confess my self unable to return any satisfactory Answer to it, and so leave the Reader to his Choice, whether he will follow the Opinion of Dr. Lightfoot, or Bishop Pearson, in this matter.

But tho' there be a great Difference as to the time of writing this Epistle; the Ancient Commentators all agree in this, (a) That St. Timothy was left at Ephesus to preferre that Church from the Endeavours of the Judaizing Chriftians to introduce Circumcision, and the Obscrvance of the Law, and to amuse them with their Traditions of Faith, and with their Genealogies from Abraham, and the Patriarchs. A Reverend Person faith, 'tis evident the Gnuficks were now scattered in Asia, and so characterized by the Apostle, Chap. 4. and 6. and there distinctly specified under the Title of Gnuficks. Science, falsely called, v. 20. they being the Men who committ to themselves the Names of Gnuficks, or Knowing Men. And it must be confessed, that (b) Theodoret accords with him in this Matter, saying, That the Apostle filtes the pretended Knowledge of the Gnuficks, Science, falsely so called. And (c) St. Chrysolfon faith, Perhaps this was spoken by reason of some who were then called Gnuficks. And (d) Theophylact think the Apostle speaks concerning some then called Gnuficks. But yet there lies this strong Objection against this Exposition of this Phrase, or the ascribing of it to the Gnuficks, That, according to all the Accounts we receive from the Ancients, these Gnuficks were not then in being, at least under that Name; for whereas, with trenezus, we derive their Original from (e) Valentinus, or Carporcates; or, with Clemens Alexandrinus, from Ephiphanes, the Author of the Seil of the Carporcates; or, as St. Jerom faith, from (f) Baffilides. It is evident, it is confessed by all these Authors, That all these, and even Menander, whom trenezus sometimes makes the Father of the Gnuficks, were long after the writing of this Epistle. Whereas the Judaizing Chriftians were, faith Theodoret, ιησους γενομω εκ τω γυναικειος. Great Boaster of their Knowledge of the Law; and yet that their pretended Knowledge was false Knowledge, we learn from these Words of the Apostle, That these Teachers of the Law knew not what they said, or whereof they affirmed, 1 Tim. 1. 7. Hence is their Doctrines falsified, ομολογομεν, vain talking, v. 6. and bare, μιμωμεναι, empty babbling; as also, 2 Tim. 2. 16. δουλον, foolisnuos. 2 Tim. 3. 9, and they are said to be polluted, vain talkers. Tit. 1. 10. Men puffing up, and knowing nothing, but doing about questions, and stiffe of words, 1 Tim. 6. 4. See the Note on Chap. 6. 20. So that I can see no Objection against that Opinion which refers this Phrase to those Judaizers, whom the Apostle elsewhere faith' falfe Apoflites and deceitful Workers.

(a) Obsecrat Episcopi Consecratio sumus, ut patruecimus Judaeas alter populum quem ab Apollis traditum docerem, ne oblique factis falsis, questo errore, in errorem transducant. Theodoret in Cap. 1. v. 3. Oi ου δεικνυατ τινα λογον εκ τω γυναικειος μηδε προσωπον, ηδη ου δεικνυατ τινα λογον μεν εκ τω γυναικειος χρησιν, προσωπον δεικνυατ μηδε τω λογειας ειπων. S. Chrys. in Cap. 1. v. 20.
(b) See Note on Chap. 6. 20.
(c) Τουτων ουτων καθηκοντις κακος γαρ. Chrys.
(d) Ωμοιο, καθηκοντις κακος, εσοι προσωπον ειπων, αποκαλεσαν εκ των επιλεγωντας εν τοις λογοις αυτων. Occum. & Theoph. proleg. in locum.
A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle of St. PAUL TO TIMOTHY.

CHAPTER I.

Verse 1. a Paul an Apostle of Jesus Christ by the b commandment [ c of God our Saviour, who called me to this Office by his Grace, Gal. 1. 15. ] and [by the appointment of the ] Lord Jesus Christ, who is our hope [ of glory, Col. 1. 27. ]


3. [ Declaring that ] as I besought thee to abide still at Ephesus, when I went into Macedonia, [ so I did it to this end ] that thou mightest charge some, [ Falseizers there, ] that they teach no other Doctrines [ than that which is according to Godliness, chap. 6. 3. ]

4. Neither give heed [ or incline ] to [ Jewish ] Fables, and endless Genealogies, which minister Questions (or Disquisitions into Pedigrees) d rather than godly edifying, which is in Faith, [ so do. ]

5. Now [ for ] the end of the Commandment is Charity out of a pure Heart, and of a good Confidence and Faith unfeigned.

6. From which [ Commandment ] some having swerved, have turned aside unto vain Jangling, [ vain Discourses of Talmudical Fables, and endless Genealogies. ]

7. f Dealing to be Teachers of the Law, [ and yet ] understanding neither what they lay [ of it, ] nor whereof they affirm, [ i.e. neither the sense, scope, or the true meaning of that Law of which they speak, nor having any certainty of the Traditions of which they talk so confidently. ]

8. But [ tho' they are thus ignorant, ] we know that the Law [ in itself ] is good, if a Man use it lawfully, [ not as a means of ] Justification, but as a Restraint from Sin, Gal. 3. 19. and as a Schoolmaster to bring him to Christ, the end of the Law, Gal. 3. 24. Rom. 10. 4.

9. Knowing this, that the Law is not made for a righteous Man, [ to condemn, or work wrath in him, Rom. 3. 15. as failing in the fruit of observance of it. ] But for [ restraining and condemning ] h the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslaughterers.

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjur'd Perjurers, and if
if there be any other thing that is contrary to found Doctrine.

11. [That is the Doctrine which is] according to the glorious Gospel of the blessed God, which was committed to my trust.

12. And I thank Christ Jesus our Lord, who hath enabled me [by the dispensation of the Spirit of Power and Wisdom], whom of my self was insufficient for this work, 2 Cor. 3, 5.

13. [Me, I say,] who was before [this gracious Call] a blasphemer [of Christ], Acts 26, 11, and a Persecutor of his Servants, Acts 8, 3, and injurious to them; but I obtained Mercy [from him], because I did it not against knowledge, for I truly thought I ought to do many things against the Name of Jesus, Acts 26, 9, but ignorantly in unbelief.

14. And the grace of our Lord was exceeding abundant, in his Power to enable me to promote the Faith. Rom. 15, 19. I with [that] Faith and Love which is in Christ Jesus.

15. This therefore is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners, of whom I am [the] chief, [and so a great Example of this Truth.]

16. Howbeit for this cause [even I] the chief of Sinners, obtained Mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern [of it] to them which should hereafter believe on him to Life everlasting.

17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18. This charge [of remaining sometime at Ephesus, for the benefit of the Churches there, v. 3.] I commit unto thee, Son Timothy, according to the Prophecies, that o went before of thee, that thou [encouraged and excited] by them mightest war a good warfare, [even that of Faith, chap. 6. 12.] fighting and suffering as a good Soldier of Jesus Christ, 2 Tim. 2, 3.

19. Holding Faith and a good Conscience, which [left] some having put away, concerning Faith have made shipwreck.

20. Of whom is Hymenaeus, [2 Tim. 2, 17.] and Alexander, [2 Tim. 4, 14.] whom I have delivered to Satan [for the destruction of the flesh, 1 Cor. 5, 5.] that they [by what they suffer] may learn not to blaspheme [or speak evil of the Faith.]

Annotations on Chap. I.

a Ver. 1. * A ἀπόστολος, An Apostle, &c.] Thus he writes to Timothy and Titus, not to affix his Apostolical Authority to them who doubted not of it, but for their fakes over whom they were to preside, that they might not despise what they did, and enjoyed by so great Authority.

b Ibid. ἐν κυρίῳ ἡ χάρις ἡμῶν is ἐν κυρίῳ, &c.] Some conclude these words thus, As 2. Conform to the Commandment of Jesus Christ, who is God our Saviour, but the words ἐν κυρίῳ, our Hope, must be conformed with the words, Jesus Christ: And this sufficiently confutes that Verison, which, as none of the Ancients followed, fo is it not supported by the word Saviour added to God, that ἐπίβαλλεν being twice applied to God the Father in this Epistle, viz. chap. 2, 3, and 4, 10, and twice in the Epistle to Titus, viz. chap. 2, 3, and 2, 10. Moreover, some ancient Copies read, ἐν τετρασάχοις, of God our Father.

c Ver. 2. * Timotheus, a My own Son in the Faith.] This Phrase compared with 1 Cor. 4, 14, 15, seems plainly to import, That Timothy was converted to the Christian Faith by St. Paul, as also he seems to intimate when he faith, He served with him in the Gospel as a Son with the Father, Phil. 2, 22, and again calls him his beloved Son, 2 Tim. 1, 2. Not find I any thing in Scripture to the contrary, for tho' it is said that he had learned the Scriptures of the Old Testament from his Youth, 2 Tim. 3, 15, yet is that true alfo of St. Paul, when yet he was no Convert to the Christian Faith, but a zealous Persecutor of it. And tho' he was a Disciple when Paul circumcised him, and took him with him from Lystra, Acts 16, 1, that hinder not but that he might be made so by St. Paul himself.

Ver. 4. * ἐν οὐδὲν ὑπεραξίον ὑπὲρ ἄστρον, Rather than godly edifying which is in Faith.] Here first the Grammarians note, that Comparative Particles, and especially this of ὑπεραξίον, rather, are often in fende Negative, as Luke 21, 14. He went to his House justified, ὑπεραξίον, rather than the other; i. e. the Publican, and not the Pharisee; 1 Pet. 3, 17. It is better to suffer for well-doing than for evil-doing; John 3, 19. Men loved, ὑπεραξίον ὑπὲρ ὄψις, Darkness and not Light; 2 Tim. 3, 1, ὑπεραξίον ὑπὲρ ὄψις, i. e. Lovers of Pleasure, and not of God; See John 12, 43. Heb. 11, 25. The Edification in the Faith here mentioned, is the Edification of God, because it hath God for its Object, and its End, as tending to the true Knowledge and right Worship of God; it is efficiently from him (on which account Julification by Faith is called the Righteousness of God) and tending highly to his Glory.

Ver. 5.
they were to have at the coming of this Messiah, of which Trypho in his Dialogue with Justus speaks, p. 249. B. saying, That their Prophets taught them, ἵνα ἔρχονται ἅγιοι τῶν αἰώνων—μισήσεως τῶν ἐθνών καὶ ἀδιάφορως, to expect a great and glorious Messiah, which should have an endless Kingdom, and p. 302, 307. of the Haeccey Days they should enjoy in Jerusalem rebuilt at his coming. The endless Genealogies are, say the Fathers, Γενεαλογίας τῆς ἐξαγοράς Καὶ Τάξεως, Their Genealogies from Abraham and David, which they were concerned for, that they might know they came from the promised Seed, or their Title to the Privileges belonging to the Tribe of Judah, and of the Family of David, which were held more honourable than those of other Tribes; See Campeg, Vitringa de Syn. Ver. 1. c. 17. p. 871. They were, faith Dr. Lightfoot, the long and intricate Pedigrees they stood upon to prove themselves Priests or Levites; for as (c) Josephus notes, they thought themselves obliged to be very exact in that Affair, and therefore had Genealogies of them preferred two thousand Years. To those we may add the Genealogy and Pedigree of their Traditions, which they derived from Josephus in a long Line of Succession to their Times. That they were Genealogies belonging to the Jews, we learn from Tit. 3. 9. where they are joined with Strifes about the Law.

Ver. 9. ἐξετάζουσα τις ἰδίως, i.e. the Law was not made to condemn the just Man; for against such there is no Law, condemning them, Gal. 5. 23. ἁπάντως ἢ, but it lies against the Lawless, &c. to condemn them. Indoctrinum &c.) From this Enumeration of Offenders against the Law, we learn that the Apostle is here speaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned respect them, the Ungodly being Sinners against the First Commandment; The apostolici, Sinners (as that word signifies the Idolatrous Gentiles, Gal. 2. 15.) the Transgressors of the Second; The Perjured Perfons, of the Third, the Unholy and Profane, of the Fourth; the Murthers of Fathers and Mothers, of the Fifth, the Man slaughterers, of the Sixth; the Fornicators and Defilers of themselves with Mannkind, of the Seventh; Men-stealers, of the
Eighth; Liars, of the Ninth; as also from the following words: If there be any other thing contrary to the sound Doctrine of the Gospel. Note.

39. That Formulation is here reckoned among Sins committed against the Law of Nature, or the Moral Law; as it is also, Rom. 1. 29. and among the manifold Works of the Flesh, Gal. 5. 19. yea among the things for which the Wrath of God comes upon the Children of Disobedience, or Unbelief, that is the Hebrews, Eph. 5. 5, 6. for which Men are to be excluded from the Kingdom of God, I Cor. 6. 10. Rev. 22. 15. and to be cast into the Lake of Fire and Brimstone, Rev. 21. 8. whence it is to be wondered, that this Sin should be so generally committed by none, and pleaded for by others, who are called Christians.

Ver. 12. 'On ἢ νειν, He accounted me faithful.' St. Paul was a Vessel of Election to bear Christ's Name before the Gentiles, Acts 9. 15. in order thereunto he was by him to be filled with the Holy Ghost, Acts 17. and so enabled to perform this Word with the Power of Signs and Wonders, and of the Spirit of God, Rom. 15. 19. Christ also appeared to him for this very end, ἵνα μετατρέψῃ σεν ἀποκαθίστησεν, to constitute him first, and let him apart, as it were, by laying Hands upon him, to make him a Minister and Witness of what he had seen and heard, Acts 26. 16. & 27. 14, 15. and accordingly he sent him to the Gentiles, Acts 26. 17. and thus he put him into the Ministry. Christ did this, because he accounted him one that would be faithful in the discharge of his Duty, 1 Cor. 4. 2. & 7. 25. i.e. such a one, who by the Consideration of so great a Mercy, and abundant Grace, vouchsafed to one so unworthy, would patiently suffer for, Acts 9. 16. and labour more abundantly in propagation of the Gospel, when thus afflicted by the Grace and Spirit of Christ, 1 Cor. 15. 10. Whence 'is observed by the Fathers here, That (1) there is not only something of God, but also something of himself, for which he was chosen to the Ministry, and that he so magnifies God's, as not to invalidate Man's Free Will.

Ver. 13. 'On διώκειν κενναίον ἐν κορινθίοις, I did it ignorantly.' Being an Unbeliever, as he might be by reason of those many Prejudices the learned Jews, and zealous Affecters of their Traditions laboured under; for to this St. Peter doth ascribe their Crucifixion of our Lord, saying, I know you did it, wih ἀγνώστως, thro' ignorance, Acts 3. 17. and St. Paul laying they did it, ἵνα ἀγνώστως, not knowing him, Acts 13. 27. I Cor. 2. 8. and Christ himself when he prays thus, Father forgive them, they know not what they do, Luke 23. 34. giving the same Reason of his Prayer for their Forgiveness, as St. Paul here doth of his own actual Forgiveness; so that 'tis needful to endeavour, as some do, to write these words to another form.

Ver. 14. 'Μαρτυρίας διέδραμεν, Thrice Faith and Love.' Love constraining him to labour more abundantly, 2 Cor. 9. and his strong Faith enabling him to do it in the Power of Signs and Wonders, and of the Holy Ghost, Rom. 15. 19.

Ver. 15. 'Ἀποκαθίστησεν, To save Sinners.' Hence Divines have well observed, that if Man had not sinned, Christ had not come into the World.

Ibid. Εἰς λόγον I am.] He faith not, I was, but I am, because even when Sin is pardoned, we ought to have the prospect of it still before our Eyes, to keep us humble and fenible of the great Grace of God to us.

Ver. 18. Ἐγώ οὖν ἐγκαλεῖσθαι ἡμᾶς ἡμᾶς ἡμᾶς. According to the foregoing Prophecies concerning them.] So Chap. 4. v. 14. Needed not, ἂν ἦν ἡμαῖς, the Gift of the Holy Ghost, which was given thee, ἐν ἑαυτῷ, according to Prophecy. I have shewed, Note on 1 Cor. 12. 10. that among the Gifts of Prophecy, and distinguishing of Spirits, this was one, to foretell and chuse out Perfons meet to do God Service in the Ministry. Hence St. Paul charges the Bishops of Ephesus, to feed the Flock over which the Holy Ghost had made them Overseers, or Bishops. Acts 20. 28. And Clemens Romanus faith, the Apostles chose Bishops and Deacons, with full assurance of the Holy Ghost, μαθητεύοντες τίσιν ἐκμαθητεύοντες, ep. ad Cor. 32. 44. Having a persful knowledge of them, and making trial of them by the Spirit. So was it in the Cafe of Timothy, lay all the Greek Schoolboys on the place. St. (g) Chrysolophon faith, he was chosen by Prophecy, that is, by the Spirit of God; (h) Theodoret, that he received Imposition of Hands, not by Man's Calling, but by Divine Revelation: (i) Occumenuse, that by the Revelation of the Spirit he was both chosen by St. Paul, to be a
Chap. II.

the First Epistle to TIMOTHY

Disciple and was circumcised, and ordained a Bishop; and (k) Theophylact affirms the same. Being thus designated and notified by the Spirit of Prophecy, they were by Prayer and Imposture of Hands consecrated to their Office. Thus when the Spirit in the Prophets had said, Separate me Barnahas and Saul for the Work of the Ministry, to which I have called them, Acts 13: 2, 3, 4, they prayed and laid their Hands upon them, and sent them away; and they are said to be sent forth by the Holy Ghost. And with this Imposture of Hands, they who had them not before, received Gifts answerable to their Calling. Thus St. Paul charges Timothy to fit up certain Gifts, the Gift of God that was in him, by laying on of his Hands, 1 Tim. 1, 6, and Irenaeus faith, l. c. c. 33. That the Bishops who succeeded the Apostles, with their Succession into their Bishoprics, received a certain deposit of Truth, according to the good pleasure of the Father; See Note on 1 Cor. 2, 16, and on chap. 12, 10. Vain therefore are they, who pretending to an internal Call of the Spirit, which they cannot prove to others, think Imposture of Hands, and Consecration to the Work of the Ministry, unnecessary to the performance of the Ministerial Office.

(k) That thou mayst War a good Warfare.] i.e. Perform the Office of an Evangelist well, 2 Tim. 4, 5, so as to be a good Minister of Jesus Christ, 1 Tim. 4, 6. Thus in the Old Testament the Levite that entred upon the Service of the Tabernacle of the Congregation, is in the Hebrew, one that enters into the Holy, Numb. 4: 3, 23, 39, 35, 39, 43. chap. 8, 24, and goes near to war, the Warfare, i.e. to serve the Service, faith the Bishops; and so the following words explain it; and to be superannuated, and so to cease from the Work, is to return from the Warfare, chap. 8, 25. Thus also in the New Testament, the Christian Minister is a Soldier of Jesus Christ, 2 Tim. 2, 3, sparsametes, a Warrior, v. 4. He hath the Weapons of his Warfare, a Cor. 10, 4. and ought to have his Wages, because no Man goeth to Warfare at his own charge, 1 Cor. 9, 7.

Ver. 20. One my troth was a Sallan, Whom I q have delivered to Satan.] I have thew, Note on 1 Cor. 5, 5, that the ancients say, this Phrase signifies that some Disfavour was to be inflicted on them by Satan. Thus Theodoret, Chrysostom, and Origen, here say of these Men, (1) That being separated from the Church, they were cruelly chastised by the Adversary, falling into Diversions and grievous Afflictions, and other Damages and Calamities; and this in the fore-mentioned place is argued; from the Ends of this Deliverance to Satan, viz. for the destruction of the flesh, that they might learn not to blaspheme that Doctrines, which could so severely punish them that did so. Note also, that Hymenaeus, and Alexander, made Shipwreck of the Faith, not by renouncing Christianity, for what here I do to, faith the Apostles, to judge them that are out of order? 1 Cor. 5, 12, but by maintaining such Doctrines as overthrew the Faith, i.e. by denying the Resurrection of the Body, as Hymenaeus did, 2 Tim. 2, 18.

(1) Βία προσελθερεθέντος αὐτῷ τὰς ἀρετὰς, ἡ δὲ πρὸς τὸν Κυρίον ἀποκαθήλθε, παρά τούτῳ ἡ μακάριος ἢ ἡ μακάριος ἢ καλλίστος ὁ Ῥώμητας, ἡ δὲ ἡ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινάς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινὰς, ἡ δὲ ἡμερινὰς καὶ οἰκεῖλας ἡμερινας, Θεόδ.

CHAPTER II.

Verse 1. I Exhort therefore [in pursuance of the Design of Christ's coming] to save Sinners, ch. 1, 15, and here, v. 3, 4, that first of all [Gr. ἐκ τῶν] *Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men.

b 2. [Particularly] a For Kings, and for all that are in Authority, that we [under their Government] may lead a quiet peaceable Life, in all Godliness and Holiness.

3. For this [Prayer for them, and for all Men] is good and acceptable in the sight of God, who saveth every soul that beareth good thoughts.

4. Who will have all Men to be saved, and to come [Gr. who wills that all Men should be saved, and come] to the knowledge of the Truth.

5. For there is one God, who is the God of the Gentiles as well as of the Jews, Rom. 2, 29, 30. the Creator, Eph. 3, 9. the Father, Mat. 2, 10. the Lord, Acts 17, 24. the Saviour of all Men, chap. 4, 10. and c one Mediator between God and Man, the Man Christ Jesus.

6. Who gave himself [up to death] a d for all [Men] to be justified in due time, [Gr. for a Testimony in due time of God's Love to all, Tit. 3, 4.]

7. Whereunto [i.e. for the accomplishment of which sake of God.] I am ordained [appointed of Christ] a Preacher and an Apostle, f i speak the truth in Christ, and [by the not] f a Teacher of the Gentiles in faith and verity.

K k k 2 8. 1
8. I will therefore that men pray every Where, lifting up a holy hand, without \\
wrath and doubting.
9. In like manner also [and] that [Christians] \nWomen adorn themselves in modest \n Apparel, with Shemarēν dresses and Sobriety, not [setting out there with] broadened \nHair, or Gold, or Pearls, or costly Ar-
ray.
10. But [with that Ornament which] befit\nbecome Women, professing Godliness [that] \nis with good Works.
11. Let the Woman learn in silence with \nall subjection, [to the better Sex].
12. But [for] I suffer not a Woman to \nteach,[publicly] or to usurp the Authority \nover the Man, [to whom she was subj ected \nby God's Precept, Gen. 3:16.] but I command \nerther] to be in silence.

13. For Adam was first formed, [and] \nthen Eve (after him, and out of him, to de-
note subjection to him, and for him, to show \nthe was to serve him, 1 Cor. 11:8.)
14. And Adam was not [immediately] \ndeceived [by the Serpent, as Eve was] but \nthe Woman being deceived, was [first] in \nthe Transgression.
15. Notwithstanding the (i.e. the Female \nSex) shall be saved in a Child-bearing, [But \nthen, these, these, these, this, i.e. they shall \ngoth the Sorrow threatened to her Sex for \nthis Sin, with safety,) if they continue in \nFaith, [i.e. trueing in God] and Charity \nto others, [effectually in the like Condition] \nand Holiness, [Gr. in Sanctification, i.e. in \nChastity of Manners, and Freedom from Un-
cleanness,] with Sobriety, [in Temperance, in \nTemperance, or Freedom from Exces-

Annotations on Chap. II.

Verse 1. (Publick,) Prayers for the obtaining of all Spiritual and Temporal Blessings; and in this we have the Suffrage of the Greek Scholastics and Lexicographers: But as for the word σερήν, they almost unanimously say, it is a Complaint, or Accusation made to God, against those who deal injuriously with them; and a De-

Verse 2. (b) She would have a Child, and all that are in Authority.) So the Jews pray'd, and offer'd Sacrifices for the Persian Kings, (b) and the Welfare of their Government, Ezra 6. 10. Thus Jersey tends to them in their Captivity, to pray for the Peace of the City, whether God had caused them to be car-

(c) De omnibus supplicationibus, in omnibus Sacerdotum, & omnium sacerdotum decordo concorditer teneat, ut nulla pars \nmundi sit in qua bimindii Oratimnes non celebrarentur in populo Christi. Supplicationes erga ubique Ecclesias Deo, non julisc pro \nfulcis, & in Christo summis regeneratis, sed etiam pro omnibus infidelibus, ejusque cruce Christi, pro omnibus igitur sacerdote-

(d) of the two brethren Joseph. Antiqu. L. 11. c. 4.


The Jews did concur in the petition of Darius. Ibid. C. 17.
able State of the Kingdom. And so when they were under the Seleucidae. And lastly, when they came under the (d) Roman Government, this was their constant Practice, till they began that Rebellion, under which their City, Country, Religion, and Nation was destroyed. This being, faith, Josephus, the Caufe of the War, that the Seditionis did, 62, 63, ο适当, ρατο, for the Sacrifice offered for Caesar, tho' the Priests and Nobles earnestly interceded them, eu μεγα/ν χρήσι τόν ζωτόν θυσίαν, not to desist the Caution concerning their Rulers, which always had obtained among them.

And that the Christians, following their Examples, thus pray'd continually from the beginning for their (e) Kings, we learn from (f) Polycarp, (g) Justin Martyr, (h) Tertullian, (i) St. Cyprian, (k) Origen, (l) Lactantius, and from all the ancient Liturgies. And this it became them to do, that the Heathen Emperors finding them thus folicitous for the Welfare and Prosperity of their Government, might permit them quietly and peaceably to enjoy their Religion.

Ver. 5. Martyr, Mediator.] That is, faith Suidas, ενεπάκηε, a Peace-maker. This, say the Scholiums, is not necessary that a Mediator should appear, or reconcile Parties at variance, but only that he should deliver the Mind of one to the other, and strike a Covenant, or League between them, as in the Cæse of Moses, Gal. 3. 19. To this I answer,

1. That thus be it not necessarily contained in the signification of the word, yet is it evidently implied in that which is annexed to our Mediator, where ever he is mentioned in the New Testament, viz. here, and in the Epistle to the Hebrews, for here he is such a Mediator as gave himself a Ransom to God for us, v. 6: and there he is a Mediator of the New Covenant in his Blood, the Covenant made by intervention of his Death, in and for Redemption of the Transgressions of the former Covenant, chap. 9. 15. & 8. 6. & 12. 24.

2. This feemeth to have been the Jewish Notion both of a Mediator in the general, and of our Mediator, or the Divine Logos in particular. Thus (m) Philo faith, That the Father of all things hath granted to his most ancient Word, an excellent Gift, viz. That standing in the Confinces of both he should put a difference between the Maker and the Thing made, as being an Intercessor for mortal Man to the immortal God, and an Ambassador from the King to his Subject, in which Gift he rejoiceth saying, σαραγγον ἐμοί ἐστιν, and I stood betwixt God and you, being neither unbegotten as God, ἐστιν θεός, nor made as we are, but a middle of the Extremes, and a Pledge to both, to the Creator, engaging that all Mankind shall not corrupt it itself, and apostatize, chafing Disorder before Order, to the Creature, that he may have good hope that the merciful God will not wholly overlook his own Work, for I denounce ὡς γὰρ πρὸς, peaceable things to the Creature from the God of Peace. And speaking of their High-Priest, who was a Type of Christ, he faith, (n) The Law will have him raised above Human Nature, and coming near to the Divine; and if I may say the truth, a middle betwixt both, that Men may stoe God by a Mediator, and God may reach forth, and distribute his Favours to Men by a certain Minister. And again, (o) It was necessary that he who performs the Office of a Priest to the Father of the World, should have for his Advocate his Son most perfect in Virtue, to obtain the Pardon of Sins, and the Participation of the greatest Blessings. So that here

(m) Ad Proconem. (n) Contra Celsum, L. P. r. 427.
(o) Page 32. & 362. (p) Apoc. c. 30-31. 32.
(s) De Vida Mofs. Lib. 3. p. 521. B.
it is made the Office of a Mediator to procure Peace to the Creature from God, to make Atonement to God, and to be an Advocate to obtain the Pardon of Sin; and if Chrift our Mediator and Advocate with the Father, was, by Virtue of his Office, to do this, surely it must be part of his Office to appease and reconcile God to us.

And Mat. 20. 28. καὶ ἀνέβαινεν ἐπὶ τὸν ἱλαστήριον, a Random in the stead of many. Hence then 'tis evident beyond contradiction, that our Lord Jesus suffered in our stead. For when the Scripture saith, 'οὗτος ἤφαντηκεν τοῦτον ζῶντα, τοῦτον Ἱούς, ye shall admiss no Satisfaction for the Life of the Murderer who is worthy of Death, Numb. 35. 31, 32. but he shall surely be put to Death; for τοῦτον Ἰησοῦν, the Lord cannot be cleansed, or expiated from the Blood that is shed therein, but by the Blood of him that shed it, is not this the plain import of these words, that no Price shall be admitted instead of his Life? Again, when θανατος passed this Judgment on the disguised Prophet, τὴν ἡμῶν καταστάσει, thy Life shall go for his Life whom thou hast let go, 1 Kings 20. 32, 42. and when the Prophet thus returns upon him, θαυμασθήτω τον Κύριον, Because thou hast let go out of thy band a Man whom I have appointed to utter destruction, ταύτης ἡμῶν καταστάσει, therefore thy Life shall go for his Life. And when θανατος faith to the Men appointed to slay the Priests of Baal, If any of them escape, be that let him go, τῇ ἰσαρίᾳ Ἰουδαίων ἔχετε τὸ ὁσίον, his Life shall be for his Life, that escape of them, 2 Kings 10. 24. Do not all these Expressions plainly signify, thou shalt die instead of him? When therefore Chrift elsewhere declares, That he would give his Life for the Life of the World, that he gave his Life a Random for many, a Random for all: Must he not signify by these Expressions, that he would give up his Life to the Death, instead of them who had deserved Death? Which fear he could not do, but he must suffer in their stead. Moreover, by the Jewish Law, the First-born of every Beatt was to die, or to rescue him from it, the Owner was to pay, αἶον αἶον ἐν ὁσίῳ, a Price to redeem his Life, Numb. 18. 15, and the pulling of his, provided the Owner did not pay, χαὶ ἐν ὁσίῳ, a Price or Random for his Life, Exod. 21. 31. Every οὐκ ἔπαθεν was also to bring in yearly his Half-shekel, καὶ ὁ Ἰουδαῖος ἔπαθεν ἐν ἔκαστῳ, to be the Random of his Life, that he die not, Exod. 30. 12. 15. 16. And this Money was appointed to buy the daily Sacrifice which was to expiate, or make the atonement for their Lives. Moreover, among the Jew it was a received Opinion, that καὶ ἔπαθεν ἐν ὁσίῳ, the good Man was the Redemption of the wicked, Philo de Sacrific. Cap. i. 118. D. And hence (p) Josophas brings in Eleasar praying thus to God, θέλω σε προσέγγισθαι τῷ Ναζωνι, being satisfied with the Punishment I suffer for them, make my Blood an Expiation for them, καὶ ἐν ὁσίῳ ἔπαθος, and take my Life instead of theirs. See the Note on Mat. 20. 28. When therefore in allusion to these things, 'tis said, Chrift gave himself, δια θανατόν, of καὶ ὁσίῳ ἔπαθος, a Random for many, can we put any other sense upon these words, than this, that he give his Life instead of ours, to expiate and atone for those Lives which we by Sin had forfeited?

Ibid. ἰδίως ἐπαναζεύγησαν, For all.] These Verfs contain several convincing Arguments, that God wills the Salvation of all Men in particular, and that Chrift thus died for all.

For,

1. The Apostle here enjoins us to pray for all Men, because God will have all Men to be saved. Now 'tis unquestionably the Christian's Duty, and was the constant Practice of the Church to pray for all Men in particular; and therefore the Reason here assigned of this Duty, must reach to all Men in particular.

2. The Apostle reasons thus: God will have all Men to be saved, because he is the God of all, the Common Father, Creator, Governor, and Preserver of all Men: Now thus he is the God of all Men in particular, and to this Argument must fwear, he would have all Men in particular to be faved. For, as the Apostle argues for God's readiness to justify the Gentiles by Faith, as freely as the Jews, by asking, Is he the God of the Jews only, is he not also of the Gentiles? Rom. 15. 30. and answering, that there is no difference between them, the same God being rich unto all that call upon him, Rom. 10. 12. So may we argue in this Case by a like Enquiry, Is he the God of a small Remnant of the Jews and Gentiles only, is he not the God, and Saviour of them all? chap. 4. 10.

3. He would have all Men to be saved, faith the Apostle, for there is one Mediator between God and Man, the Man Chrift Jesus, who gave himself a Random for all. Now if the Argument from One God was, as we have proved, designed to shew he was the God of all Men in particular, the Argument from this One Mediator, must also prove Chrift the Mediator of all Men in particular. Hence is he here emphatically stiled, the Man Chrift Jesus, to intimate unto us,
that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were Partakers of that Nature; for as he was a Man, he surely was ended with the Beul of Human Affections, Universal Charity, which would excite him to promote the Welfare of all. As he was a Man, he was subject to the common Law of Humanity, which obliges us to endeavour the common Benefit of Men.

Ver. 7. 

"And He spake truth in Christ." This Oath, or vehement Affirmation, could not be necessary to confirm Timothy in the belief of this matter. But this Epistle being sent to Ephesus where there were many Jews, who either denied that Salvation was to be preached to the Gentiles, or only on the Terms of being also circumcised, which this Apology so stoutly did oppose, it might be necessary for their sakes.

Ver. 8. "Ours shall be, Holy Hands." 'Tis certain that 'twas the Custom of the Heathens to wash sometimes their Hands, sometimes their Whole Bodies, but generally their Hands, before they came to their Temples to pay their Homage to their Gods. And to this purpose they had their βρεγματα, or προφυγματα, Basons, or Lavers, placed before the Temples, which they were to use before they sacrificed; it being thought so great a Crime to come to the Gods with Hands unwashed, Ἰδιώτις μανθανει λιθαι, that 'tis (q). Proverbial with them, to signify to that Phrae, those who come irreverently and unprepared to their Service, say Diogenianus, and St. Gregory; and to come reverently to the Gods is, (r) αὔθωναρησας, συνελατός, ἱεροσολυμηται, to come cleansed and washed, and therefore holy. As for the Jews, the Learned Dr. Poock faith, that this is a Law among them, That every one must wash his Hands when he rises from his Bed, that he may be pure when he offers up his Prayers to God, not thinking any Man ἄγιος (1 Macc. 22. 11) pure, till he hath washed his Hands. This they were to do, say their (s) Rabbins, left God seeing his Creature defiled should be angry; and because Prayer succeeded to those Sacrifices, which were not to be touched by the Priest till he had washed his Hands, Exod. 30. 27, 28: This they looked upon as a part of Sanctification, and therefore pray thus, Blessed be thou, O Lord God, ἡσυχθης θεος who hath sanctified us by Thy Precepts, and commandeth us to wash our Hands. This washing was to signify three things: 1. That the Hands should be innocent and pure from all Blood and Cruelty; Injustice, and Bribery, all Filthiness and Impurity, before we come to this Sacred Majesty, as David faith, I will wash my Hands in Innocency, and so will I compass thine Altar, Psalms 16. 6. and Philo, of the (t) Effusion, that they lifted up pure Hands to Heaven; that is, Hands, ἡσυχθης καινοτομς καθ' ἐστιν αἱ ἄλλοιες ἀνθρώπων καὶ τῶν μαθητῶν αὐτοῦ, pure from Gifts, and raised with no unjust gain; and so, faith he, must the Person who lays his Hand upon his Offering, be able to say, (u) τοίχη τῶν ἱεροτομίων, these Hands have received no Gift to do Injustice, are not polluted with innocent Blood; they have maimed, wounded, done violence to no Man; they have been employed in no culpable Action, but have ministered to all good and profitable things.

2. That our Hearts should much more be purified from all Lusts, and Filthiness of Spirit, Pride, Hatred, Malice, Covetousness, &c. So clean Hands, and a pure Heart, in the Psalms, go together, Psalms 24. 4. He that offers Sacrifices, faith (x), Philo, must be ωμετα αὐθων καθ' ἐστιν, pure in Body from whatsoever defileth that; and in Soul from all evil Passions and Vices: For it is folly to think we may not come to the Temple till we have washed the Body, and yet may pray and offer Sacrifices, with a posted and defined Mind.

3. That we be purified from all worldly and distracting Thoughts, that the Mind may be at leisure to attend purely to heavenly Things, that we may bring to God, faith Philo, (y) ἢ διὰ τούτων ἡ ἡσυχία κατακαλυπτεί διὰ τούτων ἡ ἡσυχία, a Soul freed of all the weight of the Sensus, and sensible Objects. These are the things which the Apology here enjoys, when he commands us to lift up holy Hands, not that we should wash them with Water, which (z) Tertullian reckons among things, vocae obserbationis, of vain observation, superstitious, and rather curious and affected, than reasonable Devotion, when introduced by some Christians from the Heathen, of the Jewish Practice, as a Preface to Prayer.

Ibid. Exod. 26. 1, Without Wrath. As being contrary to that Charity and Forgiveness, and that Sedateness of Spirit we ought to have when we address to God in Prayer.
and being the Fore-runner of that Cruelty which dethles the Hands.

Ibid. καὶ ἀναμνήσθη, And doubting,] I find not that the Greek ever bears the sense of doubting, but always imports in the New Testament, either inward Kesfotings, or tumultuating Thoughts, ἀναμνήσθη, their Thoughts, Luke 5. 22. & 6. 8. or their Imaginations, Rom. 1. 21. Luke 24. 38. or Contention and Difceptation among them, Luke 9. 46. or inward Murmurings, Phil. 2. 14. all which are plainly opposite to that Peace, Concord, and Sadaiftes of Spirit we should bring to our Devotions, and apt to defraude us in them, especially evil Imaginations.

k Verc. 9. Τοι οὖν ἔφτεθη ἀναμνήσθη, With Shame-facedness, and Sobriety, or Chriftity.] It seems improper to fix a certain Rule for the Attire of Women of all Status and Conditions, at all Times, and in all Places: but from what the Apostle faith here, and 1 Pet. 3. 3. (See the Note there) it seems evident, that the νενικημένα πάντως τῆς ἀκριβείας, all Attire which suspected Women used, or to provoke Lute in others, or to shew any inclination to it in themselves, and all Attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the Modesty and chift Behaviour of a Godly Matron. And 2/9. All Attire, which be the Richness and the Confinements of it, thews any Pride, or Vanity of Spirit, or an Ambition to excel others. And 3/9. All great concernment, care, and fludity, to appear in such Attire, as if it were indeed our truest Ornament, and that which made us truly to excel, and be more honourable than others: This Vanity, and Pride, this eftem of, and concern for these things, being not well conferred with Sobriety, and much lefs with the Profession of true Godliness. And here it is worthy to be noted by the Women, That this Precept ought not to be flighted by them, as of little moment, feeling it is fo carefullly inculcated by the two chief Apostles of the Few and Gentile, St. Peter and St. Paul; and the contrary is represented as a Practice opposite to Godliness 2/9. Let them especially mark the Character here given of a Christian Woman, viz. that she is one who doth not only profess and declare, that the serues and worships God, but also doth ʿερμαγωγα, shew forth Godliness in her Life and Conversation. And 2/9. Let the Men note hence that of Ephes. that if it be so unbecoming a Christian Woman, to be thus concerned in adorning and tricking up her Body, it must be much more unbecoming a Christian Man, and that which makes him truly to deserve the Name of Pop.
that Deliverance is common to the Believer
and the Pagan, the Charitable and Temperate,
and the Uncharitable and Intemperate, the
Chast and the Unchast Women.

And so Now to this I answer, That this
Objection seems to be of no force against
the sense here given, for ther Health, Riches,
a good Name, and other Temporal Bless-
ings, be common to the Pagan and Believer,
to the Good and Bad, that hindres not but
Godliness may have the Promis of this Life,
as Health, Riches, a good Name, and other
outward Blessings are promised to those that
fear God, it being sufficient to make good
this Promise, that God is pleased sometimes
to vouchsafe this same Deliverance from the
Dangers of Child-Birth, to Women by Vir-
tue of their Truth in God, their Charity to
others, especially in the like Condition, their
Temperance, Sobriety, and Chastity, as to the
Observation of the Matrimonial Vow, and that others sometimes may mis-
carry thro' the want of negligence of these Duties.
In a word, seeing it cannot be denied, that
these things are likely to engage God's Pro-
vidence to be with them in that needful Hour,
and the neglect of them may provoke him to abandon others, they must be deemed
fit matter of a Temporal Promise.

CHAPTER III.

Verse 1. 7 This is a true saying. If any
Man defires the Office of a
Bishop, he defers it a good Work. [i. e. a
Work that is honourable in its self, and so
requires such Dispositions, and Qualifications,
in the Person who defers it, as may render
him worthy of that Honour.]

2. A Bishop then must be blameless,
[i. e. free from just ground of blame], the
Husband of one Wife, [i. e. not guilty of
Parricide, or of divorcing one Woman, and
marrying another, as many of the Jews and
Greeks then were;] vigilant, [in his Func-
tion,] sober, [governing his Patience;] of
good Behaviour, [in Words, in Habit, or in
Aspeets] a given to Hospitality, [or the En-
tertainment of Strangers;] apt to teach,
[not so much for his Eloquence, as for his
Skill in Divine Things, and Knowledge of
which is fitting to be taught. So Theod-
oret.]

Striker, not greedy of filthy Lucre, but pa-
tient, not a Brawler, [or contentious Person.]

f not covetous.

4. One that ruleth well [in] his own
House, having his Children in [due] subjec-
tion, [and behaving himself in it] with all
Gravity.

5. For if a Man know not how to rule
[well in] his own House, how shall he [be
able to] take care of the Church of God?
[which is a larger Family, and so requires
greater Skill in Government.]

6. g Not a Novice [in Religion.] Left be-
ing lifted up with Pride, [i. e. conceited, by
reason of his high advancement,] he fall in
to the Condemnation of the Devil.

7. Moreover, he must have a good report
of them that are without, [i. e. the unbeli-
vieving Jew or Gentile, with whom he formerly
corresponded,] lest he fall into reproach [from
them,] and [into] the snare of the De-
vil.

8. Likewise must the deacons be grave,
not double tongued, [not fraudulently and
decisively,] Chast folk, [not saying one thing
to one, another to another, Theodoret.] not
given to much wine, not greedy of filthy
Lucre, [i. e. of Lucre gained by foris and
filthy Arts.]

9. Holding the Mystery of the Faith in a
pure Conscien,ce, [i. e. in a Life so pure
that Conscience may not judge big; for where
a good Conscience is once put away, the Life
of Faith will follow, chap. 1. 10.]

10. k And let these also first be proved,
[k by the examination of the foundness of their
Faith, and the purity of their former Lives,]
and then let them [be admitted to] use the
Office of a Deacon, being [true] found
blameless.

11. Even so must their 1 Wives be [waite-
g for anointing, the Women in like manner must
be grave, not Slanderers, sober, faithful in
t all things.

12. Let the Deacons be the Husbands of
one Wife, [see v. 2.] ruling their Children,
and their own Housies well.

13. For they that have used the Office of
a Deacon well, [i.e. according to these Rules,
do by so doing,] purchase to themselves a
good degree, [or higher Office in the Church,]
and great a boldness in [preaching] the Faith
[which is] in Christ Jesus.

14. These things write I now unto thee,
hoping to come to thee shortly, and
furnish thee with other Infradations, Chap. 4.
13.

15. o But if I tarry long [they will be the
more needful,] that thou mayest know how
thou oughtest to behave thyself in the House
of God, which is the Church of the living
God, r the Pillar and Ground of Truth.

L 11

16. And
Annotations on Chap. III.

16. And without controversy great is the Mystery of Godliness, for God was manifest in the Flesh, justified in the Spirit, &c. Gen. 11. 17. For this reason, I take the expression of the Apostle, "the Gentiles believed on in the World, received up into Glory." Comp. Acts 16, 17. 18. And this also yields a full confirmation of the Presbyterian Hypothesis, for it declares, That it was the Design of the Apostles to institute three several Orders in the Church, viz. of Bishops, Presbyters, and Deacons; and where this was not done, it was only through want of Persons fit to complete these Orders, and only during that defect, and this being writ in Answer to Aries his Herefie, That (c) a Bishop differed not from a Presbyter, they being both one Order, Dignity, and Honour, showed that Opinion was then counted not only false, and novel, but heretical.

39. The third Opinion is that of (d) Chrysostom, (c) Occumenius, and (f) Hilary the Deacon, on the place, that the Apostle includes Presbyters under the Name of Bishops, because there is no great difference between them, they being appointed as well as Bishops to teach, and to preside over the Church; and being only inferior to the Bishops, as to the Power of Ordination, which belongs alone to Bishops, and not to Presbyters. Now even, according to this Opinion, the Bishop is above the Presbyter; and all Ordinations which are not performed by the Bishop, are irregular, and performed by them who have no Power to Ordain.

Ver. 2, Aposl. Blasphemies. 7. For the Life of a Bishop, faith Chrysostom, should shine...
faith Theodoret, in reference to Offences committed against himself; for it is no part of Meekness or Patience, when others are injured, to overlook the Injury.

Ibid. "Apoqjov, Nai Cavaoues, or a Lover of Money." Theodoret here notes, that the Apostle doth not say he must be, *déiexov, one who professeth none;* for a Man may profess these things, and yet distribute them as he ought, so as not to be a Slave to them, but a Lord over them.

Ver. 6, 7. "Npovdov, Not a Novice." This, g
d say Chrysostom and Theodoret, is not spoken with respect to Age, for Timothy himself to whom he writes, was a Youth, Chap. 4. 12, but in respect to his knowledge of the Faith.

Ibid. "Ev a[qv d' 44qexa,] That the Devil fell by Pride, Theodoret here notes; but yet both he, and Chrysostom say, That by Condemnation here, the Apostle means, not his Sin, but his Punishment for it.

Ver. 8, 10. "Ev ap x0v, And the Snare of the Devil." i.e. faith Theodoret, left being tempted by Satan, he relaps'd into his former Sins; or left being reproached by those he is let over, for his former Life, Satan tempt him to Apostasy, Chap. 5. 13.

Ver. 10. "Gv 606ov, And let these he first prove." These words, g 606ov, shew, that this Trial belonged also to the higher Orders; and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose in designation of the Peron. The Emperor (C) Severus takes notice of it, as of a Praetorius observed both by Jesus and Christians, in order to the Ordination of their Priests, and fit to be imitated in chusing a Reitor, or Procurator of the Provinces, subject to the Roman Government.

The Epistles of St. (K) Cyprian make frequent mention of this Praetorius observed in the Church, in imitation of the Jews. This, faith, he was observed in the Acts of the Apostle, in the Ordination both of Bishops, Priests, and Deacons; And therefore this, faith, he is derived from a Divine and Apostolical Tradition, observed almost throughout all Provinces, that the Bishop of that Province

\( \text{(g)} \) *1. Ew 606ov, and 1. Ew 606ov, Given to Hospitality.] Not in our common sense, of keeping a good Table, or an open House, for all Comers; but the *hyst⚫uric[s] ἐξουσίος, an Entertainer of Strangers, as the Fathers say, and the word ἀφορήτως signifies. 

Ver. 3. "Eóm, Patient, or Gentle.] i.e.
where the Bishop is to be placed; should come thither, and choose the Bishop, the People being present who were acquainted with his Life and Conversation.

1. Ver. 11. Bithyniae invenire, The Women also. i.e. that are admitted to be Deaconesses, Tit. 2:3. 

m. Ver. 13. Βασιλαριανα, A good measure. It being the Custom to choose Presbyters out of the Deacons, and Bishops out of the best Presbyters, and therefore at his Ordination they prayed, that he using the Office of a Deacon unblemishly, might (1) μακαριστής, be held worthy of an higher degree.

n. Ibid. Porphyrion, Boldness, or Freedom. The Deacons sometimes preached and converted Men to the Faith, as St. Stephen and Philip, and this they could more freely and more successfully perform, when they lived suitably to the Qualifications of their Function, and to the Rules of the Gospel they professed and taught.

o. Ver. 15. Εκ νυμφών, But if I marry long.

Here Theodore well notes, That neither the Holy Prophets, nor Apostles, knew all things; the Grace of the Spirit dictating to them only the things which were expedient; as appears from these Expressions, hoping to come shortly, and, but if I marry.

p. Ibid. Σωτήρ, The Saviour, the Pillar and the Ground of Truth.] Here, say the Romanists, the Church is filled the Pillar and the Ground of Truth, purely from her Teachers being so, they being elsewhere filled Pillars, Gal. 2:9. and Foundations, Eph. 2:20.

Now, say they, may not all securely rely in their Faith on the Pillar of Truth? May they not securely ground their Faith upon the ground of Truth? The Church therefore being the Pillar, and the Ground of Truth, we may without fear of evererring, rely upon her.

Anf. 1. Whereas the Objection represents it as certain, that the Church is here filled the Pillar and Ground of Truth, in respect of its Teachers, the Text seems clearly to intone the contrary: For whether we supply the sense of the words thus, οὐκ εἶναι (m) οὕτως; or, with Theophylact, οὐκ εἶναι ἀληθῶς, how a Bishop ought to behave himself in the House of God, which is the Church, it is evident that the (m) Church here mentioned is put in opposition to the Bishop of it, and according to Theodoret, on the place, οὐκ ἔχοντως, the Collection of Believers; and therefore not the Church Representative, which is only οὐχ ἔχοντως, an Assembly of Bishops, according to the Doctrine of the Church of Rome; and therefore the Infallibility of the Church Representative can never be concluded from these words, which do expressly do relate to the whole System of Believers, in distinction from their Bishops.

Anf. 2. The Church here is the Church of the living God, not as it comprehends the major part of her visible Members, but only as it comprehends the true and living Members of Christ's Body, they being only the Church of the living God, so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on her Judgment in deciding what is truth.

Anf. 3. There is nothing more common in the Language of the Writers of the Church, than to title any eminent Father of the Church, or Afferator of her Faith, the Pillar, and the Ground of Truth. This Title is by St. (m) Basil given to Musitius, Bishop of Cесerea, to Athanasius, and to the Orthodox Bishops benedicted for the Truth; by (o) Nazianzen, to Basil, to Athanasius, and to Eusebius Bishop of Samaria; by Eunice, and Rupertus, Taurinensis, it is given to St. Athanasius, and yet here they were far from thinking that any of these single Fathers were infallible; whence it must follow, that according to the Judgment of the Church, this Phrase did not import Infallibility.

Anf. 4. The Church cannot here be filled the Pillar, and the Ground of Truth, as being the Foundation on which Truth is built, and which gives it Authority; Truth being, faith (p) St. Chrysostom, a ἔκ νυμφών, the Pillar and the Ground of Truth, which is, faith the Apostle, built on the Foundation of the Apostles and the Prophets, Eph. 2:19, 20. She therefore is the Church of Christ because she holds the Truth, as is demonstrative from this, that purely by casting so to do, her Members cease to be the Members of the Church; the therefore cannot by me be known to be the Church, until I know she holds the Truth, and doth not cease to make profession of it: And when I first know this, what need have I of her infallible Direction to find out the Truth? She therefore may be rather said to be the Pillar, and the Ground of Truth, because it is essential to her being, to maintain and teach all necessary Truths; and because her living Members do and will maintain them, when concealed, denied, misrepresented by hypocritical Professors; and because she doth preferre and own those Oracles in which the Laving Truth of Christ is fully and pericu-
only maintaineth, and doth baptize her children into that Symbol which was always held to be a perfect Summary of Christian Faith. 

The Church of that Age might well be said to be the Pillar, and the Ground of Truth, because then the Apostles prefaced in it, who were the Pillars, and Foundations of the Christian Faith, according to the Scriptures, and the ancient Fathers: Thus (c) Theodoret titles St. Peter, and St. John, viz. οἱ ἄποστολοί, the Pillars of Truth: and (d) Occumenius, οἱ ἄπωστολοι, i.e. the Pillars of the Faith. Then also did the Apostles and Evangelists deliver, and the Church receive those Scriptures which were to be the Standard of the Christian Faith, and which were written, (e) Irenæus, Adv. Heres. III. 35. pp. 7, 8, 9, Columnum & Fundamentum fidei nostræ, the Pillar and Foundation of our Faith, and which are, (f) Luthe. Athanas. v. 1. 3. υπὸ τῆς ἀρχῆς ἐκ μεταφραστικῶν, the Anchor and Stabilments of our Faith. Then did her Members confirm the Christian Faith by Miracles, which, by St. (g) Hilary upon this place, are filled, the Confirmation of this Truth; and by their Sufferings for it, on which account the Martyrs are peculiarly filled by the Fathers, the steady Pillars, and the Grouds of Christians. Now seeing none of these Reasons can be applied to the present Church, it will not follow that the Church be in like manner claim this Title.

Ver. 16. God was manifested in the flesh. Hence Grotius faith, Subsidium nobis hanc lectissimam sancissimam Interpretis viter, Latinis, Syriis, Arabis & Aegyptibus, qui omnes legunt, θεόν ἐπεμβαίνει, i.e. the Latin, Syriac, Arabick Versions, and St. Ambrose all read, the Mystery which was manifested in the flesh, which gives us reason to suspect the other Reading, viz. God manifested in the flesh. But this is a great mistake, as to the Arabick Version, for that reads thus, Good Deus, that God was manifested in the flesh; and to both the Syriac, according to the Version of Tremellius; in the Polyglot it runs thus, θεόν ἐπεμβαίνει, which cannot refer to Mystery, but must refer to God or Christ; and the Vulgar Latin, and the Commentator under the Name of Ambrose, read, quod manifiestum erat in carne; yet he adds agreeably to the Opinion of the Latin, that this Mystery is, Christus in carne, Christ manifested in the flesh, but concealed in the Spirit; or, as to his Godhead. See Dr. Pearson's Vindication of this place against Grotius, Creed, p. 128. In a word, the Reading which our Translation follows, is owned by all the Greek Scholastics, Chrysostom, Theodoret, Occumenius, and Theophylact, and is found in all the Manuscripts, excepting that of Cimmeron and Lincoln College; and the Pharisees here used do make it necessary to expound the words, not of Christ the Subject of it. For,

1. That Expounding which refers these words into the Gospel, purs such a strained sense on some of these Expressions, of which we meet with no Example in the whole New Testament: For where doth manifestation in the flesh, signify the manifestation of a thing by weak and mortal Men? And where is the Gospel said to be manifested in the flesh? Where doth ἀναπτυγμα signify the Exaltation of the Gospel? Or where is it said, that the Gospel was received into glory? 2. It turns many of those Expressions into a Metaphorical sense, which are literally true of Christ, for according to this Expounding, the flesh signifies weak Men, to be justified, to be saved and approved, to be fed, to be known or revealed, to be taken up, to be exalted in the Minds of Men. 3. This strained Expounding reduces three of those Articles into one, it being in effect the same to be believed on in the World, by reason of those glorious Miracles by which it was confirmed, and to be owned and approved by reason of the Operations of the Holy Spirit, which did afflict the Preachers of it, and by that approbation, gloriously exalted in the Minds of Men. These are the Inconveniences which attend that Expounding, whereas the other Interpretation which refers this Mystery to Christ, affords a very plain and literal Expounding of the Words, confirmed by parallel Expressions frequent in the Holy Scripture. For,

1. The Word, faith St. John, was made Flesh, and dwelt among us, John 1.14. and we have seen his Glory, expatiavit, he was manifested, 1 John 1.5. 8. 1. 4. 2. and came in the flesh, who was the Son of God. He who was in the Form of God, and thought it no robbery to be equal with God, was found in the likeness of a Man, Phil. 2. 6. 7. He that was God, blest for evermore, was also of the Seed of David, according to the flesh, Rom. 9.5.

2. He was justified by the Spirit, as doing those Miracles on Earth by which he justified his Nation against all the Accusations of the Jews, by the Spirit of God, Matt. 12.28. being declared to be the Son of God with power, by the Spirit of Holiness, Rom. 1. 3. 4. by sending that Spirit after his Ascension into Heaven, Acts 2. 33. which he had promised to his Disciples upon Earth, and by which the World was convinced, s. demonstrative, of his Righteousness, John 16.10.

3. He was seen of the Angels, who at his entrance into the World did worship him, Heb. 1.6. who celebrated his Birth, and gave Notice of it to the World, Luke 2. 9. 13.

(c) Orat. de Provid. To. 4. p. 441. (f) In Gal. 2. 9. (g) In Rom. 3. 11. (d) Tom. 2. p. 61. (e) L. 3. c. 1. (b) p. 9. who
who ministr'd to him in the Defart, Mat. 4.
who were present at his Resurrection, and
attended him at his Attention Into Heaven,
Acts 1. 10.
4. The whole History of the Gospel shews,
that he was preached to the Gentiles, and
believed on in the World.
5. And lastly, He was received up into
Heaven, &c.

CHAPTER IV.

Verfe 1. NOW [but tho' the Mystery of
Godliness be so fully confirmed,]
ag. the Spirit [in the Scripture] speaketh ex-
prely, that b in the latter times th some shall
depart from the Faith [once embraced by
di them], da giving head to seducing Spirits,
d k and k Doctimes of Devils.
el 2. Speaking Lies in c Hypocrite [Gr.]
now called Judas, thr'd the Hypocrist of Li-
eras, and of Men,] having their Confidences
feared with an hot Iron, [i.e. of corrupt and
prostituted Confidences.]
fm 3. [Of Men] f'm Forbidding [tho' whom
they have seduced] to marry, and [command-
ing them] to an abstain from Meats, which
God hath created to be received with thank-
giving of them that believe, and know the
truth, [i.e. who are instructed aright in their
Christian Liberty; for tho' nothing be unclean
of itself, yet to him who through weakness ef-
freeth any thing unclean, to him it is un-
cleane, Rom. 14. 14.]
4. For every Creature of God is good [for
Food; and nothing [w] to be refused [as pal-
luted], if it be [Gr. being] received with
thanksgiving.
5. For it is c Enlightened by the Word of
God, [giving us commisjon to eat of all things,
Gen. 9. 2, 3. or by the Gospel, taking off the
difference between things clean and unclean,
Rom. 14. 14. and (by) Prayer [for a bles-
sing on it, and thanksgiving for it.]
6. If thou put the Brethren in remem-
rance of these things, [to preserve them
from these Impostors,] thou shalt be a good
Minister of Jesus Christ, nourish'd up in
the Words of Faith, and of good Doctrines,
whereunto thou hast attained, [of which thou
hast followed hitherto.]
7. But refuse [avoid] profane and old
Wives Fables, *such as the Jewish Doctors
tell, chap. 1. 4. 6. Tit. 1. 14. & 3. 9. and
exercite thy self rather in those things which
tend, not as they do, to endless Questions, and
and Laws, and the Perversion of the Faith,
but unto Godliness.
8. For p bodily exercite profitheth little;
Annotations on Chap. IV.

Vers 1. The Spirit faid expressly.] Hence Mr. Mede concludes, that the Apostle must refer to some Prophecy of these things recorded in the Scriptures, (for tho' the Spirit in the Apostles advertized them of many things, viz. The Spirit said to Peter, Behold three Men feck thee, Acts 10. 19. The Spirit said, Sepa rate me Barnabas and Saul, for the Work of the Miniftry, Acts 13. 2. [See Acts 16. 6 & 21. 11.] yet he did this only, in his own, in a Vision, Acts 10. 19. or by secret Inspirations; and so not, insomuch, expressly.] But to this the Fathers answer, That the word insomuch here, signifies only, quamquam, quoad, clearly, and perforce; to which it may be added, that in those times of Prophecy, when the Prophets had the Government of the Churches, and spake still in the Publick Assemblies, it might reasonably be said, the Spirit spake expressly, what they taught expressly in the Church. And whereas he infers, that this Prophecy must be found somewhere in the Old Testament; the Reverend Dr. Hammond thinks that unnecessary, this Prophecy being foretold by our Prophet, who had the Spirit without measure, saying, Mat. 24. 11, 12. Then many shall be scandalized, and many shall fall from Prophets and Chrifh, and shall deceive many, and because Iniquity shall abound, the Love of many shall wax cold. I confess, Mr. Mede seems to have found this Prophecy, Dan. 11. 36, 37, 38, 39. But to omit all other Objections against his Interpretation of the words, I can by no means think, that Daniel, so well acquainted with the import of strange Gods, both in the Law and the Prophets, should give that Infamous Name, גִּבְעָן הָבָלִים, a strange God, to our blessed Saviour; or that he should at the fame time prophafe, that Antichrift should acknowledge and increafe Christ with Honour, and yet divest Christ of his Glory and Honour, by setting up Mahumets in opposition to his Offices. But considering that this Epifle, according to Bishop Pearson, was written in the 11th of Nero, A.D. 64, why may we not refer this Prediction either to the Apoftles, in the latter times, expressly mentioned, 2 Thes. 2. 9. or to the Predictions of the Apoftles, mentioned by St. Jude, v. 17, 18, 19.

Ibid. [in the latter times.] The Jewifh Doctors lay this down as a Rule, that wherever we find this Phrase בכרהמ תיושב in the latter Days, we are to understand it of the Age or Times of the Mefhiah; fo Gen. 49. 1. Gather your feftef together, faith Jacob, to his Sons, that I may tell you what shall befal you, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the latter times; i. e. the Days when the Son of man fhall fhine forth from Jacob, and Shiloh the Mefhiah fhall come, Num. 24. 14. Come, faith Balaam, and I will tell thee what fhall befal thy People, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the latter day, i. e. when the Star comes out of Jacob, and the Scepter arifeth out of Israel, i. e. when the Mefhiah comes, faith the Targum of Onkelos, on v. 17. Is. 2. 2. In the left Days the Mountain of the Lord fhall be ftdified on the top of the Mountains, and all Nations fhall flow into it: In the times of the Mefhiah, faith R. Samafo, and other Jews, Jer. 23. 20. In the latter Days ye fhall un der stand this, in the Days of the Mefhiah, Is. 33. 5. Dan. 2. 28. There is a God of Heaven, who maketh known to the King what fhall come to pass, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, from his times till the Kingdom of the Mefhiah be fet up, v. 44. See also chap. 10. 14. Hifea 3. 5. Afterwards they fhall return, and fhall fect the Lord, and David their King, Targ. Mefhiah their King, the Son of David, in the latter Days. Micah 4. 1. In the left Days fhall the Mountain of the Lord be ftdified upon the top of the Mountains; Where Dr. Poock faith, that by the left Days are meant, the Days or Times of the Mefhiah, or Chrifh, is agreed on by some Jews, and moft Christians. And where ever we meet with this Phrase in the New Testament, it manifeftly refers to the BeCentury of Christianity, and signifies the left Times of the Jewish State, or Oeconomy, concurring with the Times of the Mefhiah, and the erecting of his Kingdom, by calling the Gentiles, and fettling a Christian Church to fuccede that of the Jews. Thus when the Holy Ghost fell down on the Apoftles and Disciples, This is that, faith St. Peter, which was spoken of by the Prophet Joel, faying, In the left Days I will pour my Spirit upon all Flesh, Acts 2. 17. So Heb. 1. 1. God who of old fpake to our Fathers by the Prophets, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the left Days hath fpoken to us by his Son, i. e. by him whom, faith St. Peter, was fore ordained from the beginning of the World, but was manifefted, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the left Times; where the times of Chrifh Manifestation to the World, and of his Preaching to the Jews, are manifeftly ftted the left Times. So fam. 53. Ye have ftresfured up your Gold and Siver as Fire which fhall eat your Flesh, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the left Days; Dr. 3. 3. This know ye, וּֽיִֽהְנִךְ לְךָ הַיֶּעָה, in the left Times there fhall come Mofcers, &c. and that they were then come, we learn from v. 5. This they are ignora nt of, and Jude 17, 18. Remember the words spoken before by the Apoftles of our Lord Jesus Christ, that they faid unto you, that εἰδὴν τὸ μὲν ἔρχεται, in the left time there should be Mofcers, walking after their own Laihs. And that they were then come, is evident from the following words, These are they who separate themselves, &c.
And 1 John 2. 18. Little Children, as ye have heard that Antichrist shall (then) come, so now are there many Antichrists, whereby you may know that this is the last Hour: So 2 Tim. 3. 1. 2. This knoweth in the left Days, of which we spoke, there shall be pernicious times, for Men shall be Lovers of themselves; and that those Times, or Days, and Perilons, were then come, is evident from his Exhortation, to turn away from them, v. 5. and his Character of them, v. 6. in view of these, are they that creep into House, etc. And that the left Times here mentioned, were already come, we learn from his Admonition to Timothy, to put the Brethren in mind of these things, v. 4. Here then is another Defect in Mr. Mede's ingenious Interpretation of these words, that he hath not made it out, that the left Times are to be extended beyond the fifth Century, or the Age of the Apostles. Mr. Mede faith, These words are not a Narration of things present, but a Pre-diction of what shall bestride the Christian Faith in after Times. I answer, They are indeed a Narrative of what the Spirit had foretold Should happen in the latter times, by an A-pocalypse from the Faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fix'd import of the latter Times; For these left Times, faith Mr. Mede, being mention'd as the Indications when this Apocalypse should take place, must therefore be sufficient to determine the Time of this Apocalypse: And so they plainly do, according to my Interpretation. But if, with others, you refer these last Times to the whole Times of Antichrist, they began not till above 400 Years after the writing this Epistle, and why then is the Apocalypse so concerned, that Timothy then should put the Brethren in remembrance of these things: v. 6. and they contain 1260 Years, and so cannot inform us in what Period, or precise Portion of that Time this Apocalypse should have its rise.

Ibid. 'Aναφορά τις είς τίς αἰώνια, Some shall depart from the Faith.' Here learns another defect of Mr. Mede's Hypothecis, that he makes these words to signify only a partial declining from the Faith, and that again only virtual and confessional, by setting up Doctrines opposite to, or inconsistent with it, that not owned to be so by them that embrace them; whereas Apocalypse from the Faith, feems plainly to import a falling off from it wholly, or at least an actual and procliff'd renouncing of some essential part of it.

Ibid. 'προφητείας πρότερον ἡμᾶς, ἡ δημιουργία, Giving heed to seducing Spirits, and to Doctrines of Devils.' These words by all the ancient Commentators, seem to be taken actively for those Doctrines which are introduced by Men, led by the Suggestions of Satan, and of evil Spirits; these Doctrines being, faith Theodoret, ἡ δημιουργία, the Productions of those evil Spirits; and they who went them are, faith Chrysostom, to τοῦ οὐρανού ἐκεῖνος, Men allied by them. The false Prophets, and false Apostles, faith the Author of the interpolated Epistle to the Philadelphians, had ἀπόφημα τῆς, (§ 5.) a Spirit that deceived the People, they preach'd, αὐτῶν καὶ ἠτάντων, Deceit and Error, and had dwelling in them, πᾶσα ἡ μορφή καὶ μορφήν, the Apostate Dragon. These false Prophets had, faith St. John, ἡ ἁμαρτία καὶ ἡ παράδοσις, a Spirit of Error, as the Apostles had, ἡ ἁμαρτία καὶ ἡ διάδοσις, the Spirit of Truth, 1 John 4. 1. 6. So far is it from being true, that the word Spirit signifies, and not those deluding Spirits which taught them; yet because the Prince of Devils, Mat. 9. 34. the Spirit of the Devil, Luke 4. 33. Rev. 16. 14. the Sacrifice, the Table, the Cup of Devils, 1 Cor. 10. 20. 21. the Habitation of Devils, Rev. 18. 2. are Phæres where σατανάς, Devils, are still taken objectively, I admit that fæne also here: And then the Apocalypse procured by the Spirits of Deceit, is that of the False Prophets, from which our Saviour foretold they should deceive many, Mat. 24. 11. 24, whereas they who apostatized by falling back to Heathenism, are they who give heed to the Doctrines of Demons: For this Gentium Demoniac, the Gods of the Heathen are Demons.

Ver. 2. 'Επίσκοποι που ποιοι; Τις τὸν Ἑβραίον ἢ τὸν Ἑλληνιστήν Φάρασσαν; Thro' the Hypocrite of false Speakers. 'Ex πόθεν ποιος; τον Ἑβραίον, 'is very common, so ὑπὸ πόθεν ποιον, xian, thro' all Decievableness of Unrighteousness, 2 Thess. 2. 9. 10. See Mark 9. 29. Luke 1. 17. Acts 17. 31. Rom. 12. 21. Tit. 1. 9. 2 Pet. 3. 1. Καταστροφῆς πολλῆς, of feared Conferences, i. e. of Conferences which have lost the fæne of Good or Evil, and do no longer do their Office: For this Expression, faith Theodoret, signifies, οἰκεῖον ἀπειρῶν ἑνεκείας, the extremest Supper of their Conferences; for the Member feared, ἑνεκείας ὑπερείρεσθαι αὔτης αἰτίας, being mortified, both left its former Sensation.

Ver. 3. Καταστροφῆς πολλῆς, Καταστροφῆς πολλῆς, Forbidding to marry, and commanding to ob-stain from Meats. It is here to be noted from Theophylact, that in construing these words, εἰ σειράσεις ὧν καὶ δοκεῖται τὸ καταστροφήν, αὐτῷ ζητοῖται το καταστροφὴν εἴκονα, τοῦτο ζητεύεται, We must not repeat the word forbidding, but add in lieu of it, counsel-ling to abstain from Meat; So all the An cient have interpreted these words, (a) Cle-
mens Alexandrinus, when be faith, &c. &c., we must not for-
bid to marry, nor yet to eat fish. The Apo-
file, faith (b) Tertullian, notes them who
wholly forbid Marriage, and interdillt
Meats. And (c) Epiphanius faith, This of
the Apollis is fulfilled in the Catechyz, and
other Heretics, for most of them did many
among, doth notshew them to be such, that
the Marriage, and command to abstain from Meats.
This, in effect, is the Interpretation of all
the ancient Commentators on the place, who
give us the same feme of the words, as do
the Fathers cited, and of all the Translations,
who, tho' they do not add the word com-
mending, yet they add a Copulative, and
change the Infinitive into a Participle thus,
Prohibentes suhcre, &c. abstinentes à Cibi.
Sy. Prohibentes Matrimonium & amonestent
insert. Arab. And Bochart gives us Instances
of the like nature from the Old Testament,
viz. Gen. 31. 40. by the heat of the day was
I burnt, and by the froth of the night, (obi-
geseebam, I tossed in night, &c.) Pl.121. 6.
The Sun shall not burn thee by day, nor the
Moon (refrigerate thee) by night. So Luke
13. 9. If it bring forth Fruits (it shall stand,)
not, thou shal cut it down.
That all these things happened in the A-
polles times, and many of them were to hap-
pen before the Distruclion of Jerusalem, is
evident; that there was to be a great A-
postasy before that time, carried on by false
Prophets, and false Christs, our Lord expressly
had foretold; and that in great measure it had
obtained, especially among the Jews, we
learn from the Epistle to the Hebrews, writ
purposely to put a stop to it; that the great
Promoters of it were deceitful Workers, false
Apostles, and that they carried on that Work
in Hypocrify, seeming Good Gods, this
Apostle often doth inform us; see 2 Cor. 12.
17, &c 11. 13, 14, 15. That they were Men
whole Minds and Conferences were defiled
for. 21. 11. That their Doctrine was this,
It is good for a Man not to touch a Woman,
1 Cor. 7. 1. Their vain Philosophy this, To
not (forbidden Meats, handle not (an un-
clean thing) see Colos. 2. 21. It remains only
to consider who they should be: That
they could not be the Gnosticks, the Follow-

ers of Simon Magus, I have proved against
Dr. Hammond, Note on Colos. 2. 21. More-
over, according to his Explication, they were
to appear before the Distruclion of Jerusa-
lem; for he interprets these words the Spirit
speaketh expressly, of our Lord's Prediction,
Matt. 24. Now there were no such Heretick
among the Gnosticks till the Second Century.
Saturninius, faith (d) Theodoret, was the first
who named Matrimonmy the Doctrine of De-
\-vils, and taught Men to abstain from living
Creatures. Now this Saturninius was before
(e) Basilides, who by St. (f) Jerome is often
called, the Father of the Gnosticks; whereas
that these Men were in the Apostles
times, we learn, faith (g) Tertullian, from the
Apolles themselves. I have noted on
1 Cor. 7. 1. and on Colos. 2. 21. conjectured
that they were the Esseni among the Jews;
and that with them agreed the Magicians
and Idolaters among the Heathens; we learn
from Clement of Alexandria, who speaking of
those Hereticks, who said the Resurrection
had pas'd on them already, οὐδὲ εἰς ἑα
νὴν αὐτοῖς τῆς ζωῆς, and therefore rejected Ma-
trimony, he faith this was not peculiar
to thee Menandrians, (h) but that they who
worshipped Idols did also abstain from Meats
and Venery; and the Magicians, who wor-
shipped Angels and Demons, did also carefully
abstain from Wine, from living Creatures,
and from Venery.

And if Saturninius, who succeeded Menan-
der, who flourished in the time of Domitian
and Trajan, did in this, as in most other
things, τὴν αὐτὴν τὴν Μονουθασίαν ἀλλοιωμάς,
agree in Sentiments with Menander, as (i)
Ensenius faith he did, the Apostles may rea-
sonably be conceived to include him: For
Epiphanias faith of him, in the very words
of (h) Ireneus, that (1) he affirmed, that to
marry, and beget Children, was from Satan,
and that hence many of them abstained from
living Creatures, and by this figned Con-
science seduced many to their Herees, and
this is the more likely, because 'tis noted of
this Menander, that he proceeded, οἱ δὲ τῶν ἀλλήλων o
πιστότατορης εἰς τὸ ἄλλο τοῦ Ἡρακλείου, Euseb.
Chron. ad An. 134. 4 quo Gnostici,
Hieron. (g) Non sub Apostolis subiebatur Apros sia.
Basil. (h) Non sub Apostolis subiebatur Apros sia. De Præc. c. 33. 34.
(i) Hift. Eccl. 1. 4. 4. 7.

M m m

Euseb.
A Paraphrase with Annotations on Chap. IV.

Efforts mentioned by Philo and Josephus, were not Christians, and so could not depart from the Faith: For who can prove that none of them embraced the Faith of Christ, or that they could not do it, and yet retain their old Sentiments concerning Meals and Marriage? It may be also true, that the Mandansians were not yet formed into a Sect when this Epistle was written; but that after this interpretation, since it's certain from 1 Cor. 7. 1. and Col. 2. 16. 1. (See the Notes there,) that their Doctrines obtained before, and that the Peripaties here intended must be Judaeizers, is fairly gathered from v. 7. and from these words, commanding to abstain from Meals, which God hath created to be received with thanksgiving of them that believe and know the truth, for those last words shew, that these Peripaties were such as had no right to Faith, or Knowledge of that Chriftin Truth that every Creature of God was good (for Food,) and nothing was to be refused, as polluted, or unclean, v. 4. Add to this, that Dr. Lightfoot, Notes on Acts 15. 20. quotes this passage from Saba Buthra, fol. 602. viz. that when the Temple was defecrated the second time, the Pharisees, (i. e. Separatists) were greatly multiplied in Israel, who taught that it was not lawful, to eat Flesh, or to drink Wine: and a little after, Gal. is just that we should ordain among our Jews not to marry Wives, nor beget Children: And if these Pharisees then espoused these Tenets, they may be the Peripaties here noted by the Apostle. Thus have I given my own Opinion concerning the true and primary import of these words. Others, I know, conceive that they refer to the Apolcaly of the Church of Rome, and therefore deficient on them thus.

V. 4. But in opposition to this Mystery of Godliness, mentioned chap. 3. 15. 16. there is another Mystery of Iniquity of which the Spirit speaketh expressly, (Dan. 11. 36. 37. 38. 39. saying,) that in the latter times some shall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.


ibid. Amenonstas πέρας, Some shall depart from the Faith. Idolatry being represented in the Old Testament as Apolcaly from the Law of Moses, and the God of Israel, the like Idolatry in the Church of Rome, may well be counted an Apolcaly from the Christian Faith.

ibid. Newfiche οὖν ψ面临的, Giving heed to seducing Spirits, i. e. Men seduced by seducing Spirits, but πεπίστευσαν doth often signify the Impulses, or Afflatus of good or evil Spirits; so of good, so 1 Cor. 14. 12. you are zealous, πεπίστευσαν of Spiritual Gifts, or Afflatus, and traverse throughout the Chapter of evil Spirts, as 1 John 4. 1. Believe not every Spirit, but the Spirits. Accordingly the coming of the Man of Sin is to be, αὐτός ὁ ἄνθρωπος ἐκ Σατανᾶ, according to the Energy of Satan, with all lying Wonders, a Thes. 2. 9. So was the idolatrous Apolcaly of the Gentiles promoned, (m) Titus 2. (n) Ephes., and St. (o) Cbristian; So also was the Apolcaly of Saints promoned in the Church of Rome; See Mr. Addis. I. C. 35. 4.

ibid. Kαί ἡ Ἱερατικὴ παραβάσει, And to Do

Brines of Devils. i.e. to the Heathen Theology concerning Demons, or giving heed to the Doctrines concerning the Worship of dead Men, or departed Saints, brought in by their pretended Apparitions and Wonders wrought at their Tombs after Death, which were indeed, if at all done, wrought by the Illusions of Devils.

Ver. 2. εἰς γενουμένη, (which Apolcaly shall be promoned) by the Hypocrites of Lyars, which have their Confidence feared.

Thro' the Hypocrite, &c. Hence it is argued, that they who thus promiscuously carry on this Apolcaly, cannot but be open Deferrers, but hypocrical Professors of that Faith from which they by their Actions, virtually depart.

Ver. 3. And the Men I speak of may be discerned by these Marks, that they are, of those who forbid to marry, and command to abstain from Meals which God hath created to be received with thanksgiving, of them which believe, and know the Truth.

Ver. 3. Καθώσιν γὰρ, Forbidding to marry. m As is done in the Roman Church, to Monks and Nuns, see Mr. Mede. I. C. 7. and to the Clergy; and that, faith Pope Siricius, Quoniam qui in carne just Deo placere non possint, because they that are in the flesh cannot please God.

Ver. 3. Ἀνάβασις, To abstain from Meals. That this is done in the Roman Church, by a new obliging some Orders of Monks to abstain from all Flesh, see Mr. Mede, ibid. And this may well be reckoned as a Character of Apolcaly from the Christian Faith, because it seems to be a reducing of them back from their Christian Liberty, to a Conformity to the Legal Rites.

Ver. 5. Αἰσθήσεως, It is sanctified. So the Jews from these words, P's 134. 2. Lift up your bands, Kodeph ad Sanhitarem, and blest the Lord, gather, that the Benefiction is the Sanctification of the Meat, and that it is not lawful to eat of it till it be thus sanctified. Buxt. Syn. Jud. cap. 12. p. 241.

Ver. 8. Εὐσκοίνης νουναία, Bodily Exercise. The Apostle in the former Verse, exhorted Timothy, ρύθμοιο, to exercise himself unto Godliness, as the Athletick did in the Olimpick Games exercise themselves for their Combats, adding here, that their Exercises, tho' they were very hard and difficult, tended little to Profit, they striving for Mafferty, only that they might obtain a corrupible

Chap. IV.  The First Epistle to Timothy.

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Crown, 1 Cor. 9, 25. whereas that Pity in which he did advise him to exercise himself, was profitable for all things: Or because Philo makes mention, who says, since of the continual labours of the (p) Effem., and (q) Josephus of their sixth, or Exercises Morning and Evening; he perhaps may oppose unto them this great Pity of Pity.

Ver. 5. "O, Scriptures again declare, Who is the Saviour of all Men. The Author of the Book De Vocatione Gentium, expounds this very well, telling us, That by laying, I. c. 31. he is the Saviour of all Men, he confirms the general Goodness of God towards all Men; and adding, especially of them that believe, he shows there is one part of Man-kind, which, thro' the benefit of divinely inspired Faith, is by special Benefits advanced to the highest, and eternal Felicity. He is the Saviour of all Men. 1. Leaving none of them without some Testimonies of his Goodness, Acts 14, 17. sufficient to engage and direct them to seek the Lord, that they might find him, Acts 17, 27. Lib. 2. 5. Nulli nationi hominum bonitatis, sed deae subjicit, faith the same Author, 2. Shewing to them so much of himself, i.e. of his eternal Power and Godhead, as might render them inexcusable, in that they did not glorifie him as God, neither were they thankful, Rom. 1, 20, 21. and writing in their Heirs the Law of Nature, which enabled them by Nature to do the things of the Law, and made their Consciences accuse them when they neglected to do, Rom. 2. 14, 15. they knowing to far the Righteousness of God, that they did those things which were contrary to the Law of Nature, were worthy of Death, Rom. 1. 32. For besides if temper unrivell, somminibus quaedam supernae mensura Doctrina, que est occultatio, parvis notitur Gratia,que, saepe tamen quaesitam ad Remedium, omnibus ad Tegminem, 3. Accepting every where, where he that worked Righteousness, of what Nation ever he might be, Acts 10, 35. and accounting him as circumcised who kept the Righteousness of the Law, Rom. 2, 26. And Lastly, Rewarding the good Deeds of all that diligently fought him, Heb. 11, 6. Mr. Gideon understands this Salvation of Deliverance from Temporal Dangers, in which feme it is also true, but that cannot be the entire feme of the Apostle, who had said before, v. 8. that Godliness had the Promise of this Life, and that which is to come, i.e. both of Temporal and Eternal Salvation; and adds, v. 9. This is a faithful saying, and worthy of all acceptance, i.e. that not Temporal only, but Eternal Blessings are to be expected from him, and that therefore they, the Apostles, laboured, and suffered Reproach, because they trusted in the living God, who is the Saviour of all Men, whereas, doublets, they did this, not only with respect to Temporal, but especially to Eternal Salvation, Cor. 4, 17.

Ver. 12. "The Deo, Thy God," The Pref. byters were generally in those times aged, as their Name imports; but Timothy, because the Gift of Prophecy had pointed him out for that work, v. 14. and because the Gifts of the Spirit had rendered him fit, was made an Evangelist in his younger Age; and therefore the Apostle doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of all his Conversation, what was wanting in his Age.

Ver. 13. Here, 1. It is well noted by the Fathers, and by Ephesians, that if St. Timothy, who had Spiritual Gifts, was yet by St. Paul commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others, then much more should other Bishops and Ministers be so, quo omnes Paulus in Timoteo insufficet; then also should they not depend upon extemporary Exortations, without attendance unto reading.

2. That the Illumination or Gifts of the Holy Spirit should not hinder our Diligence in reading and studying what we are to re-exhort others to, and instruct them in.

Ver. 14. Men, &c. With the Imposition of the Hands of the Presbytery. The Apostles, or Spiritual Gifts here mentioned, is expressly said to be given, ut imposuerint hominibus, by the laying on of the Hands of St. Paul, 2 Tim. 1, 6. the giving of the Spiritual Gifts seeming to be peculiar to this, or some other Act of an Apostle, Acts 8, 17, 19. But other Seniors, or Presbyters, as Irenaeus, I. c. 43. calls them, Irenaeus, 1. c. 43. calls them, Rui cum Episcopatuis Successione Charismata veritatis certum accipiorum, Who with their Successors received the certain Charisms of Truth, might, and did lay on their Hands together with him. This Imposition of Hands in Ordination, is confirmed from the Practice of the Apostles, and Apocalyptic Men, thus ordaining Deacons, Acts 6, 6. Pastors, or Teachers of the Word, Acts 13, 13. Elders, whether Bishops, or Presbyters in every City, Acts 14, 23. and Evangelists here: And this Practice they certainly derived from the Jews, who created Governors of Criminal Caues, or Ruling Elders, and Masters, Doctors, and Rabbins, to be Teachers of the Law, i.e. to labour in the Word and Doctrine, by that Imposition of Hands which they called as Moses did to Joshua, Num. 27, 33, Deut. 34, 9. and as (r) Maimonides faith he did, when he assured the Scribes to afflict him, and as the First born (s) laid their Hands upon the Levites, Num. 8, 10. who were chosen to serve in their stead, and to consecrate them to God in their Name. And this way

(p) De Vis switches, p. 992. B. (q) De Bella Judea p. 785, 786. (r) Saba. c. 4. (s) See Chaldee on the place.
of Consecration, by Imposition of Hands, say they, came down from (7) Tobiass by a perpetual succession to their Rabbits. So therefore I find any Footstep of it in the first Century, or second, yet Cyprian in the third speaks of it as that which, De Traditio Divinae & Apostolicae Observationis Jurisvandae et Tenendum, was to be observed and held from Divine Tradition, and Apostolical Observation, in the Collation of the Episcopal Office, and as that which they (u) prattled in the Ordination of Sabinus to that Office. (x) Eusebius faith, Origen also was thus advanced to the Presbytery by the Bishops of Caesarea. And the Apostolical Constitutions give us this as an ordinance of (y) St. John the Apostle, who doubtless, when he returned from Patmos to Ephesus, regulating the Churches, and constituting Bishops, did it according to the Rites of the Jews, and Practice of the other Apostles; whence I conclude, this is no accidental, but a necessary Rite of the due Ordination of Bishops, Presbyters, and Deacons.

(1) Marin. de Sacr. Ordin. Part 2. Ex. 7. § 3.
(9) Quod & quod eos fallam videmus in Sabinus College nostri ordinatio... de Episcoporum qui in præfissa conventu sanctis... Episcoporum et presbyterorum &c. vid. locum Sabinus impetere... Ed. Ox. Ep. 67. p. 172.

CHAPTER V.

a Ver. 1. R Eubeke not an Elder [with severity], but inreat him as a Father, and the younger Men as Brethren, in respect of thy youth, chap. 4. 22.

b 2. c The elder Women, as Mothers; the younger, as Sisters, [being careful to converse with them, when necessity requires it.] with all purity, [with gravity in your words and countenance observance of your eyes and heart, at times and places which can minister no suspicion of undue behaviour towards them.]

c d 3. (a) Honour Widows, that are [s] Widows indeed.

4. But if any Widow have Children, or Nephews, let them [i.e. those Children, or Grandchildren, learn first or chiefly] to shew piety at home, [i.e. to their own Family, or Household,] and to require their Parents, [who have bred them up, v. 10.] for that is good and acceptable before God, [and then, if they be able, extend their Charity to others.]

5. Now the that is a Widow indeed, and g doth not, [being left quite alone, without any Children to relieve her,] she suffrath in God, and continueth in Supplication and Prayers night and day.

6. But the that liveth in pleasure [licentiously is dead] [to God; whilst the thus liveth, [and so is not to be respected as a Vital Member of the Church, or nourished by her.] And these things give in charge, that they [i.e. the Widows] may be blameless.

8. But if any [having ability,] provide not for his own [Kindred,] and especially for those of his own House, he hath [in works] denied the Faith, and is worse than an infidel.

9. Let not a Widow be taken into the number, [of Widows to be maintained by the Church,] under three years old, having been the Wife of one Man, [and one that hath divorced her self from one Husband, and married again.]

10. [Being also] well reported of for good works; or if [that] the hath brought up Children, if [that] the hath lodged Strangers, if the hath washed the Saints Feet, if the hath relieved the Afflicted, if the hath diligently followed every good Work.

11. But they younger Widows refuse, for when they have begun to wax wanton against [or grown weary of] Christ, they will marry:

12. Having Damnation because they have cast off their first Faith.

13. And withal, they learn to be idle, wandering about from House to House; and not only idle, but Tatlers also, and Befouling, speaking things which they ought not.

14. I will therefore that the younger Women [rather] marry, bear Children, guide the Houle, [and so] give none occasion to the Adversary [of Christianity] to speak reproachfully of us.

15. The necessity of which Precept is too great, For some [of these young Widows] are already turned aside after Satan.

16. If any Man or Woman that believeth have Widows [belonging to their Family,] let them relieve them, and let not the Church be charged [with them,] that being freed from that Charge, it may [the better be able to] relieve them that are Widows indeed, [that is, are wholly destitute of help, v. 5.]

17. Let the Elders that rule well, be counted worthy of double honour. [i.e. of a more liberal Maintenance.] Especially those who labour in the Word and Doctrine.

18. For the Scripture faith, Thou shalt not muzzle the Ox that treadeth out the Corn, and the Labourer is worthy of his Reward.

19. A-
Chap. V. the First Epistle to Timothy.

u 19. u Against an Elder receive not an Accusation, but before [cai, upon the Testimony of] two or three Witneſſes.
x 20. x Them that fin rebuke before all, that others also may fear.

21. I change thee before God, and the Lord Jesus Chrift, [who comforted thee, and by whose Authority thou art, in this Miniftery,] and the Eleaf Angels who are Infefters and Observers of what is done in the Church; [Cor. 11. 10.] that thou obferve these things, without preferring one before another, [out of favour to their Persons,] doing nothing by partiality.

y 22. y Lay hands suddenly on no Man, neither be partaker of other Men’s fins; keep thy felf pure [from them].

z 23.z Drink no longer Water [only], but use a little Wine [together with it], for thy Sto-
mach’s fake, and [for] thine often Infirmitie.

24. [And to preferne thee from mistaie, or raaf proceeding, either in Ordinations, v. 22, or in rebuking the scandalous Offender, confider, ib] some Mens Sins are open [and discernable] before-hand, [i.e. e. before any Witneſſes are come in against them.] going before to [or, for] Judgment, [or to bring the Cen-sures of the Church upon them;] and [in] some Men, they follow after, [i.e. their evil Dispositions appear afterward.]

25. as Likewise also the good Works of all some are manifest before-hand, [and so left Examination is needless concerning them,] and they that [i.e. whose Works] are otherwise, cannot be [long] hid, [their Vices will by In-
formation of others they converse with, or by Temptation, and their own evil Inclinations, be at last discovered.]

Annotations on Chap. V.

a Verſe 1. M τιμησθηναι. Rebufc not.] The word signifies to chaffife, or rebuke with Severity, and sometimes with Stripes.

Ibid. τιμησθηναι, An Elder.] In the Judgment of Chriftians, Theofors, Occumens, and Theophylact the Elder here signifies, 1 & 2 Thes., πρεσβυτερον, not a Prieff, but a grave ancient Man, fuch being in all Ages and Nations, figned Fathers, and this fame the Diffinition here of Ages, and of Sexes, seems to plead for.

b Ver. 2. τιμησθηναι, The Elders Women.] The Wifhons of the Church, faith Dr. Hasm.

very improbably, they being mention’d particularly in the Sequel of the Chapter.

c Ver. 3. Thes. Honor.] I. e. Yield them Reverence and Allimony, for that Provision is included in this Honor, is evident from v. 4. and the 8th. Thus not to give Parents what is needful for them, is to tranfgref the Precept which commands us to honour our Father, and our Mother, Mark 7. 10, 11, 12. So Deut 28. 10. and in mult 20. 19, they honoured us with many Honours, giving us, ας ζωον, & χαρη. such things as were necessary. Hence in the (a) ἐφασιστής ταράγματος, Honorace, εΙς Viciain providere, to honour, is to make Proviſions for any Person, i. here, Honour Wifhons; that is, faith Theophylact, εΙς ἀπαντὴν ἐπιπολεμίον, provide them Necessaries; See Note on Mark 7. 10.

b Ibid. τὸ γένος γυναικός, That are Wifhons in deed.] Answering that Name by being, πρεσβυτερον, defolate, and defirous of any other to relieve them, and being also exemplarily pious, v. 5. Wifhons, faith Cotelier, hath divers Significations; it signifies, 1. Any Woman that fur-vives her Husband. 2. Poor Women, who after the Death of their Husbands, need the Arms of the Church; (as here.) 3. Such as confecrated themselves to God, proferring perpetual Widowhood, (v. 4.) 4. Such as were chosen into the Ecclefiaſtical Minifttry, or made Deaconifts, v. 9. That there should be any ἐντολή, or Perons that were always Virgins, called, ἄι γυναικιν, τιμήσθονται γυναικίν, Wi-

dows; the the paflage of Ignatius, according to Vinfius’s Reading, seems to make for it; yet according to the Reading of Bishop Uthor, (in narration γυναικίν) it makes against it; and VirgoViduo, a Virgin Widow, that is ad-
mitted to the Degree of a Deacon, is in (b) Tertullian’s Language, a Miftrelle, or Monifer in the Church. 'Tis certain such a one could be none of the Apostle’s Wifhons here, for he fuppoſeth his Wifhons may have Children, v. 4. and exprefly forbids any to be chosen into the number of Wifhons that hath not nourifhed or brought up Children, v. 9.10. and 'tis not reasonable to conceive the Church of Savora should fo soon tranfgrefs against this Rule of the Apostle, or that this famous Martyr should approve fuch a violation of the Apostle’s Precept.

f Ver. 4. ἀναξιόν γυναῖκας ἐπιτίθηται διὰ των ἀνδρῶν. Let them learn first to be very holy at home.] The Apostle here speaks of the Care the Children should take to nourish their Par-

ents, which are Wifhons, γυναικίν, before they suffer them to be burdensome to the Church, as it is evident from v. 16. which faith, If any Man or Woman have Wifhons (belonging to their Family) let them relieve them, and let not the Church be charged with them; and also from the following words here, and to re-
koned an Act of Piety towards them, (c) as after the Authors of our Being, whence antiently they were to be Reverenced, in faith (d) Simplicius, as to be called Gods.

Ver. 9. So Philo faith, the Widow of the Priest, which has no Children, must return to her Father's House, to have their Refuge, when destitute of Husband and Children, but her Father: But if she have Sons, or Daughters, it is necessary that the Mother should be placed with her Children, (e) for Sons and Daughters being of the House of their Parents, draw the Mother to it; whence also we learn what it is to free Piety to their own House, v. 4. viz. to do it to their Parents.

Ibid. Having no other helper, she reposeth her self on him alone, committing herself to him by constant Prayers for his help. This is Cotelerius's third kind of Widows, compared by the Author of the Apostolical Constitutions, lib. 3. c. 1. to the Widow of Sarepta, and to Anna the Daughter of Phanuel, mentioned, Luke 2. 36. who does not oblige himself by Vow, or Promise, so to do, but only remains single, being in poverty, as having the Gift of Widowhood. So St. Jerom describes these Widows, in these words, Honora Vidua, quae vixit usque, hoc est, qui omni suorum usuitate deficiente, quae manibus sua virtutis rario non possunt, quas paupertas debilitat, a saepe, confecta, quibus Deus fesse est, & omnem usus Oratio. Ep. ad Gerontiam.

Ver. 6. That she lived in Pleasure.] This word properly signifies to feed deliciously, and drink choice Liquors, to live only for the Belly, faith St. Chrysostom. So Esaek. 16. 49. This was the Sin of thy Sister Sodom, in Pride, in fulness of Bread, &c. to be unchristian, &c. and in abundance, she and her Daughters Rode, Amos 6. 4. They lie upon Beds of Ivory, &c. and abounding with Superfluities, they eat Lambs out of the Black, and Calves out of the midst of the Stall, and because such Eating and Drinking provokes to Carnal Pleasures, it is joined with them, as when the Apostle faith, ye have lived in Pleasure, and been mammon. Gr. ἴπποςὶς, ἀληθινός. Jam. 5. 5. Such a Woman is dead whilst she liveth, according to that of the (f) Tertull. the just in their Death are fleeted living, the wicked, whilst they live are fleeted dead. Maimonides.

Ver. 8. Ifst autem Ἰταλία, he is it worse than an Infidel?] For they put this among the first and most indissoluble Principles of Nature, requiring us, (g) that honour the Gods, and then our Parents, placing among the things, in which they are to be honoured, ἐπειδὴ ἐνόμισεν Ἰταλία, which signifies Constitutions, the making Provisions for them, and serving them with their Bodies. So (h) Aristotle faith, we must rather make Provisions for them, than for our selves, and yield them, τὰς ἄνθρωπος δίκης ἡμῶν, Honour, as they do unto the Gods. (i) Plutarch faith, that all Men, the same may think otherwise, that Nature, and the Law of Nature, requires that Parents should have the highest Honour next the Gods: That Men can do nothing more acceptable to the Gods, than by readily beeping Favourites upon their Parents; and that nothing is a greater Evidence of Atheism, or Impiety, than to despise them.

Ver. 9. Let not a Widow be taken into the number.] The Apostle now comes to speak of such Widows as were not only to be maintained by the Church, for they were, (k) Double, to receive her Alms, if really they were poor, without these Qualifications, but of such as were to be admitted into the number of Deaconesses, whose Office it was to instruct the younger Women, to attend the Women when Sick, and in Labour, and to afflict at the Baptism of the Female Sex.

Ibid. The Miltafe of Zonaras, Balsamon and Basilare, to think to reconcile this with the 15th. Canon of the Council of Chalcedon, and the 14th. of Trullo, by saying, That Widows might only be admitted Deaconesses at Sixty, but Virgins at Forty. This last was done in after Ages, and after that Apostolical Constitution, which agreeably to St. Paul, faith, l. 3. c. 1. γύναις εἰς βαπτισμὸν μόνον ἐν τῷ ζαυγῷ, let not the Widows be constituted under sixty Years; and they who first began to alter the Time, did at last take away the Office.
Ibid. 16:16 reads, "doth ye good, being the Wife of one Husband." That is, one who had not Divorced her from one, and Married another Husband; for otherwise the younger Widows, whom St. Paul bids to Marry, could never be admitted. Deceivers, that they had all the other Qualifications. That such Divorces were then common on the Wives' side, both among Jews and Gentiles, we learn concerning the Romans, from the Complaint of (k) Seneca. That none in his time blasphemed at it, their Noble Women marrying that they might Divorce themselves, and there being scarce any Marriages without Divorce. (l) Cicero complains of many things of this kind, which happened in his Time. (m) Plutarch mentions it as a thing common and customarily done by any Woman that were jealous, and the Law among the (n) Athenians allowed it; Instances we have of it in (o) Tullian Martyr, and (p) Tertullian. And that this also was frequent in the Practice of the Jews, and allowed by their Rabbits; see note on 1 Cor. 7:11. I confess that Unioira, the Wife of one Husband in Lity, l. 10. c. 23. is one, que uni viro nupta iuget, ad quem viro deduxit fit, who for her Virginity, had been Married only to one Man, and that Unioira Sacerdor bears the fame Senfe in Trebellius Fertilio de Tito p. 759. that this Menmony was counted honourable, even among the Heathens, and they who were content with it wore Pudicitia eorunm, the Crown of Chastity, Vals. Max. 1. c. 27. Whereas they who proceeded to a second Marriage, Sacerdotato acebatur, were thought unworthy of the Priesthood, as Servius notes upon those words of Virgil, Æn. 4. v. 19. bona unis, qui qui potuisset succumbere calpe: And the Flaminies among the Romans were to be the Husband's of one Wife, and the Flaminica the Wives of one Husband, Hodig. Lex. Antig. l. 28. c. 22. That therefore the sacred Ministers in the Church of Christ might be in nothing inferior to those of Heathens, the Apostle may require that in this Senfe, the Bishof should be the Husband of one Wife, and the Deaconess the Wife of one Husband.

Ver. 10. Et superiore, if the bath brought up Children. That it signifies that, as well as if, see note on Acts 26. 23. in adverso, to the purpose, a ò, not a ò, &c. That Christ hath suffred, and that he was the first that rose from the dead;

and that so it should be rendred here, the word χειρονομος, refilled, and to require of the testimony of the good Works of others, as, that they have done such and such laudable Actions.

Ver. 11. "Others are not so, when they have wasted wanton against Christ." That is, say Chrysostom and Occumenius, θητα δακρυων, when they have cast off, or justly refused and rejected Christ, θητα δακρυων, when they have esteemed, and made light of him, when they do, give θητα δακρυων, when the cry of Christ is taken grievously, and cast off his Reins, So Herennius and Porphyrion. So that this Phrase signifies to cast off Christ, and Christendom, and as the Apostle afterwards explains it, θητα δακρυων, to turn from him after Satan, or to fall off from him to Heathenism, or Judaism; and then piteus, to turn from their faith, to violate their first Faith, cannot be to violate the Promise made, when chosen into the Order of Widows, not to Marry, but their Faith given unto Christ at Baptism; the other, if any such Promise were then made, being not their first, but second Faith. So Chrysostom, and Dicipennis expound it from those Words of the Apostle to the Corinthians, I have espoused you to one Husband, that I may present you as a chaste Virgin unto Christ.

Ver. 15. They have turned aside after Satan.] The Converting Men to the Christian Faith, being the turning Men from the Power of Satan unto God, Acts 26. 18. The Refusing Men from the Snare of the Devil, who were taken Captive by him at his Will, 2 Tim. 2. 26. And who walked according to the Prince of the Power of the Air, Eph. 2. 2. The casting off the Faith, may well be filled the turning aside after Satan.

Ver. 17. "Arem nonem"] The double Honour, that is that διδυματιον, of a liberal Maintenance out of the publick Stock; it signifies, faith Chrysostom, ιδια διδυματα γενεσε την Προσβολη of things necessary, as is evident from the Reason following, v. 18. The Labourer is worthy of his hire.

Ibid. Malum om. saemitten om. non, εσπεροννα, and εσπεροννα, especially those who labour in the Word and Doctrine. Thus, the Elders among the Jews were of two sorts. 1. Such as Governed in the Synagogue, and 2. Such as ministered in reading and expounding their Scriptures and Traditions, and from them

(k) Deinote eis probis Ioanne omnem maledictionem. Namque sibi una regina erat auctus, pulchrum illustrem qualem x nobis membera omnem seminavit, &c. That Marriage is always good, &c. That Christ hath suffred, and that he was the first that rose from the dead;


pronouncing what did bind or loose, or what
was forbidden, and what was lawful to be
done: (q) for when partly by their Captivi-
city, and partly thro' increase and Traffick,
they were dispersed in considerable Bodies
thro' divers Regions of the World, 'twas ne-
cessary they should have Governors or Ma-
gistrates to keep them in their Duty, and
Judge of Criminal Causes, and also Rabbinus
to teach them the Law, and the Traditions
of their Fathers. The first were ordained,
ad judicandum, fed non ad docendum de licitio
O vetis, to judge and govern, but not to
teach; the second, ad docendum, fed non ad
judicandum, to teach, but not to judge or
govern, and thence the Apostol here declares, to
be the most honourable, and worthy of the
chiefsft Reward; accordingly the Apostol
reckoning up the Offices God had appointed
in the Church, places Teachers before Govern-
ments. 1 Cor. 12.

Ver. 28. Αὐτοὶ οὖν ἐκ τῆς Ἰς, For the Scripture
faith.] The former words, Θου shalt not
muzzle the Ox that treadeth out the Corn, be-
ing expressly found in Deut. 25. 4. and the
10. 7. and with a little variation, Mat. 10. 10.
and in no other place in Scripture, or in Lev.
19. 13. and Deut. 24. 14. there is nothing to
this purpose,) it follows that St. Paul must
here reckon the Gospel of St. Luke among the
Holy Scriptures, from which such Doctrines as
this are drawn, may be infallibly con-
formed. Note.

29. That the Apostol here, and 1 Cor.
9. 9. proves this from what was written in
the Law of Moses, applying in both places
that which principally must belong to the
Jewish Priesthood, to the Preachers of
the Gospel, and hence allowing us to argue
for the maintenance of the latter, by Analogy
to what was appointed for the former, as the
Apostol himself doth in this very Cafe, in
these words, Do you not know that they who
minister about (legally) holy things, eat of
the things of the Temple; and that which
wait at the Altar, are Partsakers with the
Altar? i.e. are fed, and liberally maintained
by the Portions God allowed them of what
was offered at his Altar, Even so both the
Lord Christ appointed, that they who preach
the Gospel should live of the Gospel, 1 Cor.
9. 12. 13. Whence,

30. Note. That this is a standing Ordinan-
ces of Christ to continue as long as the
Preaching of the Gospel doth, built upon
Reasons of equal Obligations at all times,
the Labourer being always worthy of his Hire,
the Shepherd to eat of the Milk of the Flood,
and he that soweth Spirituals to reap Car-
nels, 1 Cor. 9. 10. 11. Note.

49. From which this Reward is to be re-
ceived; from them amongst whom these Pa-
stor labour, to whom they show Spiritual
things, and who are taught by them. For
let him, faith the Apostol, who is taught in
the word, communicate to him that teacheth
in all good things, Gal. 6. 7. So that he is to
have a supply of all things needful for the
Discharge of his Function, here, double Ho-
nour, i.e. a liberal Maintenance. Note.
Rules concerning the Qualifications of Penitents, saying nothing, what Penitents were to be reconciled, and after what time, and under what Conditions they were to have Hands laid on them in Token of Reconciliation; nor is there a concurrent Evidence of such a Practice so early in the Church; but he had given Rules touching Bishops and Deacons, and their Qualifications; and therefore we have more cause to apply it according to the chief intention and design of this Epistle. 3. Because the great use of laying on of Hands in the New Testament, is for the setting Perons apart for the Discharge of a sacred Office, so was it in the first Institution of Deacons, Acts 6:6, and of Paul and Barnabas to a particular Charge, Acts 13:2, 3. This was an ancient Ceremony among the Jews, in the solemn Designation of Perons to Sacred Offices, Num. 27:18, 23. Deut. 34, 9, either to be Rulers or Teachers in their Synagogues; and from thence it was brought into the Church, in the solemn Designation of Perons to the Ministry. And, 4. If these words do not relate to Ordination, St. Paul would have given Timothy no particular Direction about that which was one main part of his Office, wherefore, as he left Titus at Crete, to Ordain Elders in every City, so doth he doubtless Timothy had the same Commission, which yet is no where intended but in these words; and according to this sense the following words are capable of a very good meaning, thus, Be not Partaker of the Sins of them, who rashly, and without due Qualifications, ruff upon Sacred Offices; for by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

Ver. 23. Soivin Martyr faith, That Wine is to be used for (s) the Help of the Body, and the Cure of inward Distempers. And (t) Plato faith, it was given for the Health and Strength of the Body. The Effens abtained wholly from Wine; See Notes on Col. 2:21, but (a) Gnosticks freely used it, when they went to the Heathen Sects, and otherwise.

Ver. 25. I find three Explications of these words: The first is that of St. Basil and St. Chrysostom, that it is a Praise to the Heathens, because they are not servaunt. But rather, [let them] do them Service, because they are faithful, [of the household of faith] and beloved, [of God.] a Partakers of the benefit, these things teach, and exhort.

3. If any man teach otherwise, and confute not to wholesome words, among you, let him be your servant, or servant of all, Mark 10:44. And to

CHAP. VI.

VERSE 1. ET as many servants are as undergo the yoke [of bondage to the Heathens], count their own masters worthy of all [due] honour, that the name of God, and his Doctrine, be not blasphemed [or evil spoken of, as tending to diffuse these civil obligations, but rather honoured in all places of men, as tending to make them better in their several relations, Tit. 2:10, and more subject even to hard and servious masters, 1 Pet. 2:18.] 2. And they that have believing masters, let them not despise them because they are [advanced to be] Brethren, and so equal to them in Christ; but rather, [let them] do them Service, because they are faithful, [of the household of faith] and beloved, [of God.] a Partakers of the benefit, these things teach, and exhort.

3. If any man teach otherwise, and confute not to wholesome words, among you, let him be your servant, or servant of all, Mark 10:44. And to
the doctrine which is according to godliness.

4. He is proud, (Gr. puffèd up;) knowing nothing, but dotting (fick;) about questionings, and strife of words, whereby commeth envy, strife, railing, evil surmises.

c. Fervent disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

d. But (ebab, ever they ee whom, so, we know that) godliness with (thar:) 4 consentment (which attends it) is great gain.

e. [I say with contentment which it becomes us to have:] For we brought nothing into this world, and it is certain we can carry nothing out of it.

f. And having (breve M., having therefore) food and raiment, let us be therewith content.

9. But (for:) they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

g. For the love of money is the root of all evil, which (while some covered after, they have err'd from the Faith, and pierced themselves thro' with many sorrows.)

11. But thou (thou therefore,) O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, and lay hold on eternal life, whereunto thou art called (both:) called, and (according to that calling:) hast professed a good profession, [by enduring Persecutions for it:] before many witnesses.

13. I give thee charge in the sight of (thar:) God who quickeneth all things, [and therefore] able to raise them that are fallen for him from the dead, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, confirming the truth to the death.[Joh. 8.37.]

14. That thou keep this Commandment [given to thee, v.11,12.] without spot, unreprovable, until the appearing of our Lord Jesus Christ.

15. Which (appearance) in his times, [or in the proper season] he shall shew forth, who is the blessed, and only (absolute:) Potentate, the only King of kings, and Lord of lords; (who therefore is more to be feared than all earthly Potentates,) and will more assuredly punish those who subvert not to his Laws and Government.

16. Who only hath (of himself:) Immortality, and (for only can confer it upon others,) and only lives for ever to reward, and punish, dwelling in the light which no man can approach unto, (and love, and,) whom no man fully can enjoy in this life, whom no Man hath seen, nor can see: To whom (be ascribed:) honour and power everlasting. Amen.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches; (the two diseases of rich men,) for the rich man shall perish in his pride, and a high wall in his own conceit. Prov. 16.19. 18. 11. and riches and strength lift up the heart. Exclus. 40. 26. but in the living God, who giveth us richly all things to enjoy; (and in whom therefore we may safely trust.)

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate, (to others of their wealth.)

19. Laying up in store for themselves a good foundation against the time to come, that (when these things fail,) they may lay hold on eternal life.

20. O Timothy, keep that (truth,) which is committed to thy trust, avoiding profane and vain babblings, and oppose all sciences, falsely called.

21. Which some professing, have erred concerning the Faith. Grace be with thee. Amen.

Annotations on Chap. VI.

a. Verse 1. O flection a dronaricau. These words being not connected to the preceding by καί, and the Article is shewing that they relate not to the Prerogative, but to the Subject, will be best rendered thus, because they who partake of the benefit of the Service, are faithful and beloved, and therefore more worthy of their Service, the more they honoured God, and of the number of whom they bound to serve in love.

That the Gnostics taught any such Doctrines, that Christians must not oblige to obey their Heathen, or their Christian Masters, there is not the least hint in any of the Commentators on this place, or in any of the Fathers, who have given us the largest account of their Doctrines. I find in the Epistle of Ignatius to Polycarp, these words, (a) Dejifie not Men and Maid servants, nor let them be puffed up, but let them serve the more for the Glory of God, that they may obtain a better liberty, let them not covet to be free from their Masters; but neither doth the Martyr, nor any of his Commentators, intimate, that this relates to any Doctrines of the Gnostics: And considering how much he endeavoured to imitate St. Paul, we may more probably conjecture it hath relation to this very place. Moreover, tho' I have given you the words, as Dr. Hammond translates them, yet I think the true meaning of the words, μὴ ἐπικαλεσίσθαι ἢ τῷ κοινῷ ἄνδρῳ, is this, Let them not be importunate to be delivered, or made free by the Church, or by her common Stock; for thy words, signifies the Community, and to τὸ κοινὸν ἔθνος, in (b) Ex.

(b) Hist. Eccle. L. 2. C. 1. ταύτα ἐν τῷ ἔθνῳ.
feius, is the Community, or Body of the Church; and also in (c) Lucian, where he speaks of the Christians, and the same in Aristophanes, Demosthenes, and Lucian, signifies the common Stock. Now it is evident from Justin Martyr, and Tertullian, that the common Stock of Christians was employed to buy their Brethren out of Bonds and Servitude. See note on 1 Cor. 7. 23. and Lucian de Pereg. Ed. Gr. p. 594, 595.

But that many of the Jews were of this Opinion, and might be apt to introduce it into Christianity, we find Jull Reaen to believe; for they thought themselves privileged, by their Relation to God, from being the Servants of Men. Some of them, faith Josephus, thought it a wicked thing were the Jews Servi Servarum, to own besides God, any mortal Lord, or Masters. Their Rabbinus thought it uncanny any Jew to be a Bond-slave to an Heathen, or Idoler; for that was, say they, to be Servi Servorum, Servants of Servants, which the Servants of the Lord must not be. See Dr. Lightfoot in 1 Cor. 7. 23.

b Ver. 3. ἀγας τι ἐν ἑαυτῷ ἡ Σύρια, the Words of our Lord Jesus. This Phrase being often used, of the very words which Christ spake, as Math. 26. 75, Acts 10. 16. 20. 33. I thought fit to refer to those words which might most likely be aimed at by the Apostle; tho' feeling they also may refer to the Doctrines of Christ, preached by the Apostle, this Phrase being so used, Acts 19. 10. and the Doctrine of the Lord very often, 1 Thes. 1. 8. 2 Thes. 3. 1. in this Sense it affords this useful Observation, That the Words written by St. Paul in these Epistles, are the Words of the Lord Jesus.

Ver. 5. Ἀπαλοῦντο τῷ θεῷ, from such withdrawing thy self. From these words it is plain that the Apostle speakest here of Persons them being. That they were Jews, seems evident from the foregoing Note, shewing, that they were in this Matter ἵτες ἡμών, were Men that taught otherwise; that these Men were known, or not knowing what they said, or whereof they affirmed, see 1 Tim. 1. 9. That they did ἀληθεύειν, teach otherwise than the Doctrines which are after Godlines, v. 7. That they had their Fables which Ministr’d Zorites, Questions, v. 4. That they had their μεταφράσεις, vain Wranglings about Words, v. 6. That they had their Foolish Questions which begat Sirefs and Contentions about the Law, see Tit. 3. 9. That they of the Circumcision were vain Talkers, teaching things which they ought not, for falsely Luther’s fence, see Tit. 1. 10, 11. And so accounted Gain for Godlines. That their Minds and Consciences were defiled and perverted, see Tit. 1. 14. That they turned aside from the Faith to vain Janglings, see 1 Tim. 1. 6. How they were pulled up, see Note on 2 Tim. 3. 4.

Ver. 6. ὑπόθεσις, Contentment.] This the Apostle well explains, by being satisfied is the Commandment we are in, Phil. 4. 4. And in this place, with the things we have at present, with Food and Raiment, v. 8. i.e. with those things which are needful for this present Life, Matt. 6. 31, 32. In Opposition to Anxiety, Diplotri, or Murmuring; and it is never separable from true Piety, but is the natural Fulfill of that Love to, and that value the good Man hath for God, and the things of God; that true he hath in God, and the entire Refignation of his Will in all Affairs to the Conduct of his Providence.

Ver. 9. Of Ἐκτιμάσθαι, they that will be rich, i.e. On whom the love of Money do prevail, that they are resolved they will be rich, if by any means they can compass Wealth, are in the ready way to yield to any Lust which will gratifie their greedy Humours; μεταβλητὰς ἐν ἑαυτῷ ἑλέσθαι, abasing, faith (d) Pitharch, from nothing that is base or impious, that tends to enrich them: whence the Ancients, agreeably to the Apostle here, averriam omnia vitia babere putabant, thought Covetousness to comprehend all Vices; as Aegentius, l. i. c. 2. from Caro, and Cicero, N. 45. in his Oration, pro Rofio Amerino, have observed. It also cautheth us to make Shipwreck of Faith, and a good Conscience, and whatsoever else is left, when they cannot be held without the loss of that Wealth we fo love and admire. Whence Cicero notes, (e) Nullum esse Officiitum tarn fiditum utique tantum, ut non societate, not on usurvaria comminuere, ut aliqui violare solum, that there is no Duty so holy, or fonal, which Covetousness is not wont to impair and violate.

Ver. 11. Ἐνχειρίας, ἄνει, &c.] That Godliness which gives Contentment with Food and Raiment, and what at present we enjoy: That Faith which affurces us of a better, and a more enduring Substance, referred in the Hebrews for us, Heb. 10. 34. That Justice which requires us to injure no Man, but to let every Man enjoy his own: That Love, or Charity which makes us ready to distribute, and willing to Communicate of their things to others, v. 18. That Patience which makes us with Tranquility and Equanimity submit to a low Fortune, and Adversity: That Meekness which suppresst our Wrath and Indignation against them who are injurious to us in Temporals, and take away that which is ours. All these are proper Preservatives against, or Indications of a Mind free from Covetousness.

Ver. 12. ἀμιλίας καὶ μαθήματα ἀπίστευτα, fight the good & fight.] Their words are plainly Agonistical.
relating to the Olympic Games, and particularly to that of Racing, to which the Apostle doth oft allude, where the Crown being hung up at the end of the Goal, he that came first did ἔμαχον ἐκ τοῦ βάθους, Ὑπήρξειν, ἐκ τοῦ βάθους, and take it to himself. And because these Games were performed in the Presence of many Spectators, the Apostle continues the Allusion, saying, that Timothy had, in the Presence of many Witnesses, shewed his Readiness to suffer for the Faith.

h Ver. 14. Μετά τῶν διδασκαλίων τοῦ Κήρυκα, Τιλλ ἀπεστάλημεν ὑμᾶς, ἵνα τοὺς εἰρήνην τοῦ Καθώς ἡ Θεία ἡ θυσία τῆς θεοτοκίας. Here, faith Gratias, it appears that Paul speaks to Timothy, as one who might live to the last Judgment: But this vain Conject hath been sufficiently confuted, Note on 1 Thes. 4. 15. Nor doth this Exhortation prove it, being used rather than that, until Death, faith Theophylact, to us, and that the Day, then enim unicum, venit dies illa, cum venerit ei dies, ut talis sit usque, quod iudicandum est ille die. In quo enim quidem inveniet, suo nostrissimus dies, hoc cum comprehenderunt mundi nostrissimus Dies.

THE PREFACE
TO THE
Second Epistle of St. PAUL to TIMOTHY.

THE Ancients (a) from these Words of this Epistle, I am ready to be offer'd, and the time of my Departure is at hand, Chap. 4. 6. do generally conclude, this was the last of St. Paul's Epistles, be being ἐγέρας τά σωματα, near the end of his Life, when he wrote it. And truly the Words of the Apostle are not well capable of any other Sense, for he says expressly, ὥσπερ ἔπειτα, I am now offer'd, and the Time of my Dissolution, ἐπιστολα, is infant, v. 6. I have finished my Course, v. 7. and ὁ θεος, from henceforth there is laid up for me a Crown of Glory; whereas he not only expected to be delivered from his first Bonds, but faith expressly, 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 Christ Jesus, for my coming to you again, Phil. 1. 25, 26. see Chap. 2. 24. Phil. lemon 2. 22. Ten, he was actually delivered, and ready to go to Judea, when he wrote the Epistle to the Hebrews, Chap. 13. 23. 26th. This Epistle, faith Bishop Pearson, was written from Rome, Chap. 1. 17. by St. Paul in bonds, Chap. 1. 8. 2. 9. Now those Bonds could not be his first Bonds, for then he was in Libera Cuffodia, in his own hire house, receiving all that came to him, none forbidding it, Acts 28. 30, 31. yea his Bonds were known throughout Caesar's Palace, and to all others, Phil. 1. 13. Here he is in Ἀρδα Cuffodia; so that Oneiphorus was forced to enquire more diligently after him, that he might find him out, Chap. 1. 17. Again, in his first Bonds, faith be, Many of the Brethren of the Lord being encouraged by my Bonds, were bold to speak the Word more abundantly without Fear, Philoep. 1. 14. Here all Men for sake him, Chap. 4. 16. See a third Argument for this Opinion, Chap. 4. 13. a fourth, v. 16. a fifth and sixth, v. 20. So that I conclude with the Postscript, that this Epistle ἑγεμων αὐτῶν Παυλοῦ, οὐκ ἐν δίκαιος μοι συγκεκριμένος Παυλοῦ τῷ Καίσαρι, was written from Rome, when St. Paul stood the second time before Nero.

That this Epistle was written to stir up Timothy to Caution, Diligence, and Discharge of his Office on Occasion of the coming Hecules of the Gnoicks, Chap. 2. 17. stolen in among them, which had much debauched the Asaacks, Chap. 1. 15. and made use of Magic to oppose the Truth of the Gospel, Chap. 3. 8. it is said by a Reverend and Learned Person: But there is nothing in any of the Ancient Commentators of this nature, which speak here only of the Hecules arising from the Jewish Doctors, (b) as that which gave Occasion to the writing this Epistle. And (aady,) the Places cited by this Reverend Person do not prove that the Apostle speaks of the Gnoicks, for Chap. 1. 14. he only says, all things that were in Asia had forsaken him, which they might do by election to the Cerithians and Ebionites, rather than to the Gnoicks. See the Note there. That they who taught the Refutation was past already, were not Gnoicks, is proved, Note on Chap. 2. 17. and that the Words, Chap. 3. 8. 9. agree not to the Gnoicks, but to the Jewish false Teachers, who were also great Magicians, is there shewed; for Note on 2 Thess. 2. 10.

(b) Ἀρτέμις οὐκ ἦν ἐνῳκεν συγκεκριμένος ἀνθρώπων, ἀλλ' ἐν τῇ συγκεκριμένῃ ἑγεμων Παυλοῦ. Chrysost Pseudo.
A PARAPHRASE WITH ANNOTATIONS ON THE
Second Epistle of St. Paul to Timothy.

CHAP. I.

Verse 1. Paul, an Apostle of Jesus Christ, by the will of God, according to the Promise [for Declaration of the Prophets] of Eternal Life, which is made to us in Christ Jesus;

2. [Writeth] To Timothy my dearly beloved Son [wishing to him] Grace, Mercy, and Peace from God the Father, and Christ Jesus our Lord, [by whom all Mercies are described to us from the Father through the Spirit.] I thank God, whom I serve from my Fore-fathers, [with a pure Confidence, 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 [shed when thou departedst from me,] that [as then I was filled with Sorrows, and by seeing thee again] I may be filled with joy.

5. [I thank God I say] When I call to Remembrance the unspeakable Faith which is in thee, which dwelt first in thy Grandmother Lois, and in [her] thy Mother Eunice, [converted to the Faith] before thee, Acts 16. 1. and I am persuaded that [Thou dwellest] 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.

7. For God hath not given us the Spirit of fear [as under the Mosaic Dispensation], but [the Spirit] of Power, and of Love, and of a sound Mind.

8. Be not thou therefore ashamed of the Testimony of our Lord, [i.e. of giving Testimony to the Death, and Resurrection of Christ,] 1 Cor. 1. 6, which were the great things they chiefly were to testify, Acts 1. 8, 22. 4, 32. 5, 32.] nor of me, [though I am now] his Prisoner [for that Testimony,] but be thou Partaker of the Afflictions of the Gospel [Graciously] and together with the Prisoners of it according to the Power of God, [given thee for this End, v. 9.]

9. [From that God] who hath loved us [i.e. designed us for Salvation,] 1 Thess. 5. 9. See Note on Ephes. 2. 7, 8.] and in pursuance of that Delight hath called us with an holy calling, not according to our Works, but according to his own Purpose, and Grace, [See Note on Tit. 3. 5, 6.] which was given [i.e. determined to be given] us in Christ Jesus before the World began.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, [the Lord, and Giver of Life,] who [by his Death,] hath abolished Death, and hath brought [forth] Life, and Immortality to light thro' the Gospel.

11. Whereunto [i.e. for which thing] I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12. For the which cause also I suffer these things; nevertheless [though I suffer these] I am not ashamed [of my joy] for I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him, [i.e. my Soul, and Life, 1 Pet. 4. 19.] against [or to] that Day [of Recompence.]

13. Hold fast the form of sound words, which thou hast heard of me in Faith, and Love which is in Christ Jesus [i.e. with a firm Faith,
A Paraphrase, with Annotations on, &c.

Chap. I.

Faith, and true Christian Love, see Note in Chap. 2. v. 2.]
14. That good thing which was committed to thee [i.e. the Doctrine of the Gospel] I Tim. 6. 20. keep by the Holy Ghost which dwelleth in us [and confirms it to us, 1 John 2. 20, 27.]
15. This thou knowest [by Messengers from Rome, or those who travel from thence to Rome] that all they which are in Asia be turned away from [Gr. base forsaken] me; of whom are Phygellus and Hermogenes.
16. The Lord give [i.e. best] mercy to the [house of] Onesiphorus, [the Euposian]

Chap. 4. 19.] for he often refreshed me [with his presence, and relief] and was not ashamed of my chain [as the rest of the Asiatics were.] 17. But when he was [Gr. being] in Rome, he sought me out very diligently, and found me.
18. The Lord [therefore] grant unto him [who shew'd such mercy to me] that he may find mercy of the Lord in that day [of Re-compence we Christians expect.] And in how many things he ministered to me at Ephesus, thou knowest very well.

Annotations on Chapter I.

a Verpe. Kρηστικὴ ἐκκλησίαν ["as εἰς τὴν ἐκκλησίαν Ἰουακίμου τῶν ἄδειχτων ζωᾶς," That I might declare that Eternal Life which is promised to Men, so Theolog. So Th. 1. i. Paul, an Apostle of Jesus Christ, and of the Church of God, for the Revelation of the Mystery of God's Eileth; D ζῶν παρανομών ἀνθρώπων, for every cause, Matth. 19. 3. Philip. 4. 11. I speak not so as [ὑπαιτίαν, for want of any thing.

b Jbid. ζωὴ ἐν σωτηρίῳ Life which is in Christ Jesus.] Adam brought the Sentence of Death upon us all, and the Promise of Deliverance from that Death, is only made to us in, and through Christ Jesus, by virtue of that Death he suffered in our stead.

c Jbid. See ἐν καθαρόν σωτηρίῳ, with a pure Confidence.] So Acts 23. 1. I have lived in all good Confidence to this Day before God, i.e. a Confidence free from Insecurity, or willful Disobedience to the Dictates of his Mind; or the Rule by which he thought himself obliged to walk; for, as touching the Righteousness which was required by the Law, he was blameless; and as for his Blasphemies against Christ, and his Persecutions of his Church, that he did ignorantly in unbelief, 1 Tim. 1. 13. thinking he ought to do many things against the Name of Jesus, Acts 26. 9. But yet he was not free from Sin; for he confesses, that upon this account he was the Chief of Sinners, 1 Tim. 1. 15.

d Jbid. Ἀχωστής, without ceasing. Day and Night.] To pray continually, or without ceasing: Thus Zachok and his Brethren offered Burnt- Offerings before the Lord continually, 2 Sam. 24. 25. Morning and Evening, 1 Chron. 42. 43. See Note on 1 Thess. 5. 17, 18.

e Ver. 6. ἀναπνεύσας (a) Philo faith, That there was any flaw of true Frobly, being ventilated, it will shine, and break forth into a flame. And this is also true, as well of Spiritual Gifts as Graces; Even the Gifts of Miracles, of Healing, and calling out of Devils, were strengthened and increas'd by Prayer, Math. 17. 21. and by faith, 9. 20. and the internal Gifts of Wisdom, and Knowledge, by Reading, and Meditating on the Word; the Illumination of the Holy Spirit coming then upon Gifted Persons when they were to employ'd, 1 Cor. 14. 23. 24. 25. 26. 1 Tim. 4. 13, 14. 15. How they may be extinguish'd, see Eph. 4. 30. 1 Thess. 5. 19. Thus Pythagoras, faith (b) Jamblicus, purged the Souls of his Scholars from Ignorance and Sensual Passions, and then, αἰθήμονας πληρών τὸ δῶεν ἐν ταύτῃ, cap. 16.

Ibid. Διό τις νοούση, by the laying on of my hands.] The Priests also laid their hands upon him, 1 Tim. 4. 14. but the Spirit, or Gift, were mentioned, being the Gift of the holy Ghost, was usually inferre'd by laying on of the hands of an Apostle, Acts 8. 17. 19. 6. Vain therefore is the Inference of Ephesus from these Places, that Ordination is a Sacrament, seeing the Grace here mentioned, is no Ordinary Grace, but an Extraordinary Gift, conferred only in those times by the hands of an Apostle, and now wholly ceased.

Ver. 7. ἐνίατος δύναμις, the Spirit of Power.] (a)led Lake 24. 49. Acts 1. 8.) partly to allist us in the Preaching of the Gospel, 2 Cor. 8. 19. in the Power of Miracles, and in the Power of the Spirit of God, Rom. 15. 19. and to render it effectual to the Heavens, it being the Power of God through Faith, to their Salvation, Rom. 1. 16. and preached by the Apostles with great Power, Acts 4. 33. 1 Thess. 1. 5. Col. 2. 9. and partly to enable us to endure Afflictions, for the sake of Christ, τὸ πνεύμα τῆς δύναμες, the Spirit of Power resting upon us for that end, A 2 1 Pet.
A Paraphrase, with Annotations on

Chap. I.

1 Pet. 4. 14, and here, v. 8. And the Spirit of Love, to Christ, which constrains us to our Duty, 2 Cor. 5. 14, and clefteth out the fear of any thing we may suffer for the Performance of it, 1 Job. 4. 18. And of a sound Mind, Gr. ἱλάτης νοῦς, of Wisdom to discharge that Duty, 1o as either to avoid Dangers, Eph. 5. 15, 16. Col. 4. 5, by giving no Offence to the Heathen, or else to speak the Word with convincing Power, Luke 4. 17, and to walk so entirely, that they may be accounted to speak evil of us, or do evil to us, who behold our good Conversation in Christ, 1 Pet 3. 16. All these were Spiritual Gifts, not now conferred in Ordination, as Eliasus vainly conceives.

h Ver. 9. οὐκ ἦν λέγεται αὐτίκα. Before any Age had passed. The Promise that the Seed of the Woman should break the Serpent’s head, being made at the beginning of the World, so the Promise of that Life to which we were to be restored by this Seed, and had lost by the Subtility, and Malice of the Serpent, is said to be given χρόνων αὐτίκα, Tit. 1. 3. See the Note there.

Note also that these Words may be Connected thus, According to his Purpose before all Ages, and the Grace given us in Christ Jesus. And this import of the Words may be confirmed from the like Passages of the Apostle, saying, God hath Electcd us in him before the Foundations of the World, Eph. 1. 4. and promised us Eternal Life before the World began, Tit. 1. 2.

i Ver. 10. Φθόνος οὖν, Ἡσαΐας ἔφη, Ἐβγάλετο ζωή καὶ θανάτον τῷ οὐρανῷ, καὶ ζωὴν αἰώνιον τῷ θανατωμένῳ. It is to be acknowledged that the Heathens had, by Tradition, and the Light of Nature, conceived some hope of some future good things to be received after this Life was ended; that being absolutely necessary, faith the Apostle, that they might come to God, or do him any acceptable Service: For, he that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him, Heb. 11. 6. But yet this Hope was very weak, and feebie in them, and scarce credited by their Philosophers. It is filled by Cicero, Tusc. Q. 1.

Futureorum quoddam Augustinum Seculorum, a Sermo de Future Ages. It is, faith (c) Seneca, That which our Wife Men do Promise, but they do not prove. (d) Socrates even at his death speaks thus; I hope to go hence to good Men; but of that I am not very confident; nor doth it become any Wife Man to be positive that so it will be. I, faith he, must now die, and you shall live, but which of us is in the better State, the Living or the Dead, God only knows. Both he and (e) Ctesib, do ingeniously confess, that these things relating to the Soul, were disbelieved by the greatest part of Mankind.

(f) Aristoteles held, that Death was therefore οὐκ ἐγκαταλείπετο the most terrible, as putting an End to all things; Neither Good nor Evil happening to any Man after his Death: Yea, he says, It is absurd to say that any Man can be happy after Death, since happiness consists in Operation. Hence Aristoc (g) reckons him a-mong thole that held that Souls could not remain after their Bodies. And (b) Orig. faith, that the Christ (h) ἐκκάθαρτος ἢ πεπεπωμένος,-condemns the Doctrine of the Souls Immortality.

(k) Lysias confesseth, that amongst the Stoics this was a controverted Point, and was not received by them with any full content; and whosoever reads, will find them still at their (l) ifs and ands, not knowing whether there were any thing after Death, ei θάνατος οὐ καταλείπεται, or nothing; as Socrates in Phædo speaks. Whether their Souls should be extinguished, or only change their Place; whether they were in a State of Sente, or is ἀνανομία. Without Sense: Whether Soul and Body were extinguished together, or not: As Cicero, Seneca, and others, or else were still at their (m) Disquisitions, τότε οὖν, εὐτυχία, φλογεύσων, fluctuating still betwixt Extinction, or Translation, a profound Sceptic, a long Peregrination, or an utter Dissolution.

(n) Cæsar declares, That Death removes all our Evils, and our Torments, as leaving no
Chap. I.

the Second Epistle of St. Paul to the Thessalonians.

no further place for Joy, or Fear. And (e) Pity, That neither Soul nor Body hath any more Senfe after Death, then before it was born.

(p) Cicero begins his Discourse upon this Subject with a Profession, That he intended to deliver nothing as fixed, and certain, but only as probable, and having some likelihood of Truth. And having reckoned up the different Sentiments of the Philosophers about it, he concludes thus, (q) Which of these Opinions is true, some God must tell us; which is most like to Truth, is a great Question. And when he had confirmed, as much as he was able, the Doctrine of the Soul's Immortality, he ingeniously confesses, Ceterum venient Contradicentium, that his Opinion was contradicted, not only by whole Troops of the Selves of Epi-curus, but also by (r) the most learned of the other Selves.

(i) Plutarch faith, That if Men will be refrained from their Evil Courses by Fear, they must be kept under the Superstition of the Dread of Hades; but to them who have cast off their Fears, must be propounded, Περιεχεται το μετακεχισθεν πνεύμα, as nothing to us. Now the Philosophers themselves saw the evil Effects that this Denial, or Doubting of these things, would have upon the Lives of Men, etc.

1. That it would yield a great Encouragement to go on in their Evil Ways: For if Death, faith Socrates, in Phæd, p. 86. A. be the Extinction of the whole, or a Freedom from all evils, εναντίον τί ὑπάρχει ἡ ποιμηνια της ζωής, this will be good News to the Wicked, that they have nothing to suffer.

2. That it tended to discourage Men from leaving Vertues and Pursuing Vice, as cramping all their hopes of Happiness: For, as (s) Diodorus Halicarnassensis well observes, If the Soul, when separated from the Body, perisheth, it is not easy to discern how good Men can be happy, who receive no Fruit of their Vertues here, but often perish by it.

3. That it very much fagged our Pa-tience and Perseverance in Vertue, and our Concern for Fidelity and Equity, when we must suffer for them in this World: For it is truly said by (A) Cicero, that it is not possible for any one to have that Esteem for Faith and Equity, as to endure the most dreadful Punishments to preserve them, unless he be assured that the Things be hast affrighted to cannot be false. See Note on Heb. 11. 6.

As for that Immortality the Body shall obtain at the Resurrection, the Heavens knew, and believed nothing of it; they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any Example to convince them that it might be done. Hence then we see the Necessity that this Life and Immortality should be brought to light by the Gospel; and what continual Thanks we owe to the Blest Jesus, who hath by his Death not only removed the Fear and Sting, but even the Being of Death; and bath procured a blest Immortality, not only for the Soul, but the Body also.

12. τὰς πρόδρομαςλήμνων μας,] My Soul; k which Perfons dying used to commit into the Hands of God. So Josephus, de Bell. Jud. l. 3. p. 822. "The Immortal Soul, which hath its Original from God, dwells in the Body: Now if any one imbezzles, or evilly intreats that which is committed to him by Man, he is accounted a wicked, and pernicious Man, εν τοῖς τε σφέτεροις εἴτε τήν προδρόμου τῆς ζωῆς ἀλήθειαν δουλεύει τῷ θεονόμον, if therefore any one calls the Deposition of "God out of his Body by Self-Murther, can he hope to conceal him self from him that is injured? And (x) Plato, in like manner, faith, That God hath given to Man, a Soul, Speech, and Sense, which he must endeavour to keep, that he who committed them to him may find no cause to blame him for his Culp-bodv. And again, (y) this is the Prize of the Wife Man, that he keep the Sacred Deposition of the Soul, Speech, Sense, the Divine Wisdom, and Humane Understanding purely, and without Deceit, not to himself, but only to him who committed them to him. And again, Lib. de

(o) Omnibus a supremo die eadem quae sunt primam, nec magis et minus sentias ultras aut corpora, aut anima, quae aut ascendam. Plia. Nat. Hift. l. 7. c. 55.

(p) Quaœvis, ut potero, explicabo, nec tamens quâs Pythicos Apollo, certa ut sint, & quibus dicas diceris, sed unum necessarium est, deservire, probabilem confutendum esse: ubi enim quod prospicient iam ut veritatem vocant, non habet. Tull. op. 1. N. 15. 16.

(q) Herum penetravimus quod esset, Deus aliquis uidetur, qui veridissimius esset, magna quæstio esset. N. 20.

(r) Necum quando oblivitus quod esset, ibid. N. 63. (s) Non posse (ut hic idem ait) Phæd, p. 1104 B. (t) Tum nunc, dum est vivus, diluculatus, et si d. n. t. et sic est vivus, diluculatus, etc. ibid. 1. 8. p. 199.

(u) Nullo ignoto modo fieri potest ut quidquam eum afferret aequantur & sibem, ut ejus conferenda causa nullum juris præcipue reciperit, nisi ejus esse affini sit, quod falsus esse non possit. Acad. Quæst. l. 1. n. 25.

(v) Per oculis quidem esse inuisi, aliquem, quod ut conferenda sunt, ut est peruviasus,

(ω) τὸ διὰ τὸ ναὶ καὶ τὸ μη, ὥσπερ ἡ μάχη, ἠποτική, ὃς τις οὖσα, ὡσαν διὰ τὸ ποταμοντεῖον. ibid. p. 399. F. G.
A Paraphrase, with Annotations on

Chap. II.

Verse 1. Thou therefore my Son [follow not the example of those that turn from me, but] be [thou] strong in [and through] the Grace that is [given thee] in Christ Jesus. [See Chap. i. v. 6, 7, 8.]

2. And the things which thou hast heard of me, [established] by many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.

3. Thou therefore [sanctified by this Grace] endure hardship as a good Souldier of Jesus Christ.

4. [Not loving this present World, or entangling thy self with the Affairs of it, for no man that warreth, entangleth himself with any other of the Affairs of this life, but quits all these Concerns] that he may be more at leisure to please him who hath chozen him to be a Souldier.

5. And [it is in this Militia, as in the wrestling at the Olympick Games, where] if a man also
also strive [with another] for Maffery, yet is he not Crown’d unless he strive lawfully, [according to the Rules of Wrestling, i.e. unless he wrestle naked, and have put off all the Cloaths which might hinder him in wrestling, or give another advantage to take hold of him.]

6. [Nor let it discourage thee, that thou dost not receive thy Wages presently, as other Soldiers do; for] The Husbandman that laboureth, first [Get, fifth labouring] must be [afterwards] Partaker of the Fruits [of his Labour.

7. Consider what I say, and the Lord give thee understanding in all things, [Belonging to thy Duty.]

8. [And to forfity thee under thy Sufferings] [And, therefore, for this Cause] I endure all these things [carefully] for the Elect’s sake [Col. 1. 24.] that they be confirmed, by my Example in suffering. [2 Cor. 1. 6. 4. 15.] may also obtain the Salvation which is [render’d in] [and through] Christ Jesus with eternal Glory.

9. It is a faithful saying, [That by Christ Jesus we shall obtain this Salvation:] For if we be dead [Gr. have died] with him [in Baptism, by dying unto Sin] we shall also live with him. [In Conformity to his Resurrection, Rom. 6. 8.]

10. If we suffer [as he did,] we shall also reign with him, [just as] if [Through Perfections] we deny him, he also will deny us. [Matt. 10. 33.]

11. If we believe not [these Promises of Salvation to his faithful Sufferers] yet he abideth faithful; he cannot deny what [be] himself [hath Promised.]

12. Of these things put them in Remembrance, [in the Churches of Christ] charging them before the Lord, that they strive not about words [which tend] to no profit, [but rather to the subverting of the Heirs of the Faith, and not to be ashamed, rightly dividing the Word of Truth.

13. But thou profane and vain Babbings,
Annotations on Chapter II.

Verse 2. "A unctione ἀπὸ τοῦ αὐτοῦ. The things which thou hast heard from me," That which is deposited, C. 1. 14, which I committed to thee, in the Publick Assembly, at thine ordination, do thou also in like manner deposit with other faithful Men, that the Truth may be continued in an uninterrupted succession of such persons: So Mr. Walker. The things agreed on, and confented to by all the other Apostles, do thou commit to able Men, and appoint them as Bishops of the several Churches under thee: So Dr. Hammond. I think there is no foundation for all this in the Text, no intimation that these things were taught him at his ordination, or that they were things agreed on, and confented to by all the Apostles, as if they had met, and confabulated about a System of Articles of Faith, and good Life, to be held by all that taught the Christian Faith; or that God chose this way to continue down the Faith in an uninterrupted succession, from Age to Age of such persons; or that this was a Commission to St. Timothy to appoint Bishops under him in the several Churches of Asia; for he doth not appoint him, as he did Titus, to ordain Elders in every City, Chap. 1. 5, the Bishops of Ephasus, and the adjacent Cities, being before not only appointed, but convened by himself, Acts 20. 17, 28. The things which Timothy had heard confirmed by many witnesses, seem to refer to Christ's Death, his Resurrection, and Affirmation, which were matters of Tertullian, and contained the prime Doctrines which St. Paul delivered to the Churches, 1 Cor. 15. 3, 4, and which were confirmed by the Tertullian of St. Paul, the Twelve Apostles, and Five Hundred Brethren, ibid. v. 5, 6, 7, 8. Luke 24. 50, 51, 52. Or to the Mystery of Godliness mentioned, 1 Tim. 3. 16, and testified in every part of it by Men, and Angels. I grant also, that the Apostle seems to refer to some Form of Doctrine deliver'd to them who received the Christian Faith, when he speaks of the Mystery of Faith, and the Mystery of Godliness, 1 Tim. 3. 9, 15, 16. Of the first Principles of the Oracles of God, Heb. 1. 2, and of the Principles of the Doctrine of Christ, Chap. 6. 1, 2, 3, 4. enumerating them in the Epistle to the Hebrews; there being a Faith once, and at once delivered to the Saints, Jude 2, in which they were to stand fast, and for which they were to contend, Phil. 1. 27. And that there was also a Depositum, or Depositus of Christian Doctrine delivered to them who were to preach, and instruct others in the Faith, and which he commanded Timothy to keep, 1 Tim. 6. 20, 21, as being intrusted with it, in opposition to those who had erred from the Faith, which he calls the Form of sound words which he had been taught, and which he was to keep in Faith, and Love of the Truth, 2 Tim. 1. 13, and that good thing committed to him, v. 14, which he was to keep by the Holy Ghost, the Spirit which leadeth into all Truth, the Uction which taught them all things belonging to their Office, 1 John 2. 20, 27, the things in which he was to continue, knowing of whom he had heard them, 2 Tim. 3. 14. I lastly grant, That all the Fathers, from Irenæus downwards, speak of such a Symbol of Faith delivered to the Church by the Apostles, and their Disciples, which the Church received from them, and distributed to her Sons, being the one and the same Faith which the Church retained throughout the World, than which they believed neither less, nor more, and which for substance was the same with the Apostles' Creed. This I have (a) elsewhere largely proved, and thence demonstated the Falshood of the whole Doctrine of the Church of Rome, and of her: New Creed delivered as necessary to be believed unto Salvation: And if Obedience were means no more, I shall not contend with him. Ver. 4. ἔγνως τὴν ταύτα τῆς θεοῦ ἐννοίαν, estanging himself with the affairs of the world. The Apostles here, by two plain Similitudes, requires Timothy, as a good Soudlier, and Bishop of the Church of Christ, and an Evangelist, not to engage himself in any Temporal affairs, or Secular Negotiations; of which the first is taken from the Comparison of a Soudlier, who was by the (b) Roman Laws, Arms, non privatis negotiis occupari, to be employed only at his Arms, and not in any private business. The second is taken from the Similitude of (c) Wrestlers, who did not strive according to the Laws, unless they Wrestled naked, and put off all their Garments, and therefore could not win the Crown of Lawrel. Hence is that enquiry of St. Basil, τις συγκεκριμένος τά ἅμα ἀνθρώπου Ἀνδρέας.
Chap. IL the Second Epistle of St. Paul to Timothy.

they received Doctrine, that he was to abide for ever, John 12. 34. And therefore, because Iesus speaks to plainly of a Messiah, who was to suffer Death, they invented a (b) Distinction between Messiah of the Tribe of Judah, the Son of Joseph, who was to die, and Messiah of the Tribe of Judah, the Son of David, who was to reign and conquer, and never die; This Distinction is to be found in their Talmud, in the Targum upon the Canticles, Chap. 4. 5. Chap. 7. 3. in Bereishit Rabba, in Gen. 49. 14. in R. Solomon, and Kimchi, in Zech. 12. 10. Now if this Invention obtained in the times of St. Paul, he might here have respect unto it; if not, because in the Dialogue of Job with Tophia we read nothing of it, their Notion that the Messiah of the Seed of David could not die, must be confuted by his Resurrection from the Dead.

Ver. 9. "et Pro 8. chius Causa, more F Hebræo, Gratia. So Math. 6. 7. They think to be heard by τῆς παραλογίας, for their much speaking, So Διονυσιος τοῦ Κυρίου. A Preacher for the Lord, Heb. 11. 2. εὐ τροπῆς. For this the Elders received a good Report. See Nold.Concord. p. 158. See in the 70. Gen. 31. 41. 2 Sam. 24. 24. 1 Kings 10. 28. Lam. 1. 11. 5. 4. Hos. 12. 12. 13. Amos 8. 6. See here v. 10. Ver. 10. έις τας ἡταιρείας, for the Elisha talks, i.e. for the sake of Christians, & who are all καὶ ἡταιρεία, a Chosen Generation. See the Note on 1 Pet. 2. 9. and who may be confirmed in the Faith by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are these following Notes of Ephes. 1. That there is a certain Election of God, which hath infallibly chosen us to Salvation, and lest he means this of a conditional Election, God having infallibly determined to save them, who make their Calling and Election sure, by performance in good Works, 2 Pet. 1. 10. (26.) That as Paul suffer'd those things only for the Elect, to Christ died only for them: For be saved Death for every Man, Heb. 1. 9. He died for all, 1 Tim. 2. 6. Not for our Sins only, but for the Sins of the whole World, 1 John 2. 2. For them who perish, Rom. 14. 14. (a7) That neither Christ did, nor ought we to do any thing that the REprobates may obtain Salvation; which is horribly
horribly false. Christ's preaching to the unbelieving Jews being intended for their Salvation, Heb. 2. 17. 13. 47. 5. 34. 40. For the blinded Jews the Apostles pray, and labours that they might be saved, Rom. 9. 1. 11. 14.

Ver. 14. αὐτοὶ λέγοντες, that they strive not about Words.] Here we learn (1.) what are the things which ought not to be Matters of Contention among Christians. 1. Such things in which we differ from each other rather in Words, than Sense, mean the same thing, but differ only in the expressing of our Sentiments. Which Rule observed, would put an end to many of our Controversies. 2. Such Things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, Eph. 4. 16. See Note on 1 Tim. 1. 4. 1 Tim. 6. 3. Tit. 3. 9. Or by knowing which we may be the more learned, but not the better Christians. Again, hence we learn why we should not contend about such things, viz. 1. Because they tend to begot Strife, and Contentions, V. 23. 1 Tim. 1. 4. which divide Christians into Parties, and divide or obstruct Christian Charity. (2.) Because they tend to the Disturbance of the Hearers, they not knowing to which Party to adhere, and also to their Subversion, causing them to doubt of the Truth of that Faith about which the contending Parties are at variance.

Ver. 15. Οφειλομένου οὖν, Rightly dividing, or handling the Word of Truth.] This Word ὁφείλομαι is a Sacrificial Word, relating to the right dividing of the Sacrifice which was to be laid upon the Altar, by cutting off, and laying aside those Parts which were not to be offered, and severing them from those that were; and to this Sense St. Crysostom, Occumenus, and Theophylact, refer the Word here, saying, That he requires Timothy to separate from the Preaching of the Word, all noxious and idle Questions, περὶ τοῦ παλαιότατος, all superfluous things, and give his Hearers only the simpler Milk of the Word; And this Sense agrees well with the preceding, and the following Words. Others think it refers to the cutting out a straight Path to walk in; and so it is an Admonition, faith Theodoret, to keep close to the Truth of the Gospel in all his Exhortations τὰς ἀκούσεις τῶν ἅγιων λέγων τῆς ἡγεμονίας, following the Canon of the Holy Scriptures.

Ver. 17. ἔχουσας, &c. Ὑμεναιας, and k. Plietus.] That these two were from the Teachers none of the Ancients do informate; nor did the Apostles teach, that the Resurrection was past already, but that the Flesh was not fit to rise; and that it was incapable of Salvation and of Incorruption. So (1) Ireneus often doth inform us, by laying, they deny the Salvation of the Flesh, denying it to be capable of Incorruption; and with him agree (2) Pseudo-Ignatius, the Apostolic Constitutions, and others. (3) Valentinus who flourished only A. D. 145, and so could not be touched at in these Words, was of the same Opinion, say all the Ancients. So that Tertullian must either be mistaken, when speaking of them who held the Resurrection was past already, he adds, Id de se Valentimins adsererant, or means this not of Valentinus himself, whom he there numbers with those qui Resurrexi- nem carnis infringunt, who deny the Resurrection of the Flesh, but of some of his Followers. But then (m) Ireneus informs us, that this was part of the Heresy of Menander, who taught, Resurrexi-nem per id quod eis in eum Baptisma accipere eis Dictipular, that his Disciples obtained the Resurrection by his Baptism, and so could die no more, but were to appear immortal. (n) Tertullian also, faith he, periwaxed his Disciples, et mi adveniunt, that they should not die. He taught, faith (2) Tertullian, a Priest of Consequence, that they who received his Baptism should be immortal, et mi adveniunt, and should never die. Now he was Contemporary to Simon Magus, and so might be also with St. Paul. See Note on 1 Cor. 15. 12. 44.

Ver. 19. ὑφόλοια τῆς ὤρας, the Foundation of God.] The Fundamental Doctrine of the Resurrection to life Eternal, is so styled in these Words, Let us not lay again &c. the Foundation of the Resurrection of the Dead, Heb. 6. 1. 2. This is the faithful Saying, mentioned V. 11. which he exorts Timothy to bring to their Remembrance, V. 14. and by denying which, faith he, the Christian Faith is overthrown, V. 18. But notwithstanding all the vain babblings of Hymenæus, and Philetus, this Foundation, faith the Apostle, stands firm.

Ibid. τὸν αὐθλῆτα παρακαλῶ, having this m. Seal] Sealing seems always mentioned in the New Testament, for Confirmation and Assurance, as when the Apostle faith, The Seal

(6) Carnein solum magnum, &c. occurit esse capaces incorruptibili sit. L. 5. c. 2.


(m) Ex utraque non posse sed perseverent, non sint incamitantes, &c. incamitantes. Iren. 1. 1. c. 11.

CHAP. III.

Ver. 1. "This know also, that in the last Days of the Jurish Oeconomy, and the erasing of Christ's Kingdom, See Note on 1 Tim. 4. 1.) perilous Times shall come, 2. For Men shall be lovers of their own selves (i. e. their own Temporal Pleasures and Profits) covetous, boasters, proud, blasphemers [evil speakers] defectors to Parents, unhonourable, unholy [or prophanes.] 3. Without natural affection, Trauce-breakers, false Accusers, incontinent, fierce, [or cruel] Defilers of those that are good, 4. Traitors, head, high-minded, lovers of Pleasures, more than lovers of God. 5. Having a form of Godliness, but denying the power thereof; from which turn away. 6. For of this sort are they which creep into..."
into Hosts, and lead captive filthy Women laden with in, led away with divers Lusts.

7. Ever learning [of new Teachers], and never able to come to the knowledge of the Truth.

8. Now as' James and Jambres withfood Notes [when working his Miracles in Egypt, before Pharaoh] to do these also reful the Truth [being] Men of corrupt minds, [pro-]

bate concerning the Faith. [2 Th. 2. 14, 15, 16.]

9. But* they shall proceed no farther [for]. not much farther [for] their folly shall be manifest to all Men, as theirs also was [1 Th. the folly of James and Jambres.]

10. But the not established at such times, or Person, knowing in me the good experience of the Power and Readiness of God to deliver them who suffer for his sake, for * whom half fully known my Doctrine, [my] manner of Life, [my] Purpose to adhere to Christ, seeking his Glory, not my own, and to promote his Gospel to the utmost, [my] Faith, Long-suffering [2 Cor. 6, 6. ] Charity, [1 Cor. 13; and 2 Cor. 11, 29. ] Patience.

11. [1 Th.] Persecutions, Affiliations, which came unto me at Antioch [Acts 13, 50.] at Iconium [Col. 1, 2.] at Lystra [where I was stoned, v. 19.] what Persecutions endured [from the Jews, but out of them all the Lord delivered me.

12. Yes, and all that will live godly in Christ Jesus shall suffer Persecution, [espe-]

cially in such perilous times; and at all times, either openly, or secretly, from the Hated, andMalice of wicked Men, or from their Taints and Calumnies, which are fyled Persecutions. Gal. 4.

29. Nor is it to be expected that it should be otherwise.] 3. But [of] JerimMen and Seducers.* [In-]

pocrisy] will [null the wrath of God takes hold up- on them] wax worse and worser; deceiving

and being deceived.

4. But continue thou in the things which thou hast learned [from me], and hast been assured of, knowing of whom thou hast learned them.

5. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through Faith which is in Christ Jesus.

6. All Scripture is given by Inspiration of God, and is [Gr. being inspired by God, is also] profitable for Doctrine [so teach us what we are to believe.] for reproof [or Conviction of Error] for Correction [and Re-]

formation of the, and for instruction in Righteousness.

7. That the Man of God [for Teacher of it] may be perfect [both in his own Practice, and his teaching others, and so] throughly furnished [not to this, or that only, but] to all good works [belonging to his Office.]

Annot. on Chapter III.

Verse 5. ...That the Apostle here speaks of such Passions as were in being when this Epistle was indited, is evident from his Com-}
as guilty of Adultery, and Blasphemy. They were Blasphemers, and false Accusers of the Apostles, as if they walked after the Flesh, 2 Cor. 10. 2. contradicting, and blaspheming Christianity, Acts 13. 45. they represented it to all the World, when it was first preached, as an (a) Arbeitical Self, and were the Authors of all the vile Stories which the Heathens objected against it: And in despising of the Apostles and Christians, they were defilers of those that were good. They were great Lovers and Admirmers of themselves; Proud, Boasters, and High-minded, boating of God as their Father, and of their knowledge of the Law, Rom. 2. 17, 23. magnifying themselves above others; see Note on 2 Cor. 11. 12, 20. glorying in their Circumcision, 2. 18. and in their being the Seed of Abraham, 9. 22. Philip. 3. 5. and exalting themselves upon their Accounts above the Gentiles, whom they called Dogs, and Sons of the Earth, and uncircumcised, while they were the Sons of God, and his beloved People. They were blind, and carnal, and called not the Truth, Rom. 2. 9. Philip. 1. 15. 16. They were unable to bring any sound Arguments hereof, Tit. 1. 11. countenancing gods lording, 1 Tim. 6. 5. minding earthly things, Philip. 3. 10. They were hence, heady, cruel, in their Purchasings of the Christians, 1 Thess. 2. 15. 16. They were Traitors and Trauce-breakers in their Revolting from the Roman Government. They were disobedient to their Parents in their Corban, Marth. 15. 4. and without natural Affection, not in that only, but in their Persecutions of Christians of their own Family, and Blood, Luke 21. 16. They were unmindful, and inconsiderant, defiled, and abominable, Tit. 2. 1. 14. 15. in their God-calling of the holy Lovers of Pleasure, making their Jelly their God, Philip. 3. 1. feeding luxuriously on their Sabbath, and to drunkenness in their Feast of Purim.

b Ver. 6. That these Persecutors of Men, from the Truth, and Creepers into Holes, were of the Circumcision, and addicted to Jewish Fables: See Tit. 1. 10, 11, 12.

c Ver. 8. Jameses and Jameses.] Though we have no mention of the Names of these Magicians in the Old Testament, yet were their Names Celebrated both among the Heathens, as (b) Pliny, and (c) amongst us, who represent them as Egyptians skilled in the Art of Magic, and in the (d) Jewish Writings, who do not only say that they were Princes Pseudo-Magicians, the Chief of the Magicians, but also that they were the two Sons of Balaam, (e) Origines informs us, that there was a Book writ of them bearing this Title, James & Manasses Liber.

ibid. 12 Adress. pag. 206. Reprobrate d concerning the Faith.] So they are filled in Scripture, who, through their Reformation, and Contentions again the Truth, are unworthy to have the Faith made known to them, or dissuaded to receive it. Thus the Heathens, who, when they knew God, did not glorify him as God, neither were thankful, Rom. 1. 27, 28. are therefore delivered up, 1 Tim. 3. 15. to a reprobate Mind. And they here, who reject the Truth, being Men of Corrupt Minds, are therefore reprobate concerning the Faith. See Note on 2 Cor. 3. 5.

b Ver. 5. That they abound in Weed,&c. they shall proceed to no further.] This agrees well with the Jewish false Doctors, who were soon disabled from carrying on their false Doctrines by the Discovery of the Christian, but not to well with the Greek Heretics who spread themselves as wide, in the second Century. The Fable of a Religious Person, that St. Paul here Prophesies, that as James and Judas perished in the Red Sea, so should Simon Magus at Rome, falling down head-long, when he was flying in the Air, perish at the Prayers of St. Peter and St. Paul, is in every part of it uncertain. For,

1. Though the Jews tell us James and Jude were with Pharnab at the Red Sea, they say not that they perished there, but they rode with Balaam to meet Balak, and lived, and were making of the Golden Calf, and then perished. Targ. Jona. in Num. 22. 22, 23, 27. I have thrown in the Preface to the Epistle to the Thessalonians, Sect. 6.

2. That the Magician was flying in the Air, in a Fiery Chariot, and thrown down by the Prayers of those two Apostles, in the fight of the People of Rome, is of no Credit among Learned Men.

Ver. 10. Præmaevus, Thou hast fully f known.] Προαιρεχθής. Relatum ad annum eft curium, faith Conscientiae. So the Greek Commentators thought it here signified, rendering it others, Πραιστήριος, thou hast known, thou hast learnt exactly, as the Word imports. Luke 1. 4. The Primary Sense of it, thou hast followed, or resembled me in my Persecutions, may also be applied to Timothy, who was in Bonds at Rome also, Heb. 1. 12, 13. See the Note on Tit. 6. 12.

Ver. 19. So 2767. Imapo.] That the 2767 is } 2767. The 2767 is }
A Paraphrase, with Annotations on

Chap. IV.

Impostors among the Jews continued till the very time of the Destruction of Jerusalem, more and more deceiving the People, and that the whole Nation of the unbelieving Jews grew then to the highest pitch of wickedness, Josephus fully testifies. See Notes on Rom. 2, 2. and 2 Thess. 2, 10.

Ver. 16. New yeof, all Scripture.] Here Note.

1. That the Scriptures of the Old Testament, not of the New, must be the Scriptures here intended, they only being the Scriptures which Timothy had known from a Youth; that is, before the Scriptures of the New Testament were written; and so he could not speak of the Scriptures, as interpreted by them who were then the Guides of the Church, viz. the Jewish Sanhedrim, or the Scribes, and Pharisees; seeing they so interpreted them as to make void the Commandments of God, and to deny our Saviour to be the promised Messiah.

2dy. Observe, That the Apostle doth not say that these Scriptures were of themselves sufficient to make Timothy wise to Salvation, but only that with Faith in Christ Jesus they were sufficient for that End. Now Faith in Christ Jesus doth only signify a firm belief that Jesus was the Christ, the true Messiah, the Son of God, the Saviour of the World; as is evident from these words, This is Victory over the World, even our Faith, 1 Joh. 5, 4. i.e. our Belief that Jesus is the Son of God, &c. See the Preface to the Epistle to the Galatians, §. 2. Hence then I argue for the Perfection of the Scriptures thus: If the Scriptures of the Old Testament were sufficient to make a Man wise unto Salvation, provided only that he believed that Jesus was the Christ, the Scriptures of the Old and the New Testament must much more be so, because the Scriptures of the New Testament must needs more plainly, and fully contain the Faith and Duty of all Christians, than the Scriptures of the Old only, can be supposed to do.

Obj. But faith Eebin, "If the Scriptures of the Old Testament were sufficient to make Men wise unto Salvation, then there is no need of the Gospels, or of the Epistles of the New Testament.

Anfw. I answer, Yes, There was need of them, both to beget in Men, and to confirm this Faith in Christ, they being written that we might believe; and believing might have Life through his Name, John 20, 31. and also to give the Christians of succeeding Ages, a more full, plain, and periphrastic knowledge of those things which were not so fully and plainly, to the Capacity of the meanest, to be learnt in the Old Testament. Thus, though the Five Books of Moses sufficiently contained the whole Jewish Law, it follows not that the Halifax, and Prophetic Books, or the Hagiography were superfluous.

3. Observe that the Apostle faith, these Scriptures were therefore able to make Timothy, a Christian Bishop, wise to Salvation, because they were profitable for Doctrine, to teach the Christians all that he was to believe, with Pert, for the Conviction of every Error in the Faith, for the Correction of every Vice they were obliged to eschew, and for their Instruction in every way of Righteousness; even so profitable for those Ends, as to make the Man of God perfect, i.e. wanting in nothing he ought to practice, or believe himself, or teach others, for the Edification of a Christian into a perfect Man in Christ Jesus, and to make him throughly to be furnished to every good Work. So Chrysostom, Theodoret, Oecumenius, and Theophylact, upon the Place.

False therefore here is the Note of Eebin, that the Scriptures are here laid to be profitable, but not sufficient to these Ends, vain is his Subterfuge. That the Apostle, by every good work, understands only singular Generis, every kind of good works, but not every good work of that kind, i.e. every work of Faith, and instruction in Righteousness: For if these good works be requisite to make the Man of God perfect, and throughly furnished for his Office, they must be here included, if they be not, they must be needless in order to the Discharge of it.

CHAP. IV.

Ver. 1. I Charge thee therefore before God [the Father] and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing, and his Kingdom.

2. Preach the Word, be instant [in that Work] in season, [and] out of season [

b Publicly, and Privately, by Day, and Night, in Times of Peace, and of Danger] reprove [by Prov. ref a Falls Teachers] rebuke [en-Liners,] exhort with all long-suffering, [the] they long seem not to regard thy Exhortations,] and Doctrine [i.e. all manner of Instru-

citions.]

3. [Thus it becomes thee to be instant now,] for the time will [shortly] come when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears.

4. And
4. And they shall turn away their Ears from the Truth, and shall be turned unto Fables.
5. But watch thou in all things. [Which respect thy Office,] endure Affliction [patiently,] do the work of an Evangelist. [See the Note on Eph. 4. 11.] make full proof of [Gr. suffici.] thy Ministry.
6. For I am now ready to be offered [Gr. If I am already poured out.] and the time of my Departure [or Diffusion.] is at hand. [See the Preface.]
7. [But be it so, this is my comfort, that I] have fought a good Fight, [ suffering hardship, as a good Soldier of Jesus Christ.] I have fulfilled [or run.] my Course, I have kept the Faith.
8. [So that] henceforth [I may be confident.] there is laid up for me a Crown of Righteousness, which the Lord [Jesus] the Righteous Judge, shall give me [at that Day,] and not to me only, but to all them also that love [Gr. have loved.] his Appearing, [and shewed that love by patient suffering for his sake.] I
9. Do thy Diligence to come to me shortly.
10. For Demas hath forsoaken me, [ having loved this present World, i.e. the safety of his Life.] and is departed unto Thessalonica, Crete and Galatia, Titus to Dalmatia, [these two not being St. Paul as Demas did, but going thither for the Promotion of the Gospel.]
11. Only Luke is with me, take Mark, and bring him with thee, for he is profitable for the Ministry: [Mark therefore was not in Egypt.]
12. [I say only Luke is with me.] And

[Gr. for.] Tythicus have I sent to Ephesus.
13. The Cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the Books, but especially the Parchments.
14. Alexander the Copper-Smith did me much evil, the Lord [shall] reward him according to his Works.
15. Of whom be thou ware also, for he hath greatly withstood our Words.
16. At my first Answer no man stood with me, but all men [of my Acquaintance at Rome] forsook me, I pray God that it may not be laid to their Charge.
17. Notwithstanding, the Lord [Jesus] stood with me, and strengthened me, that by me [thus standing up in Defense of the Gospel] the preaching [of it] might be fully known [Gr. fulfilled] and that all the Gentiles might hear [my Defense of it,] and I was [then] delivered out of the Mouth of the Lion.
18. And the Lord [shall] deliver me from every evil work, and will preserve me to his heavenly Kingdom, to whom [therefore] be Glory for ever and ever. Amen.
19. Salute Priscilla and Aquila, and the Housethold of Onesiphorus. [See Note on Chap. 18.]
20. OErastus abode at Corinth, but Trophimus have I left at Miletum sick.
21. Do thy Diligence to come before Winter: Euodius greeth thee, and Pudens, and Linus, and Claudia, and all the Brethren.
22. The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

Annotations on Chapter IV.

1. Kατά τὸν ἐνθρόνον αὐτοῦ, ἐν τῇ Θεοσκεπήρει τοῦ Ἰησοῦ, ἐν τῇ έπαρχείᾳ, καὶ τῇ Βασιλείᾳ τοῦ Ιησοῦ. This Appearance, faith Mr. Mede, is the Appearance of Christ; the Word ἐνθρόνος ἐν τῇ Θεοσκεπήρει τοῦ Ἰησοῦ, is always importing Christ's Advent, when after the Resurrection and the Judgment of the Quick and Dead, must give up his Mediatorial Kingdom to the Father, it therefore must signify some other Kingdom, proper to Christ's second coming; and what can that be, but the Kingdom of the Millennium? But 1. This Appearance of Christ is his Glorious Appearance, when we shall receive the Blessed Hope, i.e., the Eternal Happiness we hope for, Tit. 2. 13. When we shall appear with him in glory, Col. 3. 4. When we shall be made like unto him, and see him as he is, 1 John 3. 2. Which cannot be expected till after this suppos'd Millennium. It is the same with the Revelation of our Lord Jesus Christ from Heaven, 2 Thess. 1. 7. His Glorious Revelation, 1 Pet. 4. 13. And with his regeneration, or Second Coming, which is a Coming with all his Saints, 2 Thess. 3. 13. A Coming of our Lord from Heaven, 1 Thess. 4. 15. Now Mr. Mede, himself confesses, that he dares not so much as imagine that the Presence of Christ in the Millenium Kingdom would be visible upon Earth: For the Kingdom of Christ faith he, p. 603. ever hath, and shall be Regnum Caesarum, a Kingdom whose Throne and Kingly Residence is in Heaven. And, Thirdly, at this Appearance, and this Kingdom, faith the Apostle, he shall Judge the Quick and the Dead; not the Dead only, but the quick and Dead; not some of them only, but all of them without exception. Now the Judgment of the Dead is to be after the Conclusion of the suppos'd Millenium, Rev. 20. 12.
2. Tho'
2. Th'o' Christ will, after the judgment of the Quick and Dead is completed, give up his Mediatorial Kingdom, yet since that very judgment confits in Retribution of his final Punishments upon his Enemies, and Crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingdom Government, and the very end for which all Power was committed to him, John 17. 2. it very properly is filed his Kingdom. And tho' he shall then deliver up this Kingdom, as it is a Kingdom which respects the Rewarding of his Servants, and the Punishment of his Enemies, when the first shall be Crowned with Eternal Glory, and the last Doom'd to Endless Punishments; yet shall he still continue to be King of Saints, highly exalted above them in Honour, and Dignity, and Honoured fill by them with Religious Rejoicing, and Veneration.


c. Ver. 4. Eppi thec καθως, To Fable.] To the Fabulous Divinity of the Gnosticks, made up of Gentilismo, and Judaism, say some; but it doth not appear that the Fabulous Divinity of the Gnosticks, mentioned by Irenæus, was then hatch'd; 'Tis far more probable that he here speaks of the Jewish Doctors, and their Fabulous Traditions; for in his first Epistle he faith he left Timothy at Ephesus, that he might charge some among them not to teach other Doctrines, nor to give heed to Fables, and endless Genealogies, 1 Tim. 1. 3. 4. which, as it relates to the Genealogies of the Jews, touching their Tribes, their Relation to the House of David, and their Traditioary Men, See the note there; So, v. 7. the Apostle plainly tells us they were teachers of the Law, which Simon, and his Followers, said, was not to be regarded. And in his Epistle to Titus, he sends a like Exhortation to him, to preserve the Cretians from giving heed to Jewish Fables, Tit. 1. 14. and Doctrines of Men that turn from the Truth; which the Gnosticks, who never sincerely embraced the Truth, could not do; and to avoid foolish Questions, and Genealogies, and Contentions, 2. Pet. 2. 1. vixionst, and quarrles about the Law, as being unprofitable and vain, Chap. 3. 9.

d. Ver. 8. Eppi 216. 70.m691, at that Day.] The Council of Florence hath defined, That pure and cleansed Souls, when they quit the Body, are presently received into Heaven, and there have a clear Vision of the Holy Trinity. And the Trent Council, Sess. 23. hath laid this as the Foundation of the Invocation of Saints, departed, that they do now cum Christo regnare, & eterna felicitate in Celci frui, reign with Christ, and enjoy eternal felicity in Heaven. But in this they seem to deviate from Scripture, and the Primitive Antiquity. I say, from Scripture: For, we
we shall be like him; for we shall see him as he is. 1 John 3.2.

6. Hence Christians are so often said to expect the Adoption of the Sons of God, viz. the Redemption of the Body from Corruption, Rom. 8.23. To expect the Revelation of our Lord Jesus Christ, 1 Cor. 1.7. To expect the Son of God from Heaven, 1 Thes. 1.10. To expect the Blessed Hope, and Glorious Appearance of the Great God, and our Saviour Jesus Christ, Tit. 2.13. To hope for the Grace that shall be given them at the Revelation of our Lord Jesus Christ, 1 Pet. 1.13.

Now let it be observed that the Body, compared to the Soul, is the vilest, and least considerable Part of Man; and therefore the Hope, the Glory, the Reward, Inheritance, Adoption, Bliss and Happiness, referred to the time of the Resurrection, cannot respect the Body only. Moreover the Apostle faith of the Infallible Person, That his Body was delivered up to Satan, for the Destruction of the Flesh, that his Soul might be Saved in the Day of the Lord Jesus, 1 Cor. 5.5. Which shows that the Complete Salvation of the Soul is then to be expected.

As to the Judgment of Primitive Antiquity in this Matter, it may be learnt from these Considerations:

1. That they Ascribe this Opinion of the Soul's immediate Ascension to Heaven, and its Enjoyment of God's immediate Presence after Death, to the Heretics of those times, Representing it as proper to the Followers of Valentinus, Bogadis and Marcion, and after them, as a part of the Heretical of the Manichees. Thus Justin Martyr speaking of those who were called Christians, but blasphemed the God of Abraham, Isaac and Jacob, he faith, in his Dialogue with Trypho, p. 307. 253. they do not the Resurrection, and hold it to be the same as the former; that as soon as they died their Souls were Received into Heaven. Irenæus faith in like manner, (a) That the Heretics deplored the formation of God, i.e. the Body formed by him, and not Receiving [the Doctrine of] the Salvation of the Flesh, simul arque mortui fuerint dicent fe super genti Celos & Demiurum, & ire ad Matrem, vel ad eum qui ipsi affingitur Patrem, Iay, That as soon as they are Dead, they Ascend above the Heavens, and go to him whom they call their Father: And having said, That our Lord's Soul went up to Heaven, but continued in the Place of the Dead till the Resurrection, he faith, This is sufficient to Confirm those Men, qui dicunt interiorem hominem informe dereliquitatem hoc Corpus in supercelestem ascendere locum, who say, that their inward Man, leaving the Body here, Asceends to the Super-celestial Mansions. And then he gives the Oxford Opinion thus, (b) It is manifest that the Soules of the Disciples of our Lord shall go into the Invisible Place, appointed for them by God, expecting the Resurrection, and then Receiving their Bodies, and Rising with them as our Lord did, shall come into the Presence of God. Tertullian having produced the same Instance of the Death of Christ, and the Continuance of his Soul apud inferos, till the Resurrection of the Body, he positively concludes, that (c) Nulli patet Celum, terra adhuc salva, cui transtactione enim Mundi referabatur regna Celestorum, Heav en is opened to none, whilst the Earth remains, the Kingdom of Heaven being only to be opened at the Dispersion of the World. And in his Fourth Book against Marcion he faith, (d) The Body of Abraham, which is higher than the Inferi, but not so high in Heaven, is that which gives refreshment to the Souls of the Just, till the Conjunction of such things, produce the Resurrection of all with a full Reward.

The Manichees, who also denied the Resurrection of the Body, contended, that good Souls had their whole Reward immediately after Death, because Christ promised to the Thief, that he should be that day with him in Paradise. To which Objection, St. Chrysostom Anwers by Concession, that the Thief was indeed admitted to Paradise; but then he adds, that Paradise was not the same with Heaven, οὐκ χρή τοι εἰσίν εἰς τὴν ἀμαρτίαν ἐπ' αὐτῷ μεταφέρεσθαι, for it contains not the good things which God hath promised to us; and then concludes, That if God Promised the Kingdom of Heaven, and only brought the Thief into Paradise, οὔτοι ἀπέλθειν αὐτῷ ἐπ' ἀμαρτίαν, he hath not yet given him the good Things Promised.

2. That they expressly Teach that the Souls of good Men remain till the day of Judgement, in a certain Place, extra Celestium beatorum, out of Heaven expecting the Day

(a) Adv. Har. 1.5.c. 11.p. 491.
(b) Manilium quia Diuopolorum ejus anima abhinc in invisibilibus locum deitium eis ad Deo, & ibi aequum ad Resurrectionem commoratur, suffletur in Resurrectionem, post resurrectionem Ceres, apud pars adfertur, hoc est corporis, gressusam, Domini et mundi, hic est mundi adfertur. 1 Thess. 1.4.
(c) De Animis c. 15.
(d) Simum dico Abraham, eji non celestium, superiarum tenet Inferi, interim refrigerium pro tivum animabur dulitterum datur, pro tum ressortium omnium plenitudine mercedies expetuntur. 1 Thess. 3.
Day of Judgment, and of Retribution. Thus (c) Josphin Martyr faith that no Souls Die, but τας μεν τις ἐνωνισθεὶς ὡς κριταί τινα καθένας, τας δ' ὁμοίως ποιμένας οἱ κοσμίσαντες κατὰ πανταχόν, that the Souls of good Men remain in a better Place, the Souls of bad Men in a worse, expecting the Day of Judgment. (f) Tertullian gives us the Tradition of the Church, touching this Matter thus, The Presbyters who were the Disciples of the Apostles, say, these that were Translated, were carried into Paradise; for that Place is prepared for just Men, and such as have the Spirit, and there they remain, till the Conformation, expending, or beginning Immortality; and that these shall be New Heavens, and New Earth, and then, αἱ ἐκκοσμημέναι τις ἐν τοις ἐνωνιμοῖς, τις ἐν τοις σεβασμοῖς ἐνωνιμοῖς. They that are worthy of the Celestial Mansions shall go thither. (g) Tertullian, having cited those Words of the Apostle, And the God of Peace shall sanctify you throughout, in Body, Soul, and Spirit, and keep you blameless and the coming of the Lord, notes in his Most holy and good faith, that he mentions the Immortal Soul; and says, after a time, These men shall be fashioned in the image and likeness of God, of a new creature, and that these Faithful shall be glorified with Christ, and sit with him in the New Jerusalem. For the Rest, the Word of God is preached, as the Apostle saith, As ye were not enlightened, so ye shall not be enlightened, after this Place, their Rest and Everlasting Habitation in Heaven. Let us make the，则 Ναμαθινις, Animas post mortem protribus judicari, That Souls are forthwith judged after Death, they are all held in one common Crib, till the Time may come that the Great Judge shall make a Tryal of their Merits. See Dall. de Pen. & Satisf. l. 5. c. 3, 4, 5, 6.

Ver. 10. Αἰσχὺς τὸν ἀνθρώπον, having loved this present World, He doth not say that Demas had forsook the Christian Religion, or that he betook himself to his own Secular Affairs, forsoaking his Attendance on the Service of God in the Church, or prefer'd the things of this Life before those of a Future, but as the Ancients do Expound the Words, he left the Apostle in this time of Danger, consulting the safety of his own Life; for so the Lord, in the Scripture Phrased, will glorify this present Life, so οὐ συνιστάται ὡς τῶν ἐν αἰνίαις, are those that are Rich in this Life, 1 Tim. 6. 17. To live Soberly, Righteously, and Godly, is to do it in this present Life; see Mark 10. 30. 1 Tim. 4. 8. He feems therefore only to say of him here what he says of others, v. 16. In my first Apology no Man stood by me, but all left me.

Ver. 11. Luke.] Hence it appears that Luke must be alive at the Twelfth or Thirteenth of Nero, when this Epistle was edited.

 Ibid. Exspecto eis adiuovares, he is profecto the for the Ministry.] i.e. For the Work of an Evangelist, v. 5. As St. Peter, being shortly to put off his Taboracle, was the more diligent in giving Instructions to the Churches of the Jews, 2 Pet. 1. 12, 13, 14. So was St. Paul, now in Bonds, in sending his Messengers to the Churches at the Gentiles, v. 10, 12.

Ver. 12. To Epaphras.] Hence it is evident, that Timothy, at the Writing of this Epistle, was not at Epaphras; For if so, Why should the Apostle Advertise him, that he had sent Tychicus thither?

 Ver. 13. το γενόμενον, the last.] Or rather, the Roll; for, ραφίων, faith Phœnicians, is αἱ γένεσις τος μέγας, a Parishment rolled up, φιλοσοφία δὲ τοῦ πρωτοτικοῦ, a folded Volume, or Parishment. And Eustathius faith the same.

Ibid. ὁ ἀνθρώπος τῷ ἱερῷ, which I left at Troas.] Not when he went from Troas to Assos, in his Journey to Jerusalem; for then, faith Bishop Pearson, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that Journey, Acts 20. 4, 6. and a Ship still attending on them, v. 13. but in his Travels after he was set at Liberty, and had left Rome.

Ibid. Εἰδούσας Κελοῦν. Probably from thence, for he does not bid him fend thither for them, or go thither to fetch them, whence it follows, that St. Timothy was then at Troas when this Epistle was directed to him.

(c) Dial. Tom. 3. p. 233. B.
(i) Exsperere docum Presbyteri qui sunt Apostolorum Difipuli, nos qui transiunt sunt eis translati est, justus eum hominum, & Phœniciam habentem preperarum est Paradisus—Exsperere mentem nos qui transiunt sunt usque ad Conformamentum, conscientes incertitiam, l. 5. c. 5.
(g) De Refr. Cam. c. 47. (b) De Trin. c. 1.
The King's Manuscript reads ἀπολάβω, will, or shall Reward him. And all the Ancients note, that this is not an Imprecation, but ἐξέφυγεν πρὸς Πέτρον ἀπὸ τοῦ Ἀπολλωνία, A Prediction becoming an Apostle. So Pseudo-Julin Q. & Resp. 125. So Chrysostom, Theodoret, Oecumenius, Theophylact, on the Place. Who this Alexander was, or where he lived, is uncertain, as also whether he were a Christian, but Zealous for the Jewish Rites, as he must be, if he were the Alexander delivered up to Satan, 1 Tim. 1. 19. or an Heathen, zealous, as Demetrius was, for his Trade, and on that account opposing the Apostle.

Ver. 16. Ἐπὶ τῇ πρώτῃ μὲ ἀπολογία, In my first Apology, if the Date of this Epistle, contended for in the Preface, stand good, this could not be his first Defence of the Gospel, of which he speaks, Philp. 1. 17. For after that he was set at Liberty, whereas after this he is still a Prisoner, Chap. 1. 8. and 2. 9. moreover Timothy was then with him at Rome, as appears from the Salutations then sent to the Churches of Philippi, Chap. 1. and Colos. 1. 1. from St. Paul and Timothy, yea he was a Prisoner there even after that St. Paul was set at Liberty, and so needed not to be taught how things went with the Apostle then. He therefore calls this his first Apology, or Defence, because, after he had made it, he was still kept in Bonds, Chap. 1. 8. and 2. 9. and so referred for another Hearing. He escaped then, says (1) Chrysostom, and Oecumenius; But when he intrusted Nero's Butler, or Cup-Bearer, in the Faith, he was cut off.


C 2. THE

THE

PREFACE

TO THE

Epistle of St. PAUL to TITUS.

Sect. 1. THAT St. Paul was at Crete, we learn from these Words of this Epistle to Titus, I left thee in Crete: When he went thither is uncertain. Dr. Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts 20. 1. For, saith he, if we consider that after their parting at Ephesus, when Titus was sent to Corinth with his First Epistle to them, they never met till Titus came up to him, when he was come from Ephesus to Macedonia, 2 Cor. 7. 4, 5, 'we may thereupon learn, that in that first journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus'; and yet, at his second Return thither, he had not only left him there, but he writes to him to come thence to Nicopolis, bordering on Macedonia, Chap. 3. 12. So that this Epistle, saith he, must be writ in his Return, or at his coming thither, A.D. 55, and not from Nicopolis, as the Puffcript dates it; for he faith not, I have determined to winter Ο ἔκ τῆς ἡμέρας, here, but εἰς τὴν, there; which shows he was not yet come thither.

Sect. 2. But that it could not be Written at that time, the Learned Bishop Pearson proves, not only from the Silence of St. Luke in that very Chapter, where he so particularly enumerates all St. Paul's Journeys, after he came from Ephesus, till his Arrival at Jerusalem, without the least mention of his being at Crete; but also expressly, that εἰς τῆς ἡμέρας, passing through those Parts, [viz. of Macedonia,] and exhorting them with many Words, he came to Achaia, representing him still in transitus, and as passing immediately from Macedonia to Greece, not going from Macedonia further beyond it than was to it, and then returning back to Greece, as he must have done had he been gone from Macedonia to Crete, and so to Achaia. 2dly. This Opinion be more demonstratively confuted from these Words, Chap. 3. 12. When I send to thee Artemas, or Tychicus, make haste to come unto me, to Nicopolis, for I have determined there to Winter; for besides that, Artemas, before his going to Jerusalem, seems not to have joined St. Paul, and Tychicus then was part of his Retinue, there is not any mention of St. Paul's going to Nicopolis, in the whole History of his Journey to Jerusalem; nor is it possible he should then determine to winter at Nicopolis, who being at Phillipi, in the Days of undeterred Breath, made all the haste he could be to be at Jerusalem before Pentecost, Acts 20. 6, 16. 'See more to this purport, Differ. 1. De Secrec. prim. Rome Epict. c. 6. S. 7. He therefore places St. Paul's Journey to Crete after his Freedom from his Bonds at Rome, A.D. 63, and the death of Nero, and faith that this Epistle was written the Year following; That it was written after his Freedom from the Bonds,' in which he was, from his going to Jerusalem, till his Freedom at Rome, he gathers from this Note of (2) Chrysostom, and Theophylact, that the Apostle saith his heathen to have been then at ease, as making no mention in it of his Bonds, or his Temptations, as he doth in his Epistle to the Ephesians, Chap. 3. 1. and 4. 1. to the Philippians, Chap. 1. 7, 13, 14. to the Colossians, Chap. 4. 18. to Philemon, v. 1, 9. and in his Second Epistle to Timothy, Chap. 1. 8. and 2. 9. That after his Freedom he determined to go to Philippi in Macedonia, he himself intimates, Philip. 1. 26. and 2. 24. And this, faith Bishop Pearson, he did in the 12th of Nero, in which Year he wrote this Epistle. And that be write a little after he had been at Crete, may be gathered from these Words, 2 Tim. 4. 20. Trophimus have I left at Mile- tum, sick; which cannot be underslood of Miletus near

(3) Μιλητόν. Nymphiχα, ἔσπεροι περί τοῦ ἐστίν ὁ μύον καὶ τίς ἐλεύθερος ἐστι καὶ ἐνταύθα διά τοῦ Φίλιππον τοῦ κατοικήρων τοῦ Μιλήτου, ἐπιγράφει τοις ἐναρευομενοις.
near Ephesus, mention'd Acts 20. 17. for from thence he carried him to Jerusalem, Acts 21. 29. never returning thither, Acts 20. 25. He must be therefore left sick at Miletus in Crete, mention'd by (b) Homer and by (c) Strabo.

Seft. 3. It is the Opinion of all the Ancient Commentators upon this Epistle, that Titus was left in Crete, not only to Ordain Bishops in every City, and Deacons to Administer to them, but also to Rebuke [parry], and with Authority, unruly Witnesses; And this Epistle was writ to him, say the (c) Ancients, to make him watchful over, and to oppose himself against the Jews and Judæans in that Island, as many Passages in this Epistle do sufficiently demonstrate.

Seft. 4. But the great Controversies concerning this, and the Epistle to Timothy, is, whether Timothy and Titus were indeed made Bishops, the one of Ephesus and the Proconsular Asia, the other of Crete, having Authority to make, (d) το τυραννον, and jurisdiction over so many Bishops as were in those Countries. Now of this Matter, I confess I can find nothing in any Writer of the first Three Centuries, but any Intimation that they bore that Name. But this Defect is abundantly supplied by the subsequent Saffage of the Fourth and Fifth Centuries. For,

1st. As for St. Timothy, he is styled Bishop of Ephesus by (e) Eusebius, and that with a Refert to former Historians; and the same be faith of Titus. And the Council of (f) Chalcedon reckon from Timothy to their time twenty seven Bishops. The (g) Anonymous Author of his Life, in Phoebus, makes him Bishop of the Metropolis of Ephesus, with seven Affiliates; and either be, or Phoebus, say that he was Constituted Bishop by St. Paul, and (h) Apological Confutations say the former do as do the (i) St. Jerom, and all the Ancient Commentators say Titus an Epistle to 

2ndly. That Titus had the Upper Hand in the whole Island of Crete committed to his Care, is testified not only by Eusebius, but also by St. Jeron in his Catalogue, by St. Ambrose, Chrysostom, Theodoret, Occumenus, in the Epistle to this Epistle, to omit many others cited by Dr. Cave in the Life of Titus, p. 58, 59. Now to pass my Judgment in this Cause.

1st. I affirm, that if by laying Timothy and Titus were Bishops, the one of Ephesus, the other of Crete, we understand that they took upon them those Churches or Dioceses, as their fixed and peculiar Charge, in which they were to preside for Term of Life, I believe that Timothy and Titus were not thus Bishops.

For,

1st. Both Timothy and Titus were Evangelists, and therefore were to do the Work of an Evangelist: Now the Work of an Evangelist, faith (k) Eusebius, was this, to lay the Foundations of the Faith in barbarous Nations, to Constitute them Pastors, and having committed to them the Cultivating of those new Plantations, they pass'd on to other Countries and Nations.

2ndly. As for Titus, he was only left at Crete to Ordain Elders in every City, and to set in order the Things that were wanting; having therefore done that Work, he had done all that was assigned him in that Station: And therefore St. Paul sends for him the very next Year to Nicopolis, Tit. 3. 12. And 8, according to Bishop Pearson's Chronology, he was left at Crete only, A. D. 62, and sent for thence, A. D. 65, and returned thither, at the Ancients confide, after the Death of St. Paul. For, (l) they say, he died in the 94th Year of his Age, and was buried in Crete.

As for Timothy, St. Paul, faith, he exhorted him to abide at Ephesus when he went into Macedonia: Now, as he writes to the Church of Philippi in Macedonia, A. D. 62, and the 9th of Nero, that he hoped to be shortly with them, Philip. i. 25, 26, and 2. 24. So faith Bishop Pearson, he went thither and then to Macedonia, in his 1st Epistle to him, A. D. 65. Two Years after this, he sends for him to Rome, 2 Tim. 4. 9, 21, and there he continued, as the Ancients confide, till the Martyrdom of St. Paul; after which time

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(a) Strabo I. 14. p. 634.
(b) Strabo L. 14. p. 634.
(c) Strabo L. 14. p. 634.
(d) Strabo L. 14. p. 634.
(e) Strabo L. 14. p. 634.
(f) Strabo L. 14. p. 634.
(g) Strabo L. 14. p. 634.
(h) Strabo L. 14. p. 634.
(i) Strabo L. 14. p. 634.
(j) Strabo L. 14. p. 634.
time he must, as they suppose, return to Ephesus: For they tell us, that in the Reign of Domitian he was Martyr'd in that City, and lay buried there. But since we read not any thing in Scripture of their Return to either of those Places afterwards, and the Authorities on which this Return dependseth are not very Ancient, we cannot much depend upon them.

Prop. 2. But if by Bishops we only understand Persons who had Authority to Ordain, and to Govern the Clergy of their Province, and to exercise Acts of Discipline, and Censure, over more than one single Congregation, I believe both Timothy and Titus had this Episcopal Jurisdiction, and so might properly be called Bishops. For

19. That the Jurisdiction of Titus extended to all the Christians in the whole Island of Crete, is apparent from those Words, for this Cause let I thee in Crete, that thou mightest set in order the things that are wanting, and Ordain Elders in every City, Tit. 1. 5. Hence it is said he had received the Episcopal Care, 2T. 1. 6. κομισμός καθοικίων, of the Churches in Crete, and to have had the whole Island committed to him.

And if the Church of Ephesus, committed to the Care of Timothy, did not exceed the Compan of one particular Congregation, St. Paul had very little Success in the great Pains he took for three whole Years to teach them publicly, and from House to House, executing every one of them Night and Day, Acts 20. 20, 21. Whereas St. Paul himself informs us, that at Ephesus a great Door, and effectual, was opened to him, Acts 16. 8. 9. St. Luke, that all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles; that the Word of God prevailed, and grew mighty, and that fear fell upon them all, and the Name of the Lord Jesus was magnified, Acts 19. 10, 19, 20. But that which puts this Matter beyond doubt, is the Observation of the Learned Bishop Sewell, that the Elders St. Paul sends for to Miletus, were all of Ephesus, and to them he committed not only the Church of Ephesus, but all the Flock over which the Holy Ghost had made them Overseers, i.e. all that had been Converted in Asia, through his means, during his abode there these Three Years. Irenæus indeed faith, if some at least from the Neighbouring Cities as well as Ephesus; But, faith he, St. Paul was in so great haste, that he would not so much as go to Ephesus, nor lend any whither but to that City; and yet those to whom he committed the whole Flock, then in Asia, came from Ephesus to Miletus: Which makes it probable, that there St. Paul had raised a Number of Churches; and those as Gleason observes the Apostles were wont to do in fruitful Soil, with a Prospect of such Churches as were to be formed, ἐν μισλίτοις κομισμοῖς of those that should after believe; and the same St. Clement observing that they did this, Πατριαρχεῖς τε Κομισταὶ, making Trial of them by their spiritual Gifts, be very probably conjectures, that the Twelve Persons, who, when he laid his Hands upon them, received the Holy Ghost, and spake with Tongues, and Prophesied, Acts 19. 6, 7, being thus qualified in an extraordinary manner, to be Teachers of others, might be in the number of those Elders whom St. Paul charges to take heed to themselves, and to all the Flock over which the Holy Ghost had made them Overseers, v. 28.

As to the Jurisdiction belonging to them in their several Dioceses, it is also manifest concerning Timothy, that he was set over the House of God, 1 Tim. 3. 14, 15. That in that it might be to ordain, and lay Hands on the Elders to be chosen to that Office, Chap. 5. 22. to clothe such to the Episcopal Office, or to the Office of Elders, who were only qualified for that Work, Chap. 3. 2, 7. to admit and confer others to the Office of Deacons, v. 8. to take W i d o w s into the number of Deaconesses, under such Qualifications, and then receive others, Chap. 5. 9, 10. to receive Accusations against the Elders, Chap. 5. 19, and to rebuke them, v. 20. Which plainly shows there was a Right of Judging and Confining Offenders in Timothy, by virtue of his Office. He had Power also to order the Maintenance of the Elders, v. 17. to take care that the Publick Offices of Divine Worship were performed regularly, Chap. 2. 1, 8. to charge others not to teach any other Doctrine than what they had received, Chap. 1. 3, to command and teach with Authority, Chap. 4. 11, and not to suffer others to despise his Authority, v. 12. And all these things seem plainly to belong to the Trust committed to him, Chap. 6. 20.

And as for Titus, 'tis certain he was left in Crete, by St. Paul, to set in order the things which were wanting, Chap. 1. 5, and in order to this end, to inspect the Qualifications of them who were to be admitted to the Episcopal Office, v. 7, and so to ordain Elders in every City. And he was also to administer and reed Beritwicks' Chap. 3. 10.

Now I confess, that those two Inferences, absolutely taken, afford no convincing Arguments for a settled Diocesan Episcopacy, because there is nothing which proves they did, or were to exercise those Acts of Government, rather as Bishops than Evangelists; for it is certain that the Order of Evangelists was superior to that of Governments, and so included an Authority to do those Acts of Government which belonged to Bishops only, and, indeed, in those Places where those Evangelists prevailed, they did (m) ποιμένας &c., constitute Pastors,
Epistle of St. Paul to Titus

1. Paul sent to preach in other places. Yet these things evidently follow, not.
1. Paul, after his liberty from his first bonds, having traveled into Spain and Judea, and from thence to Macedonia, began to write this Church Government in all the Churches where they before were wanting; that is, after his death, they might be all provided with them.

2. That it is more expedient to the Constitution of Churches in the Apostolic Times, for Men to have Jurisdiction over more than one particular Congregation; for such a power Titus had over all Crete, and Timothy over many Elders, which had been contrary to the Nature of Church-Government, would not have been permitted, and much less ordained, by St. Paul, in any of the Churches planted by him.

3. Hence also it appears, that the Apostolical Power of Governing Churches, and Ordaining Elders in them, was not so limited to the Persons of the Apostles, but that it might be communicated to others whom the Apostles would intrust with it; and therefore might be continued in the Church after their death. And if it be granted that such an Apostolical Power of Governing Churches might be committed to others, and was actually so by the Apostles, it remains only to enquire, when upon their Removal or Departure, they did entrust any Persons in such a manner as it is certain from Scripture, St. Paul did Timothy, as to the Churches of Asia: Of which we shall discourse hereafter.

4. From these Words. The Things which thou hast heard from me, confirmed by many Witnisses, commit thou to faithful Men, who shall be able to teach others also, it may be fairly argued, that the Apostle here appoints St. Timothy to (a) constitute a Succession of Men vested with Ecclesiastical Authority to teach them, and command others to observe them. And from these Words to Titus, I left thee in Crete to ordain Elders, (b) whom, etc., in every City, as I order'd thee, Tit. 1. 5. For a Bishop must be blameless, as the Steward of God, v. 7. Titus also fairly gather'd, that a Succession of Bishops was to be constituted in every City, as Persons that were to take care of the Church of God there, 1 Tim. 3. 5. And my Controversy b, that

St. Paul, after his liberty from his first bonds, having traveled into Spain and Judea, and from thence to Macedonia, began to write this Church Government in all the Churches where they before were wanting; that is, after his death, they might be all provided with them. That upon this account Titus was sent by him to Crete, Chap. 1. 5. and afterwards to Dalmatia, 2 Tim. 4. 11. And that the First Epistle to Timothy was not writ to him to require him to stay at Ephesus, where Bishops had been settled long before, but to instruct him how to behave himself in the Church of God in general, Chap. 3. 15. doing the Office of an Evangelist, by ordaining Church-Governors where he found them wanting, and ordering other Matters, as he saw them needful, in all those Places to which he was referred. But then, if we take in the Sufferings of Antiquity, and confine them who were nearest to the Fountains of Church-Government, we shall find still greater Reason to believe that it was Hierocles Antiochenus, an Apostolical Ordinance to appoint Bishops, with the chief Jurisdiction over Cities: For we find plainly, by the fore-mentioned Instances, that the Apostles had this Power in themselves, and did convey it to others; but whether they did this Universally, and with a Design to continue this Order, being an Enquiry about Matter of Faith, must be proved by the best Means we can use in a Matter of Faith of so great Antiquity. Now there can be no stronger Proof of such a Matter of Faith, than the general Sense, and concerning Prerogatives of the Christian Church in the Ages next succeeding the Apostles. And this general Sense of the Christian Church may be demonstrated.

1. From undoubted Testimonies affording a clear Evidence of this Succession in the most conspicuous Churches. And as for the undoubted Testimonies of this Succession in the most conspicuous Churches, I shall briefly appeal, faith, to the learned Bishop of Worcester, to Irmsen and Terrastull, as least liable to Exception. The former not only mentions a Succession of Persons to the Apostles, but he faith, (o) the Apostles committed the Care of the Churches to them, and left them to succeed in their Places. Which implies, that as the Apostles had themselves the Care of ministering to the Church, and the Power of Governing, and Presiding over it, so they committed it to the Bishops whom they chose to succeed them. Terratull not only mentions them in general who succeeded the (p) Apostles

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(a) Περὶ διαταγῆς, ὧν ἐναντίον ὑποταγῆς, ὧν τοῖς ἐκ νεότητος ἐλκυσθεὶς, Πολίταις ἁπάντως ἡμῖν εἰρήνα. (b) Περὶ διαταγῆς, ἡ ἐκ νεότητος ἐλκυσθείς, ἡ Θείας. (c) Περὶ διαταγῆς, ὃς ἐκ νεότητος ἐλκυσθείς, ἡ Θείας.
The PREFACE to the

Apostles; but particularly inflamed in Polycarp, placed by St. John at Smyrna; and Clemens, by St. Peter at Rome; and then adds, That the other Churches had Bishops placed in them: like to these. So that what Authority St. Clemens had at Rome, and Polycarp at Smyrna, that Tertullian affirms the Bishops had in other Churches. Now Tertullian's faith, that Linus and Clemens had the Episcopcal Power of governing the Church. And as for Polycarp, he, even by the (q) Jews, and Gentiles, was filled with Adonai SideraenKo, the Master, or Teacher of Affa. By (q) St. Jerome, whom of Adonai seder, the Governor of all Affa: And by (q) Ignatius, episcopus, the Governor of the Church of Smyrna.

Add to this, those Words of Mr. Dodwell, to those who deny the Presidency of Bishops over the Church in these Ages: What can they say to the Angels in the Revelations? What to the Testimony of Tertullian, concerning St. Polycarp? What to the Testimony of (r) Clemens Alexander, who mentions Bishops; among other Officers of the Church, settled by St. John? What to the Testimony of (q) Hegesippus, who makes the Kinship of our Saviour, γενομενον απο της ancillat, to have been Governors of the Churches, from Domitian's Time to that of Trajan? What to those who mention (x) St. James as made Bishop of Jerusalem by the Apostles themselves? What of the Seven Polescrates mentions Bishops in his own See, before himself? Nay, what to all those Catalogues of Bishops succeeding in the Four Patriarchal Sees; particularly the Fifteen in Jerusalem, from St. James, to the Disputation of the Jews under Hadrian? Nay, what to the Secessions of all the Apostolical Sees, to which the Fathers of the Second Century do so solemnly appeal, to prove their own Doctrine Apostolical in opposition to the contrary pretences of the Heretics? Can they think them all to have been either willful Forgeries, or general mistakes in a Matter of Fact so near their own Time, without so much as any likely Ground in History? How will they then assure us that they were not mistaken in delivering us the Books of the Apostles, which were not more notorious to them than their Government.

2. This general Sense of the Church may be demonstrated from the Unreconciliableness of the Supposition, that the Form of Government left to the Churches by the Apostles, should be so quickly changed as they impose who do consider that the Apostles left no Governors superior to Presbyters, or Pallors of the Congregation, in the Church: For it is clearly proved by the learned Bishop of Chester, that the Writers of the Second Century distinctly mentioned the several Orders of Bishops, and their inferior Presbyters, in the same Church, and thereby give us Reason to conclude that Dioclesy was settled in that Age; and therefore it is very improbable it should be otherwise in the preceding Age of the Apostles; for that in the Frame and Substance of the Established Government of the Church, a thing always in Use and Practice, there should be so sudden a Change, so universal a Corruption in so short a Time: And that all Christians, all the degraded Clergy, without the least Degree of Opposition that we meet with, or we read of, should consent in, or consent to this Innovation, and Corruption, is a thing morally impossible: For, as Tertullian argues in the Case, (y) What all Christian Churches did so early agree in practicing uniformly, came not by Error, but by Tradition. The Improbability of this sudden and general Innovation will be further evident, if we consider,

1. The Subsidi of this Constitution, viz. the Persons appointed by the Apostles, or Apostolical Men, to govern and judge in every Church; they being constant Obiols of every Person's Common Sense, seen in every Assembly, employed in every Ecclesiastical Affair, publick or private, in which Christians, sick or well, living or dying, were concern'd. Now in a Matter of this kind, which was the daily Object of the Senses of all Christians, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

Again, We shall be more convinced that this was not performed by Conspiracy, or by a joint Consent of Christians, to make this Alteration in that Form of Government which the Apostles had established, if we consider,

3. The general Agreement of all Churches in this Matter, since not one single Church can be produced in which this Government did not obtain. For we can imagine that in a Time when no General Council could meet to appoint it, and when there were no Christian Princes to set it forward on a political Account; and when by reason of the Heat of Persecution, and the Distance of Christian Churches, there was so little Commerce and Intercourse between them, from the Churches of Armenia and Persia in the East, to those of Spain in the West; from the African Churches in the South, to our British Churches in the North, this Constitution should univer-

universally be received, and submitted to, if it had not been established by the Apostles, or the first Founders of those Churches?

2. If we consider how much it did concern all Churches, that such an Innovation should not obtain among them, and namely be submitted to; for all the people were obliged to know their Governors to which they were by Scripture obliged to submit, and so they could not yield to this Innovation without the greatest Danger to their Souls; the Presbyters, if they had by the Apostles been advanced to the highest Power, would not so much have submitted to an Authority above them; but either out of a just Zeal to assure their Freedom, or out of Indignation at the Inference of the usurping Bishops, or out of that Unwillingness to submit and obey, which is natural to all Men, would have asserted their Equality.

3. This will be further evident if we consider, that even the Persons then excited could have no Motive or Temptation to accept of this Advancement; for Men do not easily desire a Change, but upon prospect of some Ease, or Temporal Advantage, much less when they perceive the Change is like to add to their Trouble, and increase their Danger. Now this was really the Case of the first Christian Bishops, they being still exposed to the sharpest Fury of their Persecutors, and commonly began with such when any Storm was raised against the Church: Their Labours also were very great, for the Care of the Flock lay on them, and they were uneasy'd in the Discharge of the Pastoral Care. Can we then reasonably think that they could be so fond of so much Toil and Peril, as to violate the Institution of the Blessed Jesus, or his Apostles, to obtain it?
A PARAPHRASE WITH ANNOTATIONS ON THE Epistle of St. PAUL to TITUS.

CHAPTER I.

a Verfe 1. P Aul a Servant of God, and an Apostle of Jesus Christ, according to [s有些人 for the Promotion of] the Faith of God's Elect, and the acknowledging of the Truth which is after Godliness.

b 2. In [is with that] Hope of eternal life, which God that cannot lye [hath] promised before the World began.

c 3. But hath in due time manifested [manifested his satisfaction, and hath in its proper season manifested this] his Word [of Prophecy] through preaching [of it to the Gentiles] which [Office] is committed to me, according to the Commandment of God our Saviour.

d 4. [I Paul write this] to [thee, O] Titus, mine own Son after the Common Faith [wishing to thee] Grace, Mercy, and Peace from God the Father, and [from] the Lord Jesus Christ our Saviour.

e 5. [Advising thee, that] For this cause left I thee in Cret, that thou shouldst set in order the things, that [as ye are] are wanting, and ordain 6 Elders in every City, as I had appointed thee.

f 6. If any be blameless, the Husband of one Wife [neither guilty of Polygamy, nor married again after divorce from his former Wife, see Note on 1 Tim. 3. 2.] having faithful Children, not accused of riot, or unruly.

g 7. For a Bishop must be blameless, as [being] the Steward of God, not self-will'd, not soon angry, not given to wine, no striker, not given to filthy lucre.

h 8. But a Lover of Hospitality, a Lover of good Men, [or things] sober [or prudent] just, holy, temperate.

i 9. Holding fast the faithful word, as he hath been taught [and to Jn. or Jn. according to the Doctrine of Christ, and his Apostles] that he may be able to sound Doctrine both to exhort, [both to admonish or instruct in sound Doctrine] and to convince the Gain-sayer.

j 10. For there are many unruly and vain talkers [in Crete] and Deceivers [of Mens Minds] especially those of the Circumcision.

k 11. Whole mouths must be stop't, who subvert whole Houses, teaching things which they ought not [to teach] for filthy lucre's sake.

l 12. One of themselves [Even Epimenides] a Prophet of their own, said, The Cretians are always Liars, evil beasts, flow n Bellies [viz. Guttons.]

m 13. This witness is true [of them who in habit Crete, whether Naueers, or Jews] wherefore rebuke them sharply, [lay 24 write a de hance, convince them powerfully] that they may be found in the Faith.

n 14. Not giving heed 2 to Jewish Fables, and Commandments of men who turn from the Faith.

o 15. [For whatsoever they may say or think concerning unsanct Meats, Perfections, or Things.] To the pure the Stewards, whose hearts are purified by Faith, all things are pure, [in their use] but unto them that [though they count themselves the only pure Perfections] are defiled and unbelieving, is nothing [truly] pure, [or lawfully, and acceptably performed] but even
even their Mind and Confidence is defiled, [and by that their Actions.]

q 16. They profess that they know God [above others, Rom. 2. 17.] but in works they [practically] deny him, being abominable (now to him, of whom they were once beloved,) and Disobedient, and to every good work reprobate.

Annotations on Chapter I.

a Verfe 1. A Servant of God.] He writes not this to confirm his Authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this Epistle might come; it being of use not only to direct Titus then, but all Bishops and Leaders of the Church for ever.

b [Ibid. Kæf. Tim. for the Promotion of the Faith of God's Elect.] 1. e. the Faith of Christians in general, being all κάθε πολλῆς δεύτερης generation, i Pet. 2. 9. and St. Paul, being an Apostle, in reference to them, all to whom he was a Saviour of Death, as well as to them to whom he was a Saviour of Life, 2 Cor. 2. 16.

c Ibid. The καθένα παρ' διδάχαις, the Truth which is after Godliness.] The Mystery of Godliness; 1 Tim. 3, 16. The Doctrine which is after Godliness, 1 Tim. 6. 3. This is therefore only necessary to be believed, so far as that belief is necessary to an Holy Life.

d Verfe 2, 3. Note, By comparing these two Verfes with those words in Timothy, He hath, favored us, and called us with an holy Calling; not according to our works, but according to his own Purpose, and Grace, which was given us in Christ Jesus, υπὲρ καθ' εὐδοκίαν, before the World began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished Death, and brought life and Immortality to light through the Gospel: Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles, 2 Tim. 1. 9, 10, 11. I say, from these words compared together, it may be inferred,

1. That the Promise of Eternal Life, mention'd in both Places, is the Promise of calling thofe Gentiles, to whom St. Paul was an Apostle, to that Faith which had the Promise of Eternal Life annexed to it: For this Promise God is said to have performed: by St. Paul's preaching this word of Life to the Gentiles.

2. That this hope of Eternal Life was not made manifest till the appearing, of our Saviour, and the Preaching of his Gospel to the World; he having brought Life, and Immortality to light by the Gospel, 2 Tim. 1. 10. and manifested the hope of it by the Preaching of the Word of Faith.

3. Seeing no flesh Promit: could be made to Men, no flesh Grace given to them before there were any Men in the World, these words, υπὲρ καθ' εὐδοκίαν, cannot properly be rendered, before the World began; but as Clayfo-

from, Theologian, and Oecumenici render them after the seventh, of old Time, or from the beginning. So the Revelation of the calling of the Gentiles is filled, the Revelation of the Mystery, υπὲρ καθ' εὐδοκίαν, kept secret from Men since the World began, Rom. 16. 26; but now manifested by the Scripture of the Prophets. This Promise therefore was contained in the Writings of the Prophets; and either must relate to the Promise made to Adam immediately after the Fall, that the Seed of the Woman should break the Serpent's head, which was a Promise made from the beginning, and υπὲρ καθ' εὐδοκίαν, before any of the three Ages of the World were past, or to the Promise made to Abraham, that his Seed should, all the Nations of the Earth be blessed, which was a Promise made a long time ago, and before the first Age of the World expired.

So Zacharias speaks of the Promise of the Messias, made to the ⸻ αὐτοῦ εὐδοκίαν, προφητείας by the Holy Prophets, from the beginning, Luke 1. 70. And Jerusalem is mention'd as an Apostatizing City αὐτοῦ εὐδοκίαν, from the Days of old, Ezr. 4. 15, 19. and αὐτοῦ εὐδοκίαν of old, Edir. 2. 29, 26.

Ver. 5. Πρέσβεις.] Hence it appears, that at the first Conversion of the Gentiles to the Faith, they had no Bishops, or Presbyters set over them, but had all their Church-Offices performed by Men, and after by the Holy Spirit which God did on them abundantly, and through Faith in Christ, Ch. 3. 6. though out of these Bishops, and Deacons usually were chosen; and then it is observable that things were then wanting; or, that this was a Deficiency in that Church.

Ver. 6. μαλλὰ γνωστὰς αὑτῷ, the Husband of one Wife. Here Chrysostom, Oecumenius, Theophylact have well observed, against the Hesychasts, and Papists, that Marriage is so honourable, that any Clergy-man may ascend to the Episcopal Throne with it, ἀλλ' οὐκ σύνθετον ἐκς ἑαυτοῦ αὐτοῦ ἐκτίμησιν; in πάντας καθ' εὐδοκίαν, Chrysost. They say, Yes, that he may do the Office of a Bishop, and retain the Nuptial Bed, καὶ συναλλαγμένη καὶ μαλακὴ σαρ\n
μας ἐπικοινωνίας ποιεῖν τέκνα. Oecumen.

Ver. 7. Ἀνεγκλήτων ἦνα, I left thee in g Cretes to ordain Elders, if any be blameless, for a Bishop must be blameless. Hence, say the Greek and Latin Commentators, it is manifest that the name Per Ion is called a Presbyter in the 4th, and a Bishop in the 7th. Verfe, καὶ τοιοῦτον ὅλου δὲ τις πρεσβύτερος, ὑπό-

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A Paraphrase with Annotations on Chap. I.

will not suffer them to speak any thing by way of Anwser, or gainfying the Truth.

Ver. 11. *In speclially they of the Circumcision.* He does not say, especially those Gentiles or Samarian, who are Advocates for the Observance of the Jewish Law, but *di eis thews, they of the Circumcision, which, throughout the New Testament, signifies the Jews; Men of that Nation and Religion, so Acts 10. 45. And *di eis thews, the Jews which came with Peter, were amazed when they saw the Gift of the Holy Ghost poured out upon the Gentiles, Acts 11. 2. and *di eis thews, the Jews contended with Peter, saying, Thou goest in to Men ununcircumcised, and dost eat with them. See Rom. 4. 12. 15. 8. Gal. 2. 7. 8. 9. Ephes. 2. 11. Col. 4. 11. Moreover, the Gnostics, and Simonians were so far from being Advocates for the Observance of the Jewish Law, that it was one part of their Doctrines, (1) that no Man should observe the Laws or the Prophets. See Note on 1 Tim. 1. 7. They therefore cannot be the Men here intended. Ver. 12. *Prophets; a Prophet of their own.* Theodore expressly says, this Poet was Callimachus, Clementines and Theophylact cite the words of Callimachus, and so doth Chrysostom, though he confesses the Poet was Epimenides. Callimachus it could not be, for he was no Cretian, but a Cretan, nor hath he this whole Verse, but only the beginning of it, keuteus ad xalos, which, suit St. Jerome, he borrowed from Epimenides, who by (c) Plato is filled xing his, by (d) Darosius Scalvus, and Xelos, the Diones; by (e) Diogenes Laertius, Symposiastes, and xonopotaicen, one skillful in Disputation; by (f) Cicero, futura praentinentes, & vaticinians per furorem, one that foresaw things future by Exate; by (g) Plutarch speaks xei xalos, a woman, a Man concerning Divine Things; by (b) Aquinas, Fatiscius, a Soothsayer; by (i) Maximus Tyrius, divine xalos, one skill'd in Divine Things; by Dion Praenestinus, and the Apostle here, one of their Prophets.

Ver. 13. *Eloge ov xwv avthv avthv.* If these words relate to the Cretians, deceived by the Jews, as the Verse following seems to hint, they are fitly translated, Relate them sharply. To be found in Fact, 5. see Oecumenicus, and Theophylact.

(a) Hieronymus ilocum. (b) Conf. Apost. 1. 6 c. 9. 10. (c) De Leg. l. 6 p. 750. E. (d) L. 5. p. 239. (e) L. 5. p. 19. 30. (f) De Divin. l. 1. (g) In Salm. (h) Floril. l. 2. (i) Differ. 21. p. 313.
Chap. II.

the Epistle of St. Paul to Titus.

physias, to retain it so as it was delivered by the Apostle, without adding any thing to it from Judaism, or Gentilism, and especially without adding to it the necessity of observing the Jewish Law, or Rites, by the Gentiles.

P

Ver. 14. *Teosinacis μεθηνίον.* By Jewish Fables, some here understand the Cabalistical Interpretations of the Old Testament; but (1.) if we look into Irenaeus, we shall find their senseless interpretations chiefly related to the New Testament. Their 30 Aesects they gathered from the 30 Years our Saviour spent in Silence, before he preached; and from the Parable of those who wrought in the Vineyard, and from St. Paul; from whom he knew 1. v. i. 1. p. 16, 18. they gathered most of their wild fancies, and so they must in time be after the writing of his Epistles. (2.) It does not appear that the Cabalistical Jews had any such Interpretations as favoured the mad Doctrine of the Gnostics. The Fathers therefore generally interpret these words of the vain Traditions of the Jews, especially concerning meats, and other things, to be abstinence from unclean, which our Lord also states the Doctrines of Men, Matth. 15, 19. and of the Teachers of them, St. Paul, in his Epistle to Timothy, faith, that they were turned from the Faith, 1 Tim. 1. 9. And this faith Oecumenus, is evident from the ensuing words.

Ver. 16. It is the opinion of all the Ancient Commentators upon the place, That the Apostle speaks this Adversus Judaeos, against the Jews, nor is there any thing said in these two Verses which may not be applied to them. For,

16. We have observed already how the Scripture gives those very Names to the unbelieving Jews, which they were wont to give unto the Gentiles, styling them Dogs, Philippians 3, 2. as they styled the Gentiles, and Vellest of Wrath, Rom. 9, 21. 1 Thess. 2, 16. who thought themselves the only Vellest of Mercy, and here defiled, who counted themselves the only pure Servants of God, Nehemiah 3, 20. 21.

22. Of their Profession to know God, when in works they deny the him, the Apostle gives a large account, Rom. 2, from v. 17. to v. 25, and again Chap. 3. from v. 10. to v. 19. That they were abominable in the sight of God, our Lord got not only faith of the Pharisees, Luke 16, 15. but St. Paul of the Jews in general, declaring, that they played not. Yes; they were so displeasing to him, that wrath was come upon them to the uttermost, 1 Thess. 2, 14. 16. Of their Disobedience to the Law, we read in the forecited Places of the Romans, and of their evil works, Philippians 2, 2. 1 Corinthians 11, 13, 15. And, lastly, that a defiled Mind and Confidence defiled all their Actions, even those that were done according to the Will, and the Command of God, Titus, 1, 11, 12. 15. Titus, 2, 6. 10. Amos 5, 21, 22.

C H A P. II.

Ver. 1

Baut [hencefore they live and teach] speak thou the things which became sound Doctrine.

2. *To vis.* That the aged men be sober, grave, temperate, faithful in Faith, sincerer in Charity, and consistent in Patience.

5. The aged Women likewise that they be in behaviour [in Habits, and Gossip] as becometh holiness, not false Accusers, not given to much Wine, Teachers of good things, [of Piety, Charity, Chastity to those with whom they converse.]

4. That they may teach the Young Women to be sober, to love their Husbands, to love their Children.

5. To be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed [by reason of their Crimes.]

6. Young Men likewise exhort to be sober minded, [Gr. εἰδολίζετε, to govern not only their consciences, but their External Passions.]

7. In all things showing thyself a Pattern of good works, in Doctrine showing uncorruptness, Gravity, Sincerity.

9. *Sound speech that cannot be condemned,* that he that is of the contrary part [whether Jew or Gentile], may be ashamed [of their opposition to you] having no evil thing to say of you.

9. Exhort Servants to be obedient to their own Masters, and to please them well in all [Jewish] things, not answering again.

10. Not quarrelling [or not striking from their Masters] but showing all good fidelity, that they may adorn the Doctrine of God, our Saviour in all things [belonging to their Station.]

11. For the Grace of God that bringeth Salvation, hath appeared to all Men as well Servants, as Masters, yes to Men of all Nations.

12. Teaching us, that denying all godliness, and worldly lusts, we should live soberly, righteously, and godly in this present World.

13. Looking for that blessed hope, and the glorious Appearance of the great God, our Saviour Jesus Christ.

14. Who
Who gave himself for us, that he might redeem us from all iniquity, and [so make] pure to himself a peculiar People, zealous of good works.

Thee things speak, and exhort, and rebuke [the Opposers of this Doctrine] with all Authority: Let no Man despise thee; [but use the Ceremonies of the Church, and deliver up to Satan those Jews who gainsay this Doctrine.]

**Annotations on Chapter II.**

a Ver. 2. Παλαις τῷ ηλικίω, the aged.] See the Note on Philemon 9. So the word signifies in all the other places of the New Testament, where it is found; so ἡ ἁγιοτήτας παλαιτυπίας, I am aged, faith Zacharias, Luke 1. 18. and παλαιός παλαιτυπίας is Paul the aged, Philem. 9. And in this sense the true St. Jerom, and all the Greek Commentators on the Place, explain it. The Reverend Dr. Hammond thinks here it signifies Church-Officers, and in particular the Deacons, mentioned by many names, in the Epistle to the Romans, 1 Tim. 3. but of five qualifications there required of the Deacons, v. 8. the Apostle here mentions only one, that of Gravity; nor is it necessary that these παλαιτυπίας should be Church-Officers, because the Apostle here enumerates their Qualifications: For as St. Jerom on the Place observes, he reckons up the Qualifications of the Younger Women, v. 4. 5. and of the Younger Men; v. 6. and of the Servants, v. 9. 10. But hence it will not follow that they were Church-Officers.

Nor, (sdy.) Because Tins was sent to ordain such; For we find not that he was sent to ordain any but Presbyters, or Bishops, Chap. 1. 5. 7. though doubtless he did ordain Deacons to attend them.

b Ver. 3. Παλαιτυπίας.] That the aged Women here import the Deacons of the Church; some of the Commentators say was the Opinion of some Ancients; and indeed they were so necessary, 1. For the Baptism of Women, when that was performed by dipping, as in the Apollos days it was: And, sdy. For the converting some Young Women to, and the instructing others in the Faith they had already owned; which aged Women, though not permitted to speak in the Church, might do in private Houses, without scandal, but the Apollos, and a young Timothy, could scarcely do without suspicion: That for these Reasons I doubt not but this Office obtain'd in the first Preaching of the Gospel.

c Ver. 7. Αθεσησίαν, Sincerity.] This word is not to be found in Chrysostom, Theophylact, nor in many Copies.

d Ver. 8. The Doctrine to be preached must be pure and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is yουγ, wholesome, and beneficial to the Hearer; it must be derived with Gravity, and with Care, that there be nothing spoken which may be subject to Reprehension.
still as Men whose Conversion is in Heaven, and whose Hearts are chiefly set on things above. We must so temper our Desires of Applause, and Respect in this World, as only to pursue it by exact Regards to what is Vertuous and Præcie-worthly, and for vertuous Ends, the doing good to others, never endeavouring to obtain or to prefer it by any finifer Attempts, full Compliances, or by neglect of Duty. We must so Regulate the Gravities of the Throat, and the Gratifications of the Palate, as not to eat, or drink to the impairing of our Health, or Reason; to the inflaming of our Lungs, or Pällions; or to the rendring our selves unfit for the Performance of that Duty which we owe to God. We must so moderate, in Reference to the Pleasures of the World, that all the Pleasures in which we do allow our selves, may be still vut condemnati, such as call for no Repentance; we must, pursue them with such indifference, as that we can freely deny our selves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own, or other Mens Souls is prejudiced by them, preferring still the Pleasures of Religion much above them.

4thly. We must live Righteously, i. e. in all the Offices of exact Truth and Justice betwixt Man and Man, being true to our words, exact to the Performance of our Promises, doing no Injury to any in his good Name, Ehab, or Person, much less in the Concernments of his Soul, but dealing still with others as we would be dealt with.

We must live Charitably, preferring an unfeigned Good Will, an Affectionate Kindness to, and having a sincere Concernment for the good of all Men: And this Affection must restrain us not only from bringing them with the Tongue, suspecting evil of them, or doing evil to them, but must engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their Prosperity, to be ready to promote it, to sympathize with them in their Afflictions, and, as far as we are able, to supply their Wants, relieve their Miseries, and contribute to the Ease and Comfort of their Lives, and more especially to labour to prevent their Ruine, and further the eternal Interests of their precious Souls, to conceal the Evil that we know of others, where no necessity, i. e. no Duty to our selves, our Brother, or the Publick requires us to divulge it; to endure all things, without straining Evil for Evil; to be long Suffering, and bear with Patience the Infrachments of others. That, lastly, upon any Reasonable Submision, any fair Acknowledgment of the Offence, any desire of Reconciliation, we be eafe to be entreated, and ready to forgive. In a word, that in all cases of the same kind, we prefer the Publick before our Private Interest.

5thly. To teach us to live Godly, by keeping up an high Eefer, an Admiratiu of God in our Minds, acknowledging his Excellencies by our repairing to, and our continual Dependence on his Wildom, Power, and Goodness, in our Addresse to the Throne of Grace, by ascribing all the Mercies we enjoy, to his hole, free, and undeferred Goodness, and therefore highly esteemiing them, giving the Tribute of our Praises, and suitable returns of Duty for them, and by performing that External Homage to the Author of them, which may best tend to others the inward Veneration we have for him. 6thly. By yielding a firm Assent to all his Revelations, depending on his All-sufficiency, and Goodness to order all things for us to the best, and hoping in his Mercy for. Preservation, from, or support under, and a good Life from the Troubles of this present life, and a supply of all these Blessings which he sees needful for us, or most conduing to our good. 7thly. By valuing him as our Chief, and All-sufficient Good, the only proper Object of our Happiness, and upon that account preferring him before whatever hands in Competition with him, having none in Heaven but him, and none on Earth that we desire in Competition with him, doing all things to his Glory, and for Promotion of his Honour, and being zealous to remove whatsoever doth obstrue, or oppose it. 8thly. By being in the fear of the Lord all the day long, and herein exercising our selves to have always Consciences void of offence towards God, so that we never wilfully do any thing which argues a Contemt of him, or is a Provocation to the pure Eyes of his Glory. 9thly. By acquainting our selves with his Sacred Will, that we may do it, esteeming all his Commandments concerning all things to be right, yielding a cheerful, constant, and sincere Obedience to them, labouring to walk before him to all well-pleasing; and when we are convinced that we have deviated from his good and holy Laws, returning by a speedy, and sincere Repentance, and Reformation of our evil ways. 10thly. By an humble Submision to his Churchman, and a contended acquiescence in all the Dispositions of his Providence, and an entire Renunciation of our selves, and our Concernments to the pleasure of his good and holy Will.
things, or to the Pleasures of the World, the Senses; nor to the fears of losing them, nor to excess of Grief that he doth not enjoy them; that being thus prepared, he must govern his whole Life by these three Rules, or Canons, of the Love of God, the Love of Virtue, and the Love of Man. Life, good anni prael bibl. p. 459. C.

8 Ver. 3. To Μετάίθην ὁ θεός, the Great God.] Here it is very difficult to be noted, that it is highly probable that Jesus Christ is here styled the Great God: 1. Because in the Original the Article is prefix'd only to the Great God, and therefore seems to require this Confinuation, The Appearance of Jesus Christ the Great God, and our Saviour. 2dly. Because as God the Father is not said properly to appear, so the word Ευαγγελία never occurs in the New Testament, but when it is applied to Jesus Christ, and to some coming of his, The places in which it is to be found, being only these, 2 Thess. 2. 1 Tim. 6. 14. 2 Tim. 1. 10. 4. 18. 3dly. Because Christ is emphatically styled our Hope, the Hopes of Glory, Col. 1. 23. 1 Tim. 1. 1. And, lastly, because not only all the Ancient Commentators on the Place, do so interpret this Text, but the Anti-Nicene Fathers also: (a) Hippolytus speaking of the Appearance of our God and Saviour Jesus Christ; and (b) Clement of Alexandria proving Christ to be both God and Man, our Creator, and the Author of all our good things, from these very words of St. Paul, Phil. Trad. de Vera Christi Deitate, p. 44. 45.

h Ver. 14. "Των ἀδιάνοιασ, that he might redeem, and purify.] The words λυσείς and ἁλάτας, here used, being Sacrificial, the first signifying Redemption by paying a price, here fain to be, the giving himself; the second, to purifie from the guilt of Sin, by an Atonement offer'd for it, Heb. 9. 22. 1370. 1. 7. 5. I conceive the import of them to be this. That Christ our Saviour gave himself a Ransom for us, to redeem us from the guilt, and punishment of our Sin, that being by this Atonement thus purified, and reconcil'd to God, we might become as the Jews were before, a peculiar People to him, and upon that account zealous of good Works.

Ibid. Λαός τὸς εορνον, a peculiar People.] So Segullah is rendered by the Septuagint, Exod. 19. 5. You shall be to me Λαός τὸς εορνον, a peculiar People above all People, Deut. 7. 6. Jehovah by God hath chosen thee to be unto him Λαός τος εορνον, a peculiar People above all the People of the Earth; fo Chap. 14. 2. 28. 18. This by the Chaldee is always rendered A beloved People. 'This Title Belonged to all Israel in general, Psa. 135. 4. Jehovah hath chosen himself, and set his heart for his peculiar People. As therefore all these, being sanctified to the Lord, became to himself a peculiar Treasure, and a beloved People above all other Nations, or Religions in the World, so are now all Christians, God having purified their Hearts by Faith, Acts 5. 9. 3dly. As then Salvation was of the Jews, John 4. 22. and belonged to others only by being Predestin'd so far as to own their God, or their Religion; so now that Salvation which is promis'd in the Gospel, and which consists in Life Eternal, is promis'd only to them who own the God, and Saviour of the Christians, or embrace their Religion: For this is the Testimony that God hath given us, eternal life; and that life is in his Son: He that hath the Son hath life, he that hath not the Son hath not life, 1 John 5. 11. 12.

(a) De Anticrist Sect. 64. (b) Adven. ad Genr. p. 3. 6.

CHAP. III.

a Ver. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to [Gr. for every good work.

2. To speak evil of no Man, to be no brawlers. [Gr. no fighters] but gentle, bearing all meekness to all Men [with whom they do converse].

b 3. For we are felves also were sometimes foollish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful [to] and hating one another. [See Chap. 1. 10, 11, 12.]

c 4. But after that the kindnes of love of God, our Saviour towards Man appeared.

d 5. Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration (in Baptistm) and [by the] renewing of the Holy Ghost, [given then to the Baptized].

e 6. Which he shed on us abundantly through Jesus Christ our Saviour.

f 7. That being [true] justified by his [free] Grace, we should be made Heirs according to the hope of eternal life.

g 8. This
Chap.III. The Epistle of St. Paul to Titus.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they who 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 who is such is subverted, sinneth being condemned of himself.

12. When I shall send Artemas unto thee, or Tychicus, [to supply thy absence, say the Ancients] be diligent to come unto me to Nicopolis, for I have determined there to winter.

13. Bring Zenas the Lawyer, and Apollos, on their Journey diligently, [and see] that nothing be wanting to them.

14. And let ours [i.e. Christians] also learn to maintain good works, for necessary useth, that they be not unfruitful. [See Note on v. 8.]

15. All that are with me salute thee. Greet them that love us in [and for] the faith. Grace be with you all. Amen.

Annotations on Chapter III.

Verse 1. Besides the turbulent Spirit of the Jews then in Crete (a) Suidas hath left upon Record concerning them, that the Cretians, fearing they should suffer Punishment from their Superiors, stirred up the People, enforcing them to maintain the Liberty which they always had enjoy'd. By which we see how needful this Instruction was.

Verse 2. Ἐποίησεν, Meekness.] This is that Vertue which enclines us to be easy and merciful to offenders, kind in interpreting the Actions of others, and yielding in matters of our own Concern for Peace sake; and we shew all meekness, not by being never severe, for severity at some times, towards some Persons, is necessary; but by being mild in all cases, in which the Circumstances of Time, Place, and Persons, will admit of it.

Verse 3. Ἐτέρας ἦν τάξις, for we our selves were sometimes.] That were the Vices that reigned in the Heathen World. See Rom. 1. 18, 31 and 13. 13. Coloss. 3. 5. 8. That the Cretians were prone to dishonour, we have proved from Suidas; That they were foolish and deceived, is evident from their multitude of false Gods mentioned by Diodorus Siculus, 1. 5. and their vain Imagination in thinking that their Gods were Mortal, with which Calimachus charges them. The Lufts and Pleasures they serv'd were unnatural Lufts, say Oceannia and theophilus: Of which the Athenian in (b) Plato speaketh thus to Clinias of Crete; of unnatural Lufts your Cities are chiefly guilty; for taking up your Laws from Jupiter, and retaining the Fable of his Gymnody, they committed this unnatural Lufts in imitation of their Jupiter.

Verse 4. THAT the Apostle, in the very next Verfe, faith, This is a faithful saying, and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good Works, and as he faith, that we are justified by Grace, so doth he teach us that this Grace hath appeared for this very End, to teach us, denying ungodliness and worldly Lufts, to live righteously, soberly and godly in this present World, looking for this blessed hope, clearly infinuating, that without living Godly, Righteously and Soberly, we cannot reasonably hope for happiness at our Lord's Second Coming. Wherefore these words could never be intended to exclude Christianas from a necessity of being holy, in order to their being happy.

(b) Cf. verses 16, 17, 18; Hebrews 11:1, 2; 2 Peter 2:10; 3:1; James 1:25; 1:27; 2:9; 3:2, 3; 4:3, 4; 5:7, 8; 1 John 2:11; 3:10; 4:10; 5:7, 8.
Nature given to them, and the renewing of the Holy Ghost, from being Conditions of their future Happiness; and therefore hence it doth not follow, as Ebenezer suggests, that God hath predestinated us to Salvation of his meer Mercy without any respect to our Works, but only, that he hath thus freely called any Nation to the knowledge of that Faith that will in the end bring Salvation to them that obey the Precepts of it.

3dly. That when the Apostle faith, by his Mercy be saved us, his meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the way of Salvation, in which if we walk, and continue, we shall assuredly obtain Salvation. See Note on Eph. 2. 8. 9.

4thly. Some by the Laver of regeneration understand that inward Renovation which cleanseth the Soul, as washing doth the Body; but that the Apostle by the Laver of regeneration, understands that Baptism by which Christians, coming then from Heathenism, engaged to renounce Idolatry, the Works of the Flesh, and of the World, and dedicated themselves to the Service of the Sacred Trinity, and testified their Faith in Christ, cannot reasonably be doubted, if we consider; 1st. How expressly our Saviour faith, we must be born again of Water, and of the Holy Ghost, that we may enter into the Kingdom of God, Joh. 3. 5. How he Commissioned his Apostles to make Disciples in all Nations by baptizing them, Matth. 28. 19. And how from the beginning, the word ψάλλεσθαι, for regeneration, used here, was used to denote Baptism, as (c) Justin Martyr, (d) Irenaeus, and (e) Clemens of Alexandria do inform us.

5thly. That the same Apostle elsewhere accuses this Vertue to Baptism, saying, that Christ doth purifie, and cleanseth his Body by the washing of Water, Eph. 5. 26. and that St. Peter faith, that Baptism now formal, 1 Pet. 3. 21. And that Baptism at the first was still attended with the vouchsafement of the Holy Ghost, here joined into this Laver of regeneration, Joh. 3. 5. So that all Christians are said to be baptized into one Spirit, 1 Cor. 12. 13. who is here said to be plentifully poured out upon Believers.

6thly. That being justified by Faith, we become the Sons of God, Joh. 1. 12. and being Sons of God, are Heirs of Glory, Rom. 8. 17. and Sons of the Resurrection, or such as, if we do continue in the Faith, and our Baptistical Covenant, shall enjoy an happy Resurrection, Luke 20. 36. See Note upon that Place, and upon Rom. 8. 17.

[24th good works.] That is, say some, to employ themselves in honest Trades and Professions: But all the Ancient Commentators, on this, and the 14th Verse, interpret these words of Alms-deeds, or Charity, to supply the necessary wants of Orphans, Widows, &c. And they are followed by the learned Dr. Barrow, who observes, that "as in every kind, that which is most excellent doth commonly asume the Name of the whole kind, so are these "works of Charity, by way of Excellency, filleted good Works. Thus Dorcas was full of good Works, 1 e. of Alms-deeds which she did, Acts 9. 36. See you abound in every good Work, that is, in all Charitable Offices, 2 Cor. 9. 8. Let a Widow be well reported of for good Works, 1 Tim. 5. 10. i.e. for bringing up Children, lodging Strangers, washing the Saints feet, relieving the Afflicted, and following every good Work. Charge them who are rich in this World, that they be rich in good Works, 1 Tim. 6. 18. See Heb. 10. 24. And this Sense may be confirmed, 1. From the Phrae it itself; for it is not ἡσαυρίζεται παντὶ καλα ἐκατολογούμενα, but παντεκαλολογούμενα καλα ἐκατολογούμενα. Now παντεκαλολογούμενα signifies to excel and outstrip others in good Works, which as to Works of Charity, is certainly the Christian Duty, and was the thing by which the Primitive Ages gained great Credit to Christianities: But it is not the Christians Duty to labour more than others at their Trades, or Callings.

6thly. From the Region here asigned, why they must excel in good Works, because they were not only Profitable, but καλα Creditable in the sight of Men, as are such works of Charity more conspicuously, than labouring in our Professions, and v. 15. That they be not unfruitful; i.e. faith Dr. Hammond, that they may have to give to others; these Acts of Charity being filled fruit abounding to their Account, Phil. 4. 17. Given Fruits, Jan. 3. 17. the fruits of Righteousness, v. 18.

Ver. 9. See Note on i Tim. 1. 4. And 6 note here, and from that Place, this excellent Rule: That Diffutes about matters which only serve to beger Strife, and Con- tention, but tend little to Edification in the Faith, or to the Edifying of the Body in love, Eph. 4. 16. or the promoting that Doctrine which is after Godlines, 1 Tim. 6. 3. are vain talking, and unprofitable Di- sputes.

Ver. 10. Hence we may learn who is an Heretic in the Apostle's Sense.

1. He is one who ἐξεπεξετάζεται, is perverted from the true Faith, holding some Doctrine or Opinion, which subverteth the Foundation.
tion of it, 2 Tim. 2, 18. and 1 Tim. 1, 19, 20. 20. 2 dly. He is unworkehebe, a Man condemned by his own Conscience, and who, in what he doth maintain, or prachize, fills a gainst his own Convictions: For, 1. The aaccusation with not true, Doe accuser, or inform him of his Error, but do thou admist him of his Fault; which theys Crime lay not in his Head, or his mistaken Judgment, for that can never be corrected by Admonition, but only by Instruction; but that it lay in the Irregularity of his Affection, and the Perverseness of his Will, And 2 dly. Because otherwise he could not condemn himself by maintaining his Heresie: For no Man who acts according to his Judgment, how erroneous soever it may be, is self-condemned in that Action. Obj. 1. Against this Explication it is objected, 1. That he who opposeth a Doctrine which he knows to be true, is indeed per- verse, but he is no Heretic. 

Ansfr. 1. Yes, he is properly an Heretic, according to St. Austin, because he follows, or starts a new Opinion, not from regard to Truth, but to vain Glory, or Temporal Advantage. Whence faith he, Errare possum, Hereteces etsi Nobis, I may err, but I will not be an Heretic; placing Heresie, not in the Judgment, but in the Will. 2 dly. He is so also according to the proper import of the word, because he properly doth choose to be of his Opinion: Whereas the Judgment of the erroneous Person doth oblige him to hold his Er- ror, it being not in our Power to believe otherwise than our Mind and judgment doth inform us; so that in this case we do not properly ασκησιν, chuse what Opinion we will hold. And, 2 dly. He is most properly an Heretic in the Scripture Sense, which still affirneth to such Men, something relating not to the Error of their Judgments, but to the Perverseness of their Will, or the Corruption of their Affections, as that they designed not to serve the Lord, but their own Bellies, Rom 16, 18. That they turned away from the Truth, supposing that gain wasGodliness, 1 Tim. 6, 5. That they taught things which they ought not, for filthy human's sake, Tit. 1, 11. That, through Covetousness, with signified words, they made merchandise of them whom they deceived, 2 Pet. 2, 3, 14. 

Having Hearts exercized with covetous praises, and that they went greedy after the Error of Balaam for reward, Jude 11. Mat. 24, 11. 1 Joh. 4, 1. 2 Cor. 11, 13. 2 Pet. 2, 1. 1 Tim. 4, 2. 

Hence are they often called false Propheets, false Christis, false Aposties, false Teachers, decei- veing others, by appearing true Doctors; which are, the Apostles of Christ; Men who intimated their Doctrines, by πράγματα; 1 Μαθαύματα, by hypercritical Fatelhoods, who preached up the necessity of Circumcision, not that they thenselves obsered the Law, or thought it necessary so to do, but that they might avoid Persecution, Gal. 5, 12, 13. That they were Men rife up among Christians, forwounding, through their Doctrines, 2 Pet. 2, 2. 

And whereas it is said, such Heretics are only known to God, I hope they might be known also to Titus, the only Person here bid either to admonish or avoid them, especially if we consider that to him belonged in those times, διὸ γαρ προστάτης, the dis- cerning of Spirits. Moreover, the Church of those Times, in which the Aposties were still preaching, could easily know whether the Doctrines which they taught and explication to them, were indeed Doctrines received from the Aposties, or not; if they were not, they who taught them must know.
know they received no such Doctrine from them; and so must be self condemn'd in teaching it as received from them, or as the Faith once deliver'd to the Saints: and they who heard them must know they willfully opposed the Doctrine of those Apostles, who had confirmed the Faith with such Authentick Testimonies, as their Oppo-

ners could not question. Moreover, they being then bid to try the Spirits whether they were of God, 1 John 4. 1, and the gift of discerning Spirits being then given to the Prophets, who managed the Church Affairs, they might then very well be able to judge of these Deceivers, and False-

Teachers.

Ver. 12. These words make the Author of the Pсалфcript date this Epistle from Nicopolis of Macedonia, whereas they rather prove the contrary; for he, faith not, I have determined to Winter here, but there, which shows he was not yet come thither.
OME have thought this Epistle was not worthy to be ranked among the Epistles of St. Paul, or that, while it is an Occasion of no great Moment: But it contains Instructions sufficient for so short an Epistle, av. p.

1st. That no Christian, though of the meanest sort, is to be contemned: That Christianity makes the vilest Servants both profitable, and worthy to be highly loved, and honoured by Persons in the highest Dignity; Onesimus being by the Apostle styled his Son, and his Bowels. 2dly. That Christianity did not impair the Power of Masters over their Servants, or give any Authority to them who convert them, to use them as their Servants, without leave granted from their Masters.

3dly. That Servants ought to make Satisfaction for any Wrong or Injury they have done to their Masters.

The (b) Apostratic Constitutions have made the Philemon Bishop of Colosse, and St. Jerome seems to incline to that Opinion; but (c) Hilary the Deacon, faith expressly, that he was of the Ecclesiastical Dignity, but one of the Laity. (Theodoret, Oecumenius, and Theophylact) seem also of the same Opinion.

The Epistle was writ in the same Year with that to the Philippians, viz. the 8th. of Nero, A.D. 62, when St. Paul expected to be delivered from his Bonds, v. 22.

(a) Tit. iii. 5. τοὶ δ' οἱ εἰς ἱδίαν ἀνθρώπους οὐκ ἔκλυμαν ἀνθρώπινον ψυχήν ἔχομεν, Prefat. Occum. Chrysele.
(b) Theodoret. (c) Theodoret. 3. Philum. L. 7. c. 46.
A PARAPHRASE WITH ANNOTATIONS ON THE Epistle of St. PAUL to PHILEMON.

CHAP. I

Verse 1. I Paul, a Prisoner of Jesus Christ, and Timothy our Brother, [write to] Philemon, our dearly beloved, and Fellow-labourer.

2. And to our beloved Appia, and Archohippus, our fellow Soldier; and to the Church in thy House.

3. [And I wish] 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; [or, I thank my God always when I mention thee in my Prayers.]

5. Hearing of thy Love and Faith, which [Faith] thou hast towards the Lord Jesus, and [Love] to all his Saints.

6. [And my Prayer is,] that [Communication of thy Faith] or, thy liberality to the Saints, which is the fruit of thy Faith] may become effectual [to bring others to it,] by the acknowledgment of every good thing which is in you in Christ Jesus; [or, may become effectual to the acknowledgment of thy good works by other Christians who have such influences of thy Charity.]

7. [And I have reason thus to give thanks to God for thee] for we have great Joy and Consolation in thy love [to the Saints] because [hereby] the bowels of the Saints, [yearning for relief] are refreshed by thee, Brother.

8. Wherefore, though I might be much bold, [or having great Power] in Christ, to enjoin thee that which is convenient.

9. Yet, for loves sake, I rather beseech thee, [or, I rather beseech thee for loves sake,] being such an one as Paul [the Apostle of Christ] to the Aged, [and upon that account worthy of reverence:] and now also a Prisoner of Jesus Christ, [and therefore worthy of respect:] Gal. 6. 17. Ephes. 4. 1. Coloss. 4. 18.

10. I beseech thee [I pray] for my Son Onesimus, whom I have begotten, [i.e., converted to the Faith while I was] in my Bonds.

11. Who in times past was to thee [are] unprofitable [Servant, V. 18, 19] but now [if received, will be] profitable to thee, and [if sent back] to me.

12. Whom I have sent again [unto thee, to be in Duty thine, and not to be employed by others, or detain'd without thy leave;] thou therefore receive him, [him, I pray, that is mine own Bowels; be being as dear to me, as if he had proceeded from mine own Bowels.]

13. Whom I would willingly have retained with me, that [in thy stead he might] have minister'd to me [being] in the bonds of the Gospel.

14. But without thy mind would I do nothing [of this nature] that thy benefit [or the Advantage I receive from him who is thy Servant] should not be [in thy part] as it were [a matter] of necessity [because thou couldst not have been returned to thee] but willingly [by thy own grant.]

15. For perhaps he therefore departed [from thee] for a season, [that thou shouldst receive him again for ever, i.e. to serve thee during life.]

16. [That thou shouldst receive him, I pray] not now as a Servant [only] but above a Servant,
Servant, [as being also In Christ] a Brother, n
a beloved especially [or particularly] to me;
but how much more to thee, both in the flesh,
and in the Lord! [i. e. as being of thy Family,
and of thy Faith!]
17. If thou count me therefore a Partner
[in thy friendship] receive him as my self.
18. If he hath wrong'd thee [as any thing]
or oweth thee ought, put that on my account.
19. I Paul have written it with my own hand
[and to have enter'd into a solemn Obliga-
tion, i. e.] I will repay it; albeit I do not say
unto thee, [i. e. I insist not upon it] how thou
owest to me [by whom thou wast converted] even
thy own self [or the well being of thy Soul]
besides.

20. "Yea Brother, [Gr. rai, I pray thee, o
therefore] let me [from thy Compliance with
me in this matter] have joy of thee in the
Lord, refresh my Bowels in the Lord.
P
21. Having confidence in thy obedience,
I wrote [iow] to thee, knowing thou wilt
also do more than I say.
22. But wihchal, prepare me also a lodging,
[therefore prepare me a lodging also] for I trust
that through your Prayers I shall be given q
to you.
23. There salute thee Epaphras, my fel-
low-prisoner in Christ Jesus.
24. Marcus, Aristarchus, Demas, Lucas,
my fellow-labourers.
25. The Grace of Lord our Jesus Christ be
with your Spirit. Amen.

Annotations on the Epistle of St. Paul to Philemon.

a Verf. 1. Kαὶ ἐργάζομαι, our Fellow-
Labourer.] Hence Christiostm
conjectures that he must be one of the Cler-
gy: But this is no good Argument, seeing
Christians in general that promoted the In-
terests of Christianity, and even Women,
are by the Apostle styled ἐργάζομαι his Fellow-
Labourers. For the first, see 3 John v. 8.
for the second, Rom. 16. 3.

b Ver. 2. Ἐφεσσὴ τῇ ἐν ὑμῖν.] He salutes
also Ἠσία the Wife of Philemon, as Occas-
iumus and Theophyllis conjecture, and
Theodore positively affirms, and that ver-
itably, probably, the being here rank'd before Archip-
emus. And this he doth, that he might ob-
tain her good will also in behalf of Onesiphorus.

c Ibid. Συγκαταλέγομεν, our Fellow-Soldier.] So
also he calls Epaphroditus Fellow-Prisoner
with him at Rome, Philip. 2. 23, 25. either
because they suffered with him as good Sol-
diers of Jesus Christ, 2 Tim. 2. 3. Or as
(a) St. Jerome, because being Ministers
with him in the Gospel, Philip.
2. 25, Col. 4. 17. they were more parti-
cularly engaged in fighting the good fight
of Faith. See Note on 1 Tim. 1. 18.

d Ibid Kal τῇ ξεγει...καὶ ἐν τῇ ἑκατον...καὶ ἐν τῷ ἱδρυτῷ, And
to the Church in thy House.] He calls his House
a Church, faith Theodores, as ἐν τῷ...καὶ...
καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καὶ...καioms.
A Paraphrase with Annotations on, &c.

Chap. I.

large signification, as is sufficient to remove this seeming Difficulty. (c) Phænóraims, from Hippocrates, faith a Man is styled Νεκρος, a Young Man till Twenty eight, and Πεπολεμημένος, Aged, from Forty nine to Fifty five; making but Twenty one Years difference betwixt them: Elsewhere he faith, that Old Age begins αντί τον χρόνον του, from Sixty nine Years: But then he faith, a Man is, Νεκρος, Young, from Twenty three to ου τε αποκεφαλισθή συ, till Forty one Years; making the difference between them Twenty eight Years. Varro, in Catius Roscid, lib. 29. cap. 21. saith, a Man is νεανι, Young, till Forty five; and Aged to Sixty. And thus St. Paul, according to the Computation of St. (d) Chrysostom, might be a Young Man, of Thirty five Years, at his Conversion; an Old Man at the writing this Epistle, as being then Sixty three, and suffering Martyrdom in the Fourteenth Year of Nero.

Ver. 11. Αρχοντος. Not only an unprofitable, but an injurious Servant, having not only run away from his Master, but purloin'd some of his Goods, and spent what he had thus purloin'd: For had it not been thus, faith (e) St. Jerome, the Apostle needed not to have flippated for satisfaction of the injury, v. 18, 20.

Ver. 13. ις τον, in thy stead. A Mi-nifery feems due from all that are able, towards thofe that suffer, and are in Bonds for Christ's sake; and when it is not performed, there feems to be a lack of Service due to them, especially to the Amba-assadors of Christ, Philip. 2. 30.

Ver. 14. το εκείνον αυτὸν εἰς ἡμᾶς, That that thou mightest have him during life. So

(c) ις τον, in thy stead.
(d) Chrysostom.
(e) St. Jerome.
(f) Of骖.}

Ver. 16. [Ἀκριβώς, beloved.] Note here a that love is due even to Bond-Servants from their Masters, when they are useful, and profitable to them; for where Advantage is received from the Labours of another, there love is due.

Ver. 20. [ος.] As the Hebrew יִשָּׁב, sit, is often objectified, a word of intreating, so is the Greek θητεῖν very frequently. See Note on Matth. 15. 27.

Ibid. ματαιόπλησις, refresh my Bowels.] Either meaning Ονεισιμός, whom he calls his Bowels, v. 12. or rather himself, whose Bowels would be refreshed by Paul's receiving Ονεισιμός kindly, for the Lord's sake.

Ver. 22. ου γὰρ τῶν προσφορῶν υπάρχει, By your Prayers.] The Apostle knew the effica-cy of the Prayers of the Church for preservation of Christ's eminent Servants from impendent dangers, as in the Case of Peter, Acts 12. and therefore in most of his Epis-thes he doth most earnestly intreat them, that he might be enabled to preach the Gospel with freedom and success, Eph. 6. 19. Col. 4. 3. 2 Thess. 3. 1. and for Deli-verance from the malice of his Persecu-tors, Rom. 15. 30. 31. 2 Thess. 3. 2. or else express his confidence that their Prayers will be effectual to that End, as here; and 2 Cor. 1. 10. 11. and 4. 14. 15. Phil. 1. 19. And had he thus conceived of Prayers, directed to Angels, and departed Saints, why doth he not afford one Inflance of them in all his Epistles?

THE
THE PREFACE TO THE Epistle to the HEBREWS.

By Way of Preface to this excellent Epistle,
I shall enquire, 1. Concerning the Author of it. 2. Touching the Canonic Authority of this Epistle. 3. Concerning the Language in which it was originally written. 4. To whom it was inscribed, and from whom and when.

5. Concerning the Constitution and Design of writing this Epistle. And,
1. That St. Paul was the Author of this Epistle, I prove,
1. From these Words of St. Peter, As our dear Brother Paul, according to the Wisdom given to him, hath written unto you, 2nd in all his Epistles, 2 Pet. 3. 15. 16. Whereas it is evident, 1. That the Apostle Paul had written to them to whom St. Peter was then writing; so to the Believing Jews in general, 2 Pet. 1. 17. 2. That he wrote to them from certain Letters, different from all his other Epistolary Writings, as appears from those Words, As also in all his Epistles, I. e. his other Epistles. Since then none of the Ancients say that this Epistle was written, it must be that which bears the Name of the Epistle to the Hebrews.

Obje. To this 'tis answered, that the Epistle intended by St. Peter, may be that written to the Romans, in which he speaketh to the Jews by Name, Chap. 2. 17. and in which there is an Exhortation found to count the Long-suffering of God Salvation, or that which leads to Repentance, v. 4.

Answ. But 1. That which is written there, is plainly written to the Unbelieving Jews, and concerns them only. Whereas St. Peter writes to the Brethren, Chap. 3. 12. the Beloved, ver. 14. 17. to them who had received like precious Faith, Chap. 1. 1. He therefore could not mean the Jews of whom Paul speaks in the Epistle to the Romans. Nor 2dly, can that Epistle be properly said to be written to the dispersed Jews, as being sent to those at Rome only, Chap. 1. 7. and chiefly to the Gentiles there, Chap. 1. 13. 11. 12. 15. 16. (2dly,) The Words, Ch. 2. 4. are not an Exhortation, to count the Long-suffering of God, Salvation; but a Reproof, for despising this Long-suffering. Whereas in the Epistle to the Hebrews, Chap. 10. he commends their Passion under Suffering, and affirms them it would find Salvation; and that if they lived by Faith, their Lord would come, and would not tarry.

Arg. 3d. A second Argument to prove St. Paul the Author of this Epistle, is taken from these Words, Know ye that our Brother Timothy is in fet at liberty? with whom, if he come quickly, I will see you. They of Italy saluting you, chap. 13. 23. 24. And from those also, Pray for us, and, Do this now the rather, that I may be restored to you the footer, v. 18. 19. For 1. It is customary with St. Paul, when he writes to others, to call St. Timothy his Brother: So, Paul the Apostle of Jesus Christ, and Timothy our Brother, 2 Cor. 1. 1. And again, Colos. 1. 1. in the same Words: We love Timothy, our Brother, 1 Thes. 3. 2. And Paul the Prisoner of Jesus Christ, and Timothy our Brother, Philm. 1. 1. This Timothy was a Prisoner at Rome, in the 12th Year of Nero, and set at liberty the 26th, faith Dr. Lightfoot, Harm. p. 139. 140. Of which here the Author of this Epistle gives notice, and faith, he would come with him to them; i.e. to the Jews in Judea, to whom I shall prove anon that this Epistle was inscribed: Now Timothy, we know, was still the Companion of St. Paul. Lastly, He desists them to pray for him; which is frequently done by St. Paul, in most of his Epistles, viz. In that directed to the Romans, Rom. 15. 30. to the Ephesians, Eph. 6. 19. to the Philippians, Philp. 1. 19. to the Colossians, Colos. 4. 3. and to the Thessalonians, 2 Thes. 3. 1. and is never done in any of the Catholic Epistles, Pray for me, faith, that I may be restored to you the sooner. Now Paul was sent bound from Judea to Rome; and therefore, his Res
The PREFACE to the

4. In the Third Century, (b) Origens citing the very Words now mentioned, and the following Words, v. 13. 14. For every one that ueth Milk is unskilful in the Word of Righteousness; be faith. He that writ this, was the same Paul who said to the Corinthians, I have fed you with Milk, and not with Meat, &c. 1 Cor 3. 2. In bis (i) Philothea be faith, (b) The Apostle Paul, who said to the Corinthians, These things happened in a Figure, and they were written for us upon the Ends of the Ages are come, 1 Cor 10. 11. doth also in another Epistle use these Words, relating to the Tabernacle, Thou shalt make all things according to the Pattern showed thee in the Mount, Heb. 8. 5. And that the (k) Apostle, who said, Jerusalem which is above, is free; and is the Mother of us all, Gal. 4. 26. saith also in another Epistle, Ye are come to Mount Sion, the City of the living God, the Heavenly Jerusalem, and to Myriads of Angels, &c. Heb. 12. 24. 25. In his (i) Exhortation to Moryndom, be hath these Words, and saith also, (o) St. Paul speaking somewhere to them who had suffered from the Beginning, and exhorted them, to suffer patiently the Trials which afterwards fell upon them for the Word, faith. Call to remembrance the former Days, in which ye were enlightened, suffered a great Fight of Afflictions—Caff not away therefore your Conscience, which hath great Recompense of Reward; for ye have need of Patience, Heb. 10. 32. 33. 34. 35. 36. And in his Answer to Africans, having cited these Words from the Epistle, They werestoned, they were fawn upon, they were flain with the Sword, Heb. 11. 37. be faith. (m) If any Periwas, being prejed with these Words, should fall into the Opinion of them who reject this Epistle; as none of St. Paul's, he would not suffer Words to demonstrate to him that it was the Epistle of St. Paul. He also adds, That (n) the Sentences contained in it are admirable, and no white inferior to the Writings of the Apostles; as he who diligently reads them must confess.

In a Word, when this Epistle was denied by the Arians in the Fourth Century, because they were not able to resist the Conviction it affords.
The PREFACE to the

us of our Lord's Divinity, (a) Theodoret saith, The Church ought not to reverse the length of Time, in which the Children of the Church have read this Epistle in the Churches, etc., as long as they have read the Apostolick Writings. Or if this be not sufficient to persuade them they should hearken to (p) Eusibus, of whom they boast, of the Patron of their Doctrine, for he confesses this was St. Paul's Epistle; and he declares that all the Ancients had this Opinion of it.

That they of Rome, and other Latins did for a while reject this Epistle, until much labour'd in the tradition: if we consider,

1. That this Epistle was not written to the Hebrews, who, as Eusebius (q) states, delighted much in it.

2. That it was rejected by them, not that they had anything to say against it, but because they could not answer the Arguments which the Novatian Schismatics among them produced from the 6th and 12th Chapters of this Epistle, against receiving lapsed Penitents into the Church; whereas, as Philastrius informs us, they rejected it, as thinking it was deposed by the Heretics. Or,

3. Because it wants its Name, which it conceals, not as St. Jeron conjectures, did 6.3, 162, to avoid the Offence of those who liked not his Person, by reason of his Doctrine, that God who had delivered their Land to them as it was evident, from his desire of their Prayers, and from his Injunction that he desired shortly to be with them, that he must be well known unto them, but, as Theodoret observes, because he was made an Apostle, not of the Circumcision, but of the Gentiles. Lastly, The Difference in Style some mention, it is nice a thing, and may happen upon so many Accounts, that it deserves not to be looked on as an Argument of any Force against plain Testimonies of the Ancients, that St. Paul was the Author of this Work.

Therefore, That this Epistle was written, and directed to the Jews dwelling in Judaea and PALESTINE, is the Opinion of the (r) Ancients, tho' not so as to exclude the believing Jews of the Diaspora. This may be argued from the Endorsement of it. To the Hebrews, rather than to the Jews. It cannot be imagined but that he sends it to be delivered at a certain Place, within some reasonable Companions, seeing the Bearer of it, whoever he was, could not deliver it to all the Jews dispersed through the whole World, and because he directs them to pray, that he might be referred to them, and promises to come and see them. The Title therefore. To the Hebrews, must determine the Place, and point out the Jews that dwelt in Judæa, or the Land of Israel, and that Sense doth the Holy Ghost put upon the Title, The Hebrews, when it is said, There was a murmuring of the Hellenists against the Hebrews, Acts 6. 1. By the Hellenists, meaning the Jews that dwelt in Foreign Countries, among the Greeks; and by the Hebrews, those that dwelt in Judæa. So again, 2. Cor. 11. 22. Are they Hebrews? Be so I am. Are they Israelites? Be so I am. And Philip 3. 5. Of the Stock of Israel, an Hebrew of the Hebrews, i.e. an Hebrew not only by Deceit, as were all of the Stock of Israel, but by Language which some of them had left, and by Habitation in the Holy Land, and not among the uncircumcised Gentiles, he being bred up at the Feet of Gamaliel. And so it is most proper to understand the Inscription of this Epistle, namely, that St. Paul directs and sends it to the believing Jews of Judæa, which be Styles his own Nation, Acts 24. 17. For though he, doubtless, did intend it also for the Benefit of the believing Jews dispers'd, yet, might he send it first and chiefly to those in Judæa, the principal Seat of the Circumcision, from whence it might in time diffuse itself through the whole Circumstance of the Circumcision. Thus it was abundantly concluded that this Epistle was written in Hebrew, or in Syriack. For the Gospel of St. John, and his First Epistle, the Catholic Epistles of St. James, Peter, and St. Jude, were all written to the Jews, and yet were writ in Greek, that being a Tongue so well known to the Jews, that they call it the vulgar Tongue; and therefore in all the Discoveries of the Jews with the Roman Governors, who understood the Greek Tongue, we never read, either in Scripture, or Josephus, that the Jews spoke to them, or they wrote to the Jews, by an Interpreter; nor is there any of the Ancients who pretend to have seen any Hebrew Copy of this Epistle. That it was writ in Greek, appears not only from the Passages of Scripture, so often cited in it from the Septuagint, even where they differ from the Hebrew, Chap. 1. 6. 3. 8. 9. 10. 8. 9. 10. 5. 37. 38 but also from Chap. 7. 2. where we read thus, πάντα δὲ τοὺς Ἰουδαίους Ἰσραήλ Ἰσραήλ, first being interpreted King of Righteousness, and afterwards King of Salem, which is King of Peace; for both the Word Melchizedek, and King of Salem, being in the first Person, should...
have been there interpreted, had this been the addition of the Interpreter; for so we find it is
to us, but the New Testament, where the Inter-
pretation immediately follows the Hebrew
Word, or Paraph, as Mark 5. 41. Taltha
cum, which is by Interpretation, Daughter
arise. Golgatha, which is by Interpretation,
the Place of a Skull: Mark 15. 27; 39. Mat-
thew 27. 38; Mark 15. 34. John 1. 39. Rabbi,
which is, being interpreted, Master; and
v. 42. Melechah, which is, being interpreted,
the Christ. 1 Ch. 10. 47. Micah 4. 2, Acts 4. 30;
9. 16. 13. 8. whereas here, the Word Mel-
chizedek is in the beginning of the first verse,
and the supposed Addition of the Interpreter
is added where the Word is not; so King of
Salem is in the first Verse not interpreted, and
when it is repeated, there comes the Interpretation,
which plainly shows, that it is made up to give
the exact sense of the Text, but that Melchizedek
continued in the Words v. 7. That Christ was our Peace, Eph.
2. 14. and his Scepter was a Scepter of
Righteousness, Chap. 1. 8.

Lastly, As for the time when this Epistle
was written, it is evident, that it was
written after the battle of the Colossians and to Phi-
1. Col. 1. 24. Letter, for there it is, Paul, the Prin
tender, here he is let in Liberty, and hoping to come quickly
to them, to whom he writes: Thence Epistles
therefore being written in the 62d Year of Christ,
and the 12th of Nero, this must of itself be
written in the following Year. Again, in the
Epistle to the Colossians we have mention of
St. Timothy, but nothing of his, wherein we
have mention both of his Imprisonment and
his ensuing Liberty, which may well call this
Epistle into the 62d of Nero, where it is placed
by Bishop Pearson.

Lastly, To speak a little of the Occasion
of it: I have referred in the Preface to the 2d.
Epistle to the Thessalonians, and in the Preface
to the Epistle to St. James, that it was written
Chiefly to prevent the Epiplastic Apo
clypse, from Christ to Moses, which the believing
Jews were then too prone to. But we may
also from the Master of the Epistle, that it was
written to prove that Jesus was the Son of God.
Now in what Sense this may be denied by the
Jews, we learn from the Gospel of St. John,
where, when our Lord saith, My Father
worketh hitherto, and I work, John
17. The Jews seek to kill him, because they
receive not my Doctrine: 1 Th. 2. 15, 16, he saith, God was
his own Father, making himself equal to God,
John 10. 33. And again, We have thee, saith he,
for Blasphemy, because thou, being a Man,
makest thyself equal to God, John 10. 33. What was
this Epistle, which they thus denounce him?
It was only this, that he said, I am the Son of
God, v. 36. If therefore they deny that he
is the same thing to say he was the Son of
God, and to say that he was God; whence we
may reasonably conclude, that was also in this Sense
that the Apostle here affirms, and doubtless
true, to confirm this Truth.

And, Lastly, this Epistle being written to
Titus, now relapsing from Christ to Moses,
and to the Law, given, said they, by Angels,
this seems to be the Reason why the Apostle is
so large in shewing that Christ was greater
than the Angels, a greater Law giver than
Moses, a greater Priest than Aaron, and
that the Levitical Priesthood, Covenant, and Law,
were to give Place to Christ our great High
Priest, to his new Law of Liberty, and that
new Covenant he had established upon better
Promises.
PARAPHRASE
WITH ANNOTATIONS.

ON THE
Epistle of St. PAUL to the HEBREWS.

CHAP. 1.

a Ver. 1. GOD who at sundry times
b in divers manners, Spake in time past

unto the fathers by the Prophets,
c hath in these last days (by the Son of God, who is also described as God's Son, see Note on 2 Tim. 3. 14.) spoken unto us by his son, whom he hath appointed

d [Heb. ch. 1. 3. 1] heir of all things, by whom also he made the worlds;

e-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 [i.e. had power over] his own Son purged our sins, sat down on the right hand of the Majesty on high, now he saith,

f-4. Being made [fam. to, much better than the angels, and having been fitted by being exalted to the right hand of the Majesty on high], hath by inheritance obtained,

g a more excellent name [1 Tim. 3. 16.]

h. For to which of the angels said he at any time [as he did to Moses] [Lev. 22. 32.] [and you are he] shall I sit, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me Son [LXX. 1 Sam. 2. 21.].

i. And again, when he bringeth in [Heb. 11. 10. and when he bringeth in] the firstbegotten from the dead, Col. 1. 18. into the World, he saith: And let all the Angels of God worship him [2 Pet. 2. 10. and 2. 11.].

j. For, although they were formerly declared 

k. to be angels, and to have had dominion over them; and their probation to have been

l. And [that also by his] he made the

m. Heaven, or themselves the word of fire, being the foundation of the Earth; and the

n. Heavenly.
11. They shall perish, but thou remainest; and they shall all wax old, as doth a garment.
12. And as a Vestern shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. [Ps. 102.]
13. But, [yes] it which of the Angles said heat any time [as be did to Christ, Ps. 110. 1.] Sit thou on my right-hand till I make thine Enemies thy Foot stool.
his Word, i.e. the Word of God, desired to speak with Jacob, and in that of Jonathan, 'NITH the Word would speak with him, which in Hebrew Rabbah, § 88, runs thus, God would speak with him; and the word 'NITH means also to be either used in this Sense, or applied to the LAHEY, oft by (b) Philo, as when he saith, that 'NITH was translated, ye oxen, &c. &c. Gk. &c. &c. are a peculiar term for the word of the first Cause, by which the World was made, and that God made both (c) the Heavens and the Earth by a word, by his most illustrious and splendid ΛΥΣΙΚΕΥ. And to be sure, Philo was of the same Opinion with St. Paul, that the Word made and fashioned the World, whence he so often mentions, the Divine Word (d) adorning all things, the Word of God that maketh the World, the Word by which the World is fashioned, and made, and by which, at his Organ, God gave being to it, and faith in words like those of the Apostle, (e) That God Johes all things, using that word as the Dispenser of his Gifts, by which he also made the World; And- - - - - - the Primitive Fathers, from the beginning, as well as of all the Commentators on this Text, (f) St. Barnabas declares, that he is the Lord of the World, the Maker of the Sun, the Person by whom, and to whom are all things; he is, faith. (g) Justin Martyr, the Word by which the Heaven, the Earth, and every Creature was made, by whom God at the beginning made and ordained all things, viz. the Heavens and the Earth, and by whom he will renow them. This (h) Irenaeus delivereth as the Rule of faith contained in the Scripture, which they who held to, may easily prove, that the Heretics had devi-ated from it. The Christians who held the Ancient Tradition, did believe in one God, the Maker of Heaven and Earth, and of all things therein by Jesus Christ, the Son of God, and this Doctrine he repeats almost an hundred times elsewhere. Our Doctrine, faith (i) Advancement, celebrates one

God,
God, the Creator of all things, who made all things by Jesus Christ, from whom, and by whom, all things were made. God, faith (k) Theophilius, made all things by him, and he is called the Beginning, because he is the Principle, and Ruler of all things made by him. He adds, That by this Principle God made the Heavens: That God did to him, let us make Man, being the Word, by which he made all things. He made Man, the Image of his Immanity, and before Man he made the angels. We Rational Creatures, faith (m) Clemens of Alexandria, are the work of God the Word, for he was, and is, the Divine Principle of all things, by whom all things were made, and who, as the Frammer of all things, in the beginning, gave also life to us; by whom are all things, who made Man, our God and Maker, the cause of the creation. In the Third Century we learn the name from (n) Origen, (o) Tertullian, (p) Novatian, (St.)(q) Cyriac, and others cited by the Learned Dr. Bull. So that in these two Verces there be visible these Gradations, one from Christ's Prophetic Office to his Kingsy Office conferred on him as Head of all things, the other from his Kingsy Office to the Foundation of it, laid in his Divine Nature, and in the work of the Creation; it being, say Irenaeus, and the Ancient Fathers, fit that he should reform, and govern the World, by whom 'twas formed; that he should give new Life to Man, who gave him his Being, and first Breath. 

Ver. 3. Ἄνωθεν ὑμῖν, ἀνθιστάσεως καὶ ἁγίασμα, i. e. the Resplendence, or shining forth of his Glory.

This Metaphor some of the Fathers think is taken from the Sun, whence (r) Justin Martyr faith, he proceedeth from the Father, when we say, the Father gave Sun, without Division, or Separation from him. Others with him (s) ἀνωθεν ἐγένετο ἡ σκια, for Examples sake, say (t) be proceeded of έκ ἀνωθεν ἐγένετο ἡ σκια, as fire is kindled from fire without the Diminution of the fire that kindles it, or as ἀνωθεν ἐγένετο, as one Torch is Lighted from another, which is the Metaphor of Tattian, p. 145. which Metaphors they have borrowed from (u) Philo, who speaking of the Spirit in Moses, derived upon the Seventy Elders, cautious us not to understand this to be done κοιτῶν τοὺς μαθητὰς, by Assestis, or Disputation, καθὼς εντύπτων μετὰ τοὺς μαθητὰς, but as light from fire, at which if you light a thousand Torches, it is not diminished, accordingly the Nicene Council style him, Light of Light, and hence they argue his Consubstantiality with the Father, who produces not another Essence, or Substance in the Son, but communicates the same Essence to him. The like Notions the Jews seem to have had of their Λόγος or Wisdom, which is with them the same: For the Book of Wisdom lack of her, that she is ἀνωθεν ὑμῖν τοῦ θεοῦ, ἄνωθεν ἐγένετο τὸ πνεύμα τοῦ θεοῦ, an effect of the sincere Glory of the Almighty, and the Sender of eternal Light, Ch. 7: 23, 26. And (u) Philo faith of the Λόγος, that he is ἀνωθεν ᾨδηστάσεως, ἄνωθεν ἐγένετο, the most illustrious and splendid Light of the invisible and invisible God. And this the Jews might better understand, if it were taken, as probably it was, from the Glory that conducted them out of Egypt, led them through the Wilderness, and dwelt among them, first in the Ark, and Tabernacle, and afterwards in the Temple. For 'tis observable, 1. That this Σόλος, Glory, or Shechinah, so often mentioned in the Old Testament, and in the Writings of the Jews, was not the Cloud it self, that being only the Cover of it, but the Light, Fire, or Splendor that illumed from it. So Exod. 24. 16. And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it, (viz. the Glory of the Lord) five days; and the sight of the Glory of the Lord (when it broke out of the Cloud) five days, the Cloud after the days burning fire on the Top of the Mount; in the sight of the People Israel. And Exod. 40. 34. Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And v. 35. Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon, and the Glory of the Lord filled the house, 1 Kings 8. 10, 11. When the

(n) Origen contra Celsum, l. 2. p. 65. l. 6. p. 308, 319. 
(r) Psal. 17. p. 318. B. 
(u) Origen contra Celsum, l. 2. p. 65. l. 6. p. 308, 319. 
(w) Novatian. c. 17. M. 
(x) Grotius. Triv. l. 1. c. 19. 
(y) Calixt. cum Iul. p. 318. B. 
C. p. 145. 
(a) Lib. de Gigant. p. 123. F. 
(b) De Surae p. 448 D.
Chap. I. Epistle to the Hebrews.

figured on Mount Tabor, he was in this Splendor, Matt. 17. 2. thyed by St. Peter, Peter, fiere, the Magnificent Glory of
Pet. 1. 17. So he appeared to Stephen, who saw the
the right hand of God, Acts 7. 55 Sot to Saul, when
than him, and he heard a voice out of it saying to him,
I am Jesus whom thou perfectest, Acts 9. 5.
and of the Lord. Note, 26. 13. He being a King of the Lord of Glory, 1 Cor. 2. 8 see Rev. 1. 15.
and the House of Glory, 1. 4 of the glorious God. So (y)
Rabbi Joseph Jochab, it is the manner of the
Scripture to call the visible Glory and Splendor of the Divine Majesty by the Name of God. So Phil. 2. 6. 18. 1. 19. 12. And because of
of God's residence in this Glory, the word
Glory doth often signify God himself, as when we read of the Throne, and the House of Glory, 1. 4 of the glorious God. So (y)

2dly. That this Glory is styled the Glory of the Lord, not as being in itself a Divine
thing, or a Ray of Divinity, but as being the Symbol of God's glorious Ponderance, and
abode where it appeared, and reigned.
Thus the Cloud, which consisted of a dark
colored, to cover the fire, or light, and a bright
side by the appearance of the light, is called the Cloud of Jeshobah, Exod. 40. 38.
Num. 10. 34. because God was gloriously present in it; or as Rabbi Moses Ben Nachum
on Exod. 40. 44. faith יִלּוּ וַיְהִי בְּעָנָן because the Glory dwelt in the midst of
it, whence God said, Let me come to thee in a
thick Cloud, Exod. 19. 9. I will appear in the
Cloud upon the Mercy Seat, Lev. 16. 2. He
spake to Moses out of the Cloud, Num. 7. 89.
And when he went to receive his Com-
mands, it was hid, and Moses drew near to the
thick darkness where God was, Exod. 20. 21.
And lastly, when he was to go before them by
Day in a Pillar of Cloud, and by Night in the
Again, the Ark in which this Glory dwelt
between the Cherubims, is called דִּבְרֵי the Glory of the Lord, i. e. of that glorious Maj-
esty which dwelt in it, whence the God of
Israel is often styled the God that dwelleth be-
tween the Cherubims, becaused here, say the
(2x) Jews, he fixed his Residences, and
Ponderance, notwithstanding that he fills Heaven
and Earth, and his Majesty is in Heaven,
and in all the Earth. And when the Ark
was to be taken up and carried any whither,
they sung thus, *

And what is more surprising, Num. 14. 15. Psa. 68. 2.
2dly. When it removed, thus, Give reft, Je-
shobah, to the many thousands of Israel, not
styling the Ark cbobal, but the glorious Maj-
esty that dwelt in it, or him, and the Ark
of his strength, Psa. 132. 8. where also it may be
noted, That the Targum of Jerusalem and
Jonathan read thus, Rise up, 0 Word of the
Lord, and Return 0 Word of the Lord, and Psal. 24. when the Ark was brought from the House of Obed-Edom, and settled in Mount Sinai, and placed in the Holy of Holies, they sung thus, Life up your hands, O
ye Gates, the Consuming of God was come in,
i. e. the Lord of Hosts, who dwelt in the Ark.

Accordingly our Lord Jesus after his
Ascension, appeared still in, or with the
Glory of the Lord. When he was tran-

(s) Dial. B. p. 319. B. & Tat. p. 145. B.
A Paraphrase with Annotations on

Chap. I.

The Word brought forth by the Father, and therefore the Son of God, faith (c) Tertullian.

(f) Ibid. kat. γένεσθαι τοῦ κυρίου, διά τοῦ ἄνθρωπον, ἡ ἐνθολογία, or The Impression, or Representation of his Sub-
sistence. The Phrase signifies, faith The-
more, that the Fruits by himself, 1:2 καὶ κα-
ταναγμός ἐκ τοῦ κυρίου, διὰ τοῦ ἄνθρω-
πον, and to himself represents, the Sub-
sistence of his Father. (g) Whatsoever, faith Phærummus, is διακο-
νατός διακονίας ἐν διακονίᾳ, a Door or Draught manifesting the Substance whence it was taken. Whatever, faith he, is the Substance with the Properties; καὶ ἡ ἐνθολογία, or ἡ καὶ ἡ ἐνθολογία, or ἡ καὶ ἡ ἐνθολογία, a Concourse of all the Properties of any Being, so that the Character of his Substance here, is, according to him, a Draught manifesting, or exhibiting the Substance and Properties of God. According to the Greek Commentators on the Place, it is the same with our Lord's being in the Form of God, before he took our Nature on him, Phil. 2:1. Accordingly, Wiclif is, by the author of the Book that bears that Name, filled τοὺς ἐνθολογούς ἐνθολογοῦς, τοὺς ἐνθολο-
γούς, to τοὺς ἐνθολογούς, the unspotted Mirror of the Power or Actuality of God, and the Image of his Goodness, Chap. 7. 26. The λόγος is, faith (d) Philo, in ὁ ἢ ἐνθολογούς, the Eternal Image of God. (c) The Image of God is in man, πᾶν ἀνθρώπου, by which the whole World was made. And of the An-
gel which God sent before Israel, in whom God's Name was, Exod. 23:22. the Jews say he was ὁ ὀνόματι i.e. the Angel of his Face, because faith, (f) E. Remdenmus, God's Face, or Glory, might be seen in him, or he exactly Represented him, yea the Go-
vernment of the whole World was com-
mitted to him, and God had made him Lord over his whole House, and had made all things subject to him. Now these things so exactly agree, with what the Apostle here affixes to Christ, that I could not think them unworthy to be noted here.

Ibid. ὁ ἀνθρώπος τῷ πατρὶ τὰς ὑπομόνας τοῦ ἄνθρω-
poου, and upholding all things by the Word of his Power. The Hebrew Word הָעְנָה is some times rendered φιλέω, Suffergo, as when tis said of Moses, Num. 11:14, 17. Cannot render φιλέω suffer, or bear all this People, And Deut. 1. 9, 12. How can I alone φιλέω τῷ πατρὶ, bear the Labour of all this People? And of Christ, that φιλέω, he bears the burden of our Sins, Isa. 53:4. sometimes it signifies to Govern, when ὁ κυρίος is sometimes rendered Κυρίος, a King, Gen. 23:6. Sometimes ὁ κυρίος is a Prince, as it is rendered above Sixty times; Sometimes ὁ κυρίος in the fame Senec, Numb. 13:3, and 16:2, and sometimes ὁ κυρίος in a Governor, Joel 13:22. 2 Chron. 5:1, and the Greek sheep, signify: not only to θεωμα, but also, the arbitra-
ment, to Govern at his Will. Now which of these Sennec you put upon the Words it is not much material, since it is equally the effect of a Divine Power to sustain, and govern all things; whereas this is by the Jews the Deception of God himself, that he is a God ὁ κυρίος (g) sustaining all things, the Heavens, the Earth, and the Abyss, and bearing all People. ὁ κυρίος by the Spirit of his Word. Accord-
ly of the ἐνθολογούς Philo often faith, That he is ὁ ἐνθολογούς τοῦ κυρίου, be the same as he, who is at the Heim, and Governor of all things: That he is (d) ἐνθολογούς τοῦ κυρίου, be the same as he, who is at the Heim, and Governor of all things. That God as a King and Shepherd Rules according to Law and Right, placing over us his first be-
gotten Son, (h) ὁ κυρίος τοῦ κυρίου ἐνθολογούς, who as the Priest of the great King, takes care of the Sacred Flock.

It remains yet to be enquired, whether these things are spoken of our Lord, as acting here on Earth, or purely of the Divine Nature he had before the World was made. The Socinians, and some others think all this relates to our Saviour, as acting here on Earth; That he was the Splen-
dour of his Father's Glory, because God who commanded the Light to shine out of Dark-
ness, hath shined into our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. 4:6. On which account the Apostle faith, We have seen his Glory, the Glory as of the Only-begotten Son of God, Joh. 1:14. That he was the Character of his Substance, or his Attributes, as he was the Image of the invisible God, Col. 1:15 in which his Power, Wiclif, Holiness, Love and Mercy shined forth copiously; That he did φιλέω, Suffer, perform all things by the word of his Power; as he made the Winds and Seas calm, rebuked Disas-
ters, and cast out Devils by his Word. And Mr. Clarke is positive, That it must be the Human Nature which this Sacred Writer spake of, that the Jews might understand what he said was true; for that alone is visible; and nothing but what it such can be called the Image

The Epistle to the Hebrews.

Chap. I.

Image, or brightness of any thing among men. On the other hand it is certain that all the Fathers were of another Mind: That when Philo and the Ancient Jews spake thus of Wisdom, the Logos, the Angel of God’s Face, they understood all that they said of the Logos, and Wisdom subsisting long before our Saviour’s Incarnation, and so thought this, Logos the Splendor, and Image of the Father, when he was not visible among men, as the Angelic faith it was, when he was taken from them into Heaven. This certain also, that the preceding Words, by whom also were made the Worlds, cannot be spoken of Christ’s Incarnation; and the Words, upholding all things by the Word of his Power, seem to import the same with that Exposition of the Apostle, Col. 1:17. By him all things consist. Moreover could these things be attributed to our Lord Christ as acting in the Flesh, yet have I proved, Note on Col. 1:15, that they must be ascribed to a Divine Nature reining in him, or to God manifested in the flesh, and so what Mr. Gardner says, God was in the flesh, was in the Divine Nature, and so, 1, be the Divine Nature.

Ibid. 1 Pet. 2:24, when he was by himself purged our Sins. I.e. When he had made himself an Expiatory Sacrifice, to purge us from the Guilt and Punishment of our Transgressions. To confirm this let it be noted, first. That this was the Opinion of all Nations, that their Expiatory Sacrifices were designed to take away the Guilt of Sin; and make Atonement for it to an offended Majesty. For why are they all said, Lev. 14:4, purged, to purge, and to make clean, but from their suppers? But it is not true that they can take away the Guilt of Sin? And because Sin is often represented in the Law of Moses, and in the Prophets, under the Metaphors of Uncleanliness, Filthiness, Defilement, and Pollution; therefore their Sacrifices also are still represented as cleaning them from the Guilt, and the Defilement of Sin, and so making the Pollution to pass from them. Hence the Blood which made the Atonement is filled, τὸ αἷμα ἔκτροχον, the Blood of Expiation, or Purification. So Exod. 30:16. And Aaron shall make an Atonement upon the Horns of the Incense-Offering once a Year, αὐτὸν ἐκ τῶν ὄψυ τῶν ἐκτροχόων, with the Blood of the Sin-offering shall be made Atonement upon it. And the Sacrifice offered for Sin, is said to be offered, καὶ ἐκ τῶν ὄψυ τῶν ἐκτροχόων, to purge them from it by an Atonement. So Lev. 9:15. And he brought the People’s offering, and took the Goat which was the Sin-offering, and drew it, καὶ ἐκτροχόων αὐτοῦ, and offered it for Sin. And Lev. 16:30. In the great Day of Atonement, the Priest shall make an Atonement for you, καὶ ἐκτροχόων αὐτοῦ, to cleanse you, that you may be clean from all your Sins before the Lord, καὶ ἐκτροχόων αὐτοῦ, and you shall be cleansed. So Job is said, καὶ ἐκτροχόων αὐτοῦ, to cleanse his Sins from their suppurated Sins by a Burnt-offering, Chap. 17, 5, since therefore it is very reasonable to conceive that the word εἰκονίζεται is used in an Epistle written to the Jews teaching the Expiatory Sacrifice of Christ, is used in the same, in which they always took it, when it was applied in the Old Testament to Sacrifices which made Atonement for their Sins; it follows, that when the Apostle here says, Christ made, καὶ ἐκτροχόων αὐτοῦ, a purgation of our Sins by himself, And when he adds, That whereas the Blood of the Legal Sacrifices did expiate εἰκονίζεται, to the Purification of the Flesh, the Blood of Christ, καὶ ἐκτροχόων αὐτοῦ, shall much more expiate to the Purification of the Conscience from the Guilt of Sin, Ch. 9:13. When he proceeds to lay, That whereas under the Law almost all things are purified εἰκονίζεται, were purged, Matthew 27:28, when was the shedding of blood there was no forgiveness, v. 22, 23, 24. And therefore argues, That the heavenly things must be purged with better Sacrifices: He in these Cæsars must speak of the Blood of Christ, καὶ ἐκτροχόων αὐτοῦ, as making Atonement for our Sins, by purging away the Guilt of them, and averting the Punishment due to us for them.

Ver. 4. ὅ τις ἐκκομίζεται ἐκ θαύματος, a more excellent name, i.e. not only title, but Authority and Superiour excellency. So Phil. 2:9. God hath highly exalted him, and given him, τὸ καλὸν ἐπήρριψε, a name above every name, i.e. the highest Dignity, and Power, that at the name of Jesus every knee should bow, i.e. they should own their inferiority, from Heaven, in earth, or under it, should own his Power and Dominion, v. 10. Eph. 1:21. He hath set him at his right hand, above all Principality, Power, Might, and Dominion, καὶ κάθε ὑπερήφανε, and every name. In both these senses Christ hath a more excellent name, viz. the name of His only Son, v. 5 the name of God, v. 8. and a more excellent Authority and Dignity, viz. that of sitting at the Right hand of Majesty, v. 13. and ruling all things by the word of his Power, and this Excellency he hath upon a better Foundation, being the maker of the World, v. 25, 26, 27.

Ver. 5. ὅτι ἐν σάλβῳ τῷ Κυρίῳ, Thus are my Son, (m) in Dan. 7:13 (n) Vide Cant. Sibyll. Helen. I. e. 5. (m) K. Solomon here faith, Our Majesty’s have interpreted all that is written in the Psalm of the King Messiah. And (n) Sandias Giam, both from these very words prove the Dominion, and Kingdom of the Messiah, because it is here said, I have set thee, my King, up on the holy Hill of Zion. I will declare the Cont.
mand. Jehovah hath said unto me, Thou art my Son, &c. which also is apparent from the following words, I will give the Heavens for thy inheritance, &c. v. 8. and from the Exhortation to all Kings to submit to him. And that this was the Ancient, and received Exposition of these words, confirmed by the Holy Ghost, we learn from this Angel, who disputing with the Jews, touching our Savior’s Resurrection, when all Power in Heaven and Earth was given to him, Math. 28: 18. He proves it from these very words, Acts 1: 33. And again, speaking of his Priestship, which he was to exercise in Heaven after his Resurrection, and Ascension. He proves it to the same Jews from these very words, Heb. 5: 5.

1. ibid. Εξελέγην αυτόν καὶ πάλιν τε, I will be to him a Father, &c. These words are cited from a 2 Sam. 7: 14. and they do promise to Solomon, the Type of Christ, a Kingdom to be established for ever, v. 13. and fo to Christ, the Antitype, and eminently the Son of God, an everlasting Kingdom, and Dominion. See the Judgment of the Jewish Church, p. 61.

2. Note also, That though the Angels be sometimes in Scripture called the Sons of God, Job 1: 6. 2. 1: 38. God never said to any of them, I will be to him a Father, to protect him in his Kingdom; much less, Thus art my Son, this Day have I begotten thee to a Kingdom: And fo these Passages, in the true, and full Extent of them, cannot agree to any of the Angels.

m. Ver. 6. εφορευθήσεται αὐτῷ πάντες ἀγγέλια τοῖς ουρανοῖς. Let all the Angels of God Worship him.] This generally thought these words are cited from Psa. 97: 7. where in the Septuagint we have words very like them, viz. προσκυνήσατε αὐτῷ πάντες ἄγγελοι τοῖς ουρανοῖς, worship him all his Angels, in the Hebrew it is, εφορευθήσεται, to worship him, but then After Exod. note. is, that some think ἄγγελοι, the Word Εβραίον always denotes the Angels: And (o) Kimch. faith, the Hebrews did expound this Psa. of what was to come to pass in the Days of the Messiah. In the Septuagint it is filled a Psalm of David, οὐ τὴν ἀγγέλου ἀναφέρεται, when the Land was established to him, or when he was made Maiter of all those Countries which God designed to be the Inheritance of Israel, and therefore may very properly be referre’d to the Son of David, at his Resurrection, or his coming again into the World, that being the time when all Power in Heaven and Earth was given to him, when he was solemnly inaugurated, and insatitated in his Spiritual, and Heavenly Kingdom, and the Government was upon his Shoulders, and he sat down on the Right hand of the Majesty on high, v. 3.

But it is observable, that these words are expressly to be found, Dent. 32: 43. as here they are cited: And it is certain from St. Paul, that God there speaks of the Times when the Messiah was to be preached unto the Gentiles; for that the Gentiles should glorify God for his mercy, he proves from these words of the same Verse, Romans 11: 19. Accordingly the Jews expound many of the words of Moses here recorded. Thus Jonathan on v. 39. faith thus, When πάντες οἱ ουρανοί, the word of the Lord shall reseed himself to redeem his People, be shall say to all Peoples, see I am he, that am, and have been, and shall be (See Heb. 13: 8.) I by my Word kill, and make alive, I frite the People Israel, and I will bed them in the end of the Days. On v. 40. the Targum of Jerusalem, faith thus, I love יי ויהי יִהְיָה, my Word for ever; that of Jonathan, I have prepared in the Heavens הוהי ויהי ויהי הוהי, the House of my Majesty; that is faith R. Solomon הביא ויהי in the Place of my Majesty; Expressions often used by (p) Plato to dignify the θεός, as when he faith, οὐκ οὑτί θεός ἐστιν οὑτί θεός, God both has power, viz. in his own word, and (q) that ιδον, the Divine word is his place, and upon v. 43, Jonathan Buzil. Paraphrase thus, He with his word will expiate for the Land, and for his Peoples, viz. as the Θεὸς-Μισκοῦ, did on the Great Day of Expiation: The other words, He will render vengeance to his Enemies, and make his Arrows drunk with the blood of the slain, are in Expressions of Christ’s exercise of his Kingly Government over his Enemies, by which he was to break them with a Rod of Iron, and dash them in Pieces as a Potter’s Vessell, Psa. 2: 9. The import of these words therefore may be this, When God was willing to produce his firstborn again into the World by the Resurrection, and give him Power and Dominion over all things in Heaven and Earth, be said, Let all the Angels of God worship him, and own him as their Lord and Maker.

Ver. 7. πέτοις τοῖς ἀγγέλοις.] The Psalm, in this speaking, Psa. 124: 4. not to, but of the Angels, it is necessary to translate these words as our version doth, Of the Angels be faith; and as the Hebrew יִשָּׁר יִשָּׁר to the Greek ἐστι is oft of the same import with ιδον. He spake this Parable ἐστι not concerning them, Luk. 20: 19. Matt. 12: 31. ἐστι δὲ τῶν ἀγγέλων, but of the Angels be faith: Rom. 10: 21. ἐστι of whom we speak; Heb. 4: 13. of the Particle ιδον. See Mollerus, p. 458.

that the Creator is more excellent than his Creatures.

A NFC. 1. He doth not absolutely go a-

boat to prove him more excellent than the

Angels, but comparatively, so far more excel-

lent as the Tithes given him in Scripture

show'd that he exceeded them; and that was,

as much as the Creator doth exceed his Cre-

atures.

2d. I have shew'd, Note on the 2d.

and 3d. Verses, that the Apostle had affted
not only Christ's Dignity, as Heir of all

things, and so proceeding in his Father's King-
dom; but also that he was therefore Lord of

all things, because he made the World, and

therefore was obliged in his Tithemones
to prove both these things; as he doth in

molt of the Tithemones produced.

3d. As there were then divers Hereticks

who ascribed the Creation of this visible

World to Angels, and not to Christ; so also

were there divers Jews who held that they

were God's Ministers, or Tithemones, to

work in the Creation of the World; and that God bid
to them, Let us make Man, Gen. 1. 26.

Now against these Jews, and Hereticks, the

Apostle very appositely proves, that the Crea-
tion of the World was not to be ascribed to

those Angels, who, say they, gave the Law,

Ch. 2. 2. but to that Jesus from whom we

have received the Gospel. Of the sayings of

the Jews, concerning the Assistance of the

Angels in framing Man, see Note on Chap.

3. And Maimonides more Neo-christ, Part

2. Chap. 6. Of Simon Magus Armour, doth

inform us, I. 1. 6. 20. That be held that

his Enoch produc'd Angels & Powers, a

quibus & Mundum hunc faciam us dicere,

Angels, and Powers, by whom this World was

made: That Memraul also held, Mundum

faciun ab Angelis, that the World was made

by Angels, Cap. 21. That Cetnibus held

that the World was made by some separate Per-

sons, inferior to God, c. 22. 23. and that the

World was not made by Christ, but that be

rather came ad differvens omnina opera ejus

Dei qui Mundum factit. To dissolve all the

Works of such God who made the World:

And lastly, χελει Θεον Βραδής Αγγείου, ους

Galenus that the Angels were of the same

Rank with, and produced together with

him. All which vain Fancies gave just oc-
casion to the Apostle to assure that Christ

was thus Superior to the Angels, and the

Creator both of them, and of the World.

Accordingly, the Tithem in Jerusalem gives

this Description of the World of the Lord, that

is


Matt. 5. 28. Ein ein er dem Kurfürst, Oehl. — sed in acest genere, in conc. Jut.}

Lucas. 2. 12. Ech 2. 7. — secundum Dioc. in conc. Jut.}

Deceus, Domine Deus, quia es Joseph versus Deus, super quem alius Deus non est, lib. 3. Lib. 6. Ubi fiantur

seed Deus vocet.
Chap. II.

Verse 1. Therefore we [knowing the excellency of the Person speaking now to us in the Gospel above all other Prophets, and above those Angels which were employed in delivering the Law of Moses] ought to give the more earnest heed to the things which we have heard [from the Son of God] left at any time we should let them slip [Lost of our Memory].

b 2. For if the word spoken by Angels [from Sinai] was steadfast [and by God's dealing with the Jews confirmed], and every [wise] Translation and Disobedience of it, received a full Recompense of Reward: [The Abominations of the Law being only for Sins of ignorance and error, Ch. 5. 2. and cutting off being the Punishment for willful Sins, as being Acts of Rebellion against God their Governor.] How shall we escape [the Divine Wrath] if we [Christians] neglect so great Salvation, which at the first began to be spoken by the Lord [Christ himself] and [after] was confirmed to us by them that heard him.

c 4. God also bearing them Witeness both with Signs and Wonders [As he did to Moses delivering the Law to the Jews] and with divers Miracles and Gifts [or Distributions] of the Holy Ghost [perform'd] according to his own will.

d 5. For unto the Angels hath he not put in Subjection the World to come, whereof we speak [but unto Christ] now crowned with Honour and Glory, v. 9. to whom all Power both in Heaven and Earth is given.

6. But one in a certain place [viz. David, Psal. 8. 4.] testified, saying, Lord, what is Man, that thou art [of] mindful of him; or the Son of Man, that thou [of] visitest him?

7. Thou madest him [this] a little lower than the Angels, thou crownedst him with Glory and Honour, and didst set him over the Works of thine Hands, [Psal. 8.]

8. Thou hast put all things [and so the World to come] in subjection under his feet; for [saying] that he [he hath] put all things in subjection under him [is it manifest that] he left nothing that is not put under him; but now [As for Adam, and his Possibility of whom these things were primarily spoken] we see not yet all things put under him.

9. But we see Jeeus [the Second Adam] who was made a little lower than the Angels, the Angels crowned him with Glory and Honour [and therefore know that all things are, and shall be subjected to him].

10. [To this Jesus, I say, who by the Grace of God called Death for every Man.] For it became him for whom are [were] all things [order'd] in [his design of] bringing many Sons to Glory
Chap. II. The Epistle to the HEBREWS.

Glory, to [effect this by] make-[ing], the
Captain of [their Salvation] perfect through
Sufferings: [that] he may [confer] his name to
that work by [Sufferings].

11. For both he [our Priest] who sanctifieth [as by his oblation purged as from sin, and
they are sanctified (for purged from sin) as all of one] [Original, and Nature] for
cause he is not ashamed to call
them Brethren.

12. Saying [Psal. 22. 22.] I will declare
thy name unto [among] my Brethren: In
the midst of the Church [or Congregation]
will I sing praise to thee.

13. And again [Heb. 8. 17.] I will put
my trust in him; and again [v. 18.] Be-
hold, I and the Children which God hath
given me.

14. Forasmuch then as the Children are
partakers of flesh and blood, he also himself
likewise took part of the same, that through
him who is the propitiation he might destroy [res-
state, and frustrate], him, who had the
power of Death, that is the Devil.

15. And [with] deliver them [from the
fog of it] who through fear of [the]
Death [threatened to the Posterity of Adam,
without any Promise of a Resurrection], were
all their lives time subject unto Bondage.

16. For verily he took not on him the
nature of the [as he was made like unto, he
laid not hold of, he helped not the fallen] Angels, but he
took on him [Gr. he laid hold of] the Seed of
Abraham.

17. Wherefore in all things it behoved
him to be made like to [these] his Brethren,
that he might be a merciful [High-Priest to
them under all their Sufferings] and [in] that
faithful high-priest [explicitly performing his Priestly
Office] in things pertaining to God, [so
as] to make reconciliation for the Sins
of the People.

18. For in that he himself hath [faltering]
suffered, he being tempted, he is [less]
able [that being faithful, no discouragement
at any time] are tempted; [in] exposed to
Sufferings.

Annotations on Chapter II.

a Verle. 1. M [reibung] το γενομένου, let us fall off from them; so Occamianus, Theophrastus,
and Phavorinus, which Sansë agrees well with
the scope of this Epistle, but the Sansë
given by our Translators is also good and
proper; for in this Sansë το γενομένου, is
used in those words of Solomon, καὶ οὐκ ἐξουσιάζω,
παρακλητὸς ἡμῶν τὸν Κυρίον, be not for-
gotten, but keep in mind, or lay up in the
heart my Counsel, Prov. 3. 21. So the wife
Adam interprets himself, in the beginning of that
Chapter, My Son forget not my Precepts;
but let thy Heart keep my Words, v. 1. So (a)
Origin speaking of the Festivals of the Church,
the Lord's Day, Easter, Pentecost,
faith, The Common People had need of those
sensible Admonitions, or Memorials of the Iflac-
forget them not, in μὴ τὸ παρακάτω, that
they may not entirely fly out of their Mem-
ories: And this Translation, and Interpre-
tation is confirm'd from the Word, ἐπιμελεῖται, v. 3. which signifies to be unmind-
ful of this great Salvation.

b Ver. 2. Εἰ δὲ ἀναγνώρισε τοὺς ἁγιούς τοῦ ἡλίου,
the Word spoken by Angels: (b) Manusmides faith
expressly, non invences Decem alium opus facili-
(se nihii per imaginem aliquis Angeli, God doth
no work but in the hand of some Angel. To
confirm this he cites that Passage of their
wife Men, That God does nothing without
consulting but the Family above. And
that in (c) Baphedi Rabba, wheresoever it is
said, in Scripture, מנהלי, and Tomb, did
this, or that, his intelligence, &c. &c. Remark
Judith, ch. 11, there we must understand, that
all things are done by him, meditating his
Angels, by the Meditation of Angels. (d) Josephus
faith the Law was given, οὐδεὶς ἴδευκεν ὡς ἐγείρεται
τὴν ἔργα, by division, to show, by God, declaring to them what they ought to do.
And yet he introduces Philo, proving
that the Legates, or Ambassadors were sent, from
this, That (e) the Jews had received the choice of
their Laws from God by Angels, &c. by
Mediators, or Legates, as that name im-
ports. (f) Philo is express not that God made
the Law, πάλιν ἐξ ἑαυτοῦ, by himself, uffing no other; but yet, with
the fame (g) Philo, he did this, Καθὼς, τῆς ἀνοσίας,
ἐν οἷς ἐκκινοῦται, commanding an invisible hand to be formed in
the Air, and who could command this com-
mand, but to some of the Ang-
en then attending on him? He therefore
seems only to mean that the Decalogue was
administered by God himself speaking to the
People, and not by Moses, the Mediator be-
twixt God and them, as the residue of his
Laws were. For in his Book De Somnibus,
he observes that the Holy Scripture speaks
of those Dreams as, Σνάπτατος, sent from
God, which proceed, σκόπων ὡς ἡ ἀραί

(a) In Cest. 11. p 393. (b) More Neæ, 1. 2. c. 6. p. 300. (c) P. 201. (d) Antiq.
l. 3. c. 4. p 78 E. (e) Καθὼς ἔδωκεν τὸν ἑαυτῷ, τῆς ἀνοσίας, of the sacred point of the
Declarative, Antiqu. 11. c. 8. p. 513. B. (f) Lib de Decal. p. 386. (g) P. 177. his result.
As for the Fathers, they seem universally to confine this Doctrine, that the Apostle speaks here and Gal. 3. 19, to the *Substitution* of the *Apostle* for the *Israelite* of the *Law*; to the *Delivery of the Law*. So (k) Orig., in *Commentary* on this Place, *Theodoret*, and (l) *Commentaries* and *Theophylact*. (k) Orig. speaking of *Israelites*, faith. The *Angels* have now deserted her, who before were always helpful to her: 2sa. 24 14, *a bath* of *Apostle* was ordained; it being, faith, the *Apostle* ordained by *Angels*. The same is the *Opinion* of St. Jerome on Gal. 3. 19. (l) And though *Theophylact* speaks of *Moses* in, and from *Mount Sinai*, and from him the *Moses* received the *Law*, yet that he used the ministrations of *Angels* in the *Dissipation* of it, is evident from many Passages of the *New Testament*. For, (m) St. Stephen speaks thus unto the *Jews*: *By means received of angels* (Gal. 3. 19). *But* *Theophylact* *Angels* *by the Disposition* of *Apostle*, and *Law* not kept it, Gal. 3. 19. Now when he was aggravating their Guilt in violating this *Law*, from the Consideration of the *Dignity* of the *Persons*, who were by God employed in giving it to them, he would not have omitted the *Son of God*, or the *Apostle*, the principal Actor, and *spoken* of these inferior ministrations Spiritus, could he both truly, and according to the then-prefent Notion of the *Jews*, have said, it was the *Apostle*, who by his *Father* was imploied in giving the *Law*. For though most of the *Fathers* lay the *Apostle*, or the *Son of God*, appeared to *Moses*, and the *Patriarchs*, and others under the *Old Testament*, they (n) all agree in this, that he appeared then as *Apostle* one that sustained another Person, or as the *Legate*, the *Ambassador*, or as ενεργειας, i.e. the *Minister* of God the *Father*, as also, *Pablo* still faith. (m) When the *Apostle Paul* affirms after St. Stephen, That the *Law* was, *Diakonei d'yeuxkalos*, administered by *Angels*, Gal. 3. 19. he cannot reasonably be supposed to mean only that 'twas delivered inter *Angelos*, between *Angels*, or by God attended with his *Angels*. For (n) *Angels* is the proper *port* of the word διακονια, and so it is very rarely, if at all, that it is rendered *inter*, between, or among; it is so rendered indeed by our *Translators*. 2 Tim. 2. 2. but with the *Note* in the Margin, by many witnesses, commit to faithful Men. (o) Seeing here the word spoken at *yeux* διακονια, being put in opposition to the word spoken, διακονος, by Christ, shows that it retains its proper sense, and must be rendered, by *Angels*; why should we put another sense on the same Particle used, Gal. 3. 19, by the same *Apostle*, with respect to the same Subject? (p) That the word spoken by *Angels* here respects the *Law in general*, and not only the *Threatenings* made by the *Prophecy*, to whom the *Apostle* sent his *Angels* to bring back the People of *Israel* from their wickedness, is also evident from the words. For, (q) The word spoken by *Angels* here, seems to be the same with the word, administered by *Angels*, Acts 7. 33, Gal. 3. 19. Now that was the Law, lay both St. Stephen and St. Paul. (r) It was διακονος *Apostle*, the word made flesh, *by the Law* was done by *Moses* to establish it, as was the *Gospel* by more glorious *Wonders*; the *Miracles* done by *Moses* being only, *Seigneur* and *Signs* and *Wonders*, whereas as the *Gospel* was confirmed also by *diverse Powers*, and *Dissolutions* of the *Holy Ghost*, v. 4. (s) As the *Apostle* faith there, Every *Transgression* of this Word received a full *recompence* of reward, so he faith Chap. 10: 28. He that despised *Moses Law* died without *Mercy*; where the Argument being in *Penthe* the same, demonstrates that the Word spoken here, must be the *Law of Moses*. (t) We are properly said to transgress, and dissemble a *Law*, but as for *Threatenings*, though we may disregard, we are not properly said to transgress them. In fine, I can answer the Argument of *Sichingius* on the Place: "That God in Person could not give the "Law from *Mount Sinai*, since, were it given by God himself, it must on that account be preferred before the *Gospel*; By saying the *Comparison* is here made only betwixt God speaking to the *Jews* by the *Ministry of Angels*, and the *Law* speaking to us by his *Son*, which foppes God the *Father* to be the supreme *Author* both of the *Law*, and the *Gospel*, averring only that his..."
his Ambassadors, or Ministers in the one, were much infe-ior to his Ambassador, and his great Prophet, by which the other was revealed; but I am not able to reful the Evidence of his Second Argument, that the Opposition put between the Word spoken by (1.) Angels to them, and the Gospel delivered to us by the Son of God, will not permit us to own that the Law was given to the Jews by the same Son of God, seeing that Supposition wholly destroys the force of the Apostle's Argument in this Place. But then I do not think that any Angel was so implo'd in the delivery of the Law, as to take upon him the Persons of God, or that any Creature said, I am the Lord thy God, &c. but only that the Divine Majesty there pres-ent with his Thousands of Angels, Deut. 33. 2. Psal. 68. 17. made some of these his Minis ters to form the Voice, by which he said, I am the Lord thy God, &c. And it may probably be conjectured, that where there is mention of an Angel, and Jehovah together, or any Worship, or Excellence specified which is proper to God, there was an appearance of the Schechinah, or Divine Majesty conjunct with the Angel.

Ver. 3. 'The Lord be magnified, &c. to great Salvation.' That under the Dispensation of the Gospel the Deliverance of the Faithful from Perfections at, or after the Deftitution in Jerusalem, should here be represented as that great Salvation which began to be spoken by the Lord, was testified to by the Apostle, and even by God himself by so great Miracles, is incredible. No, sure, our Savioor brought Life and Immortality to light by the Gospel, 2 Tim. 2. 11. his Apostle testified to us eternal Life, 1 John 1. 2. And this is the Testimony of God himself, that he hath given us eternal Life, and that Life is in his Son, 1 John 5. 11. See Note on Chap. 4. 3.

Ibid. Exod. 4. 10. his voice, was confirmed to us.] Testi, not to us, by us, by which it was confirmed: Vain therefore is the Ar-ument taken from these words, to prove St. Paul was not the Author of this Epistle, because the Gospel was not confirmed to him by them that heard Christ, he receiving it by immediate Revelation from him, Gal. 1. 12. And usual is it with St. Paul in this and other Epistles, to say we, when not he himself but only they he speaks to, or of, must be understood. So Chap. 6. 1. Let us go on to Perfection. See Chap. 10. 25. 12. 1. Rom. 5. 5. 7. 1 Cor. 10. 8. 2 Cor. 7. 12. Eph. 3. 1 Thess. 4. 14. 1 Tim. 3. 5.

Ver. 4. And Apostles, with divers Miracles.] Because, faith Theodoret, the Law was confirmed by Miracles, the Apostle thought it necessary to shew the Gospel was in this superior to it, as it was in these two respects.

1. That the Apostles, and Disciples of our Lord abounded in these miraculous Dispen-sations, which confirmed the Gospel, as well as Christ himself.

2. That Moses chiefly wrought wonders, signs, and wonders; whereas the Holy Ghost, here mentioned, were the proper Confimations of the Gospel Dispensation. For here are four things mentioned, which will admit of a distinct Confederation; the first and second are, signs, and wonders, and the third and fourth, wonders upon Tharsheth, and all his host. Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. And there are not a Prophet like unto Moses, who knew the Lord from within, in all the Signs, and Wonders which God sent him to do in the Land of Egypt. And again, v. 9. Deut. 34. 12. He took his People out of that Nation, Moses, by Signs and wonders. Shewing, Moses, who knew the Lord from within, by Signs and wonders, signs and wonders upon Tharsheth, and all his host, Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. And there are not a Prophet like unto Moses, who knew the Lord from within, in all the Signs, and Wonders which God sent him to do in the Land of Egypt. And again, v. 9. Deut. 34. 12. This New-chadchor doth declare Signs, and Wonders, the Signs and Wonders which the most High God had showed to him, Dan. 4. 2. And Darius faith of him, Ch. 6. 27. he knew Signs, and Wonders, and the deep things of God, he knew Signs, and Wonders in the Heavenly, and on the Earth.

Moreover, Signs and Wonders are used in the New Testament, we may see the Relation to the Miracles wrought by the Apostles upon others, in calling out Devils, making the blind to see, and the Lame to walk, and healing all manner of Diseases; now none of these things were done by Moses, and very rarely by any of the Prophets. And lastly, as for the Distributions of the Holy Ghost, confining in the internal Gifts of Wisdom, Knowledge, Faith, the Gifts of Tongues, and the Interpretation of them; these were peculiar to the latter Days, that is, the times of the Messias. Vers. 5. For expanation of these words, I let be observed,

1. That both the Scriptures, the Jewish Records, and the Primusera Fathers do repre.sent the State preceding our Lord's Advent, and his advancement to the right hand of Majesty in the Heavens, as a state subject to Angels, or in which God dealt with them by the Ministry of his Angels; this of the Jews hath partly been confirmed already, by showing that

H their
A Paraphrase with Annotations on Chap. 11.

their Law was the Word spoken by Angels: That they were brought out of Egypt by the Ministry of an Angel, Moses himself declares in his Mollage to the King of Edom, when we cried to the Lord, he heard our Voice, and sent an Angel, and hath brought us forth out of the Land of Egypt, Num. 20. 16. This Angel, with the Targum of Jonathan, was a Ministering Angel. Nor is it to be thought the King of Edom, who had no notion of the Ladder, could understand him otherwise. And hence the Note of Fabius Pict us runs thus, Omnis Israelitici Populi falsus, et duxit per Angelos administrato eft, the whole Conduct, and Prefonation of the People of Israel was administered by Angels. That they were led through the Wilderness by an Angel, and that an Angel drove out the Inhabitants of the Land of Canaan before them, we learn from these words of God himself: Behold, I send an Angel before thee, to keep thee in the way, and bring thee into the Land I have prepared for thee, Exod. 23. 20. He shall go, faith the Greek, ἀπέκτενεν αὐτόν, as thy Guide, and Captain. And v. 23. My Angel shall go before thee, and bring thee to the Amorites and Hittites, &c. and I will cut them off. Now that here he speaks of a ministering Angel, may be argued from these words, My Name is in him, that is, as the Targums of Osbalus and Jonathan well expound the Phrase, His Word is in my Name, by him do I declare my Will and Pleasure. So Maimon in more Novoch. Part i. c. 64. Some think this Angel was the Eternal Son of God; but this I am afraid to assert, faith the Bishop of Ely, because it seems dangerous to me to call him simply an Angel, i.e. a Minister, or Messenger, without any such addition as that in Mal. 3. 3. The Angel of the Covenant, for he was not at his Incarnation, of which be there speaks, before he did not in a ministerial Work appear, but in bringing the Children of Israel out of Egypt, and going before them to lead them in the way to Canaan, this was properly the work of an Angel to whom Moses refers it. But though we thus understand it, this excludes not the Presence of God himself, but rather proves it; for this Angel was sent from the Schichinah, or Majestick Presence of God which was in the Cloud, and is therefore styled the Angel of his Presence, Num. 63. 9. because, faith the Targum, he was an Angel sent before him, or from before his Face: And thus it was true which the Lord said to Moses, My Presence shall go with thee, Exod. 33. 14. in the Cloud, and my Angel shall go before thee, Exod. 23. 23. as being sent from before me to conduct thee. And again, Exod. 33. 2. I will send an Angel before thee, and will drive out the Canaanite, the Amorite, &c. so I will not go up in the midst of thee, for I am a slow-necked People, left I confuse thee in the way. Therefore he who was to be sent, could not be God himself, or the Divine Logos equal to him, for then he would have had the same right to confound them for their Disobedience. Accordingly we find Moses on Isai. 59. 1. confessing that the Jews generally thought this was the Angel Michael, And partly from them, and partly from Daniel, who styles him Michael his Prince, Chap. 10. 21. and Michael the Prince which standeth for the Children of thy People, Chap. 12. 1. It seems to be, that many (m) Christian Fathers, and Ancient Commentators, have so expressly said, That God over all placed over them the Angel Michael, as Daniel hath taught us, and God also promised Moses he would send an Angel with his People, and both Theodoret, and St. Jerome in their Comments on Dan. 12. 1. say, that Michael, et Archangelus est, credimus et Populus Judæorum, at that Archangel to whom was committed the care of the People of the Jews. And the Author of the Recognition speaking of God's dividing of the Nation to Angels, adds, (n) That the Goodness of the Jews themselves, and the dispersal of their Affairs were by God committed to an Archangel.

If now this Supposition be admitted, and the World to come, according to the Jewish import of that Phrase, he be taken for the Gospel State, then the Apostle's Argument runs thus, "You have greater reason to take heed to the things taught by Christ under the Gospel Dispensation, than had the Jews to take heed to the things taught by the Mosaic Dispensation; for unto the Angels God hath not subjected the Gospel State, but unto Christ, i.e. to him who is more able to reward his Obedient Servants, and bring them to the Celestial Canaan, and more able to confirm and punish them who do neglect the great Salvation tendered in this Dispensation. As to the Gentile World, the Doctrine of the Jews in relation to them is evident from these words of the Septuagint, when the Almighty divided the Nations, he set the borders of them, xατά αὐτοὺς ἐκ τῶν ἐθνῶν, according to the number of the Angels of God, Deut. 32. 8. That is, faith R. Menachem, he placed Seventy Angels over the Seventy Nations. For faith the Son of Sychar, Isaiah 14. xαντά ἐστε ἑκάστοι, in the Dispersion of the Nations of the whole Earth, he set over every People, Eccl. 17. 17. According to Daniel, we find mention of the Prince of Persia, and of Greece, i.e. of the Angels which

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(m) Mal. 3. 2. "Mens vocatur angelus quidem, sed non est verus angelus, sed admirabilis angelus."
(n) "Unus igitur qui in Archangelus erat maximum, forte data est disfugio eorum qui pro ceteris omnibus excelsit Dei cultum et scientiam reperietur, Recogn. lib. 3. § 42. p. 413."
which prefixed over those Places: "Eusebius (a) doth frequently inform us, 'That all the Nations of the Earth were formerly by Lot divided to many Angels: And this was the Doctrine of (b) Hulan Martyr, of (c) Irenaeus, (d) Athenagoras, and the two (e) Clements. So that in the Judgment of the Jews and of the Angels, the whole Heathen World were subject to the Government of Angels.

And then the Argument of the Apostle is to this Effect, 'That now the World of Believers gathered from the Heathen is put under Christ's immediate Power, and subject not to Angels, but to him who will come in flaming fire to execute Vengeance upon all that do not his Gospel, and that therefore it concerns them to give more gentile heed to the Words spoken by him, and not to neglect that great Salvation which he tenders.' (f)

["The World to come."]

This 1 conceive imports principally the Christian Society as under the Government of that, the whole World subject to Christ from the time of his Resurrection, and Ascension; (when he sat down on the right hand of the Majesty on high, and had all Power in Heaven and Earth confirmed to him;) for when God brought him by his Resurrection again, he assigned, into the Earth, he said, Let all the Angels of God worship him, i.e. let them all bow, and be subject to his Authority, (Chap. 1. 6.) at the time when he shall abolish Death the last Enemy of his Subjects, and put the Crown upon their heads, and condemn all his Enemies to endless punishments, and give up his Mediatorial Kingdom to the Father, 1 Cor. 15. 28. And this I gather from the following Proof of this Subjection of the World to Christ, taken from Psalm the Eighth; For the Apostle plainly doth intimate, that this begun already, in that Jesus is already Crowned with Glory and Honour, y. 9. and he as plainly testifieth that it must continue till the Day of Judgment, and only will be then completed by laying, That be must reign till all his Enemies be put under his feet, 1 Cor. 15. 25. and proving from those thofe words of the Psalmist, For be hath put all things under his feet, v. 27. So then the Argument runs thus, 'How shall they escape who neglect that great Salvation, rendered by him who hath all the World, and all things in it to subject him, to continue to till the hath put all his Enemies under his feet. It may be also noted, That when this World to come doth replace only the Christian Society, from the Foundation of Christ to the final Judgment, this is the world, Men are saved, and Lamb, the age to come, which is the frequent import of the World to come in the Hebrew Writers; and in this sense is Christ failed, 6101, μηθαυκος των, the Father of the World to come, 1 Thess. 5. 2, and the Gifts vouchsafed to believers, and exerced by them in the first Ages of the Church, are filled in this Epistle, δωδέκα, δεκατριά, the Fruits of the World to come; when it also doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it filled, ὢναμολογησεις τον Κόσμον, and the Fall of it is represented, as the Defection of the whole Earth. Thus in his Vision against Babylon, he saith, The Lord cometh, και ἡ σκοτια τιματος, των ἀυτος, to lay walt the whole Earth, v. 16. Behold the day of the Lord comes cruel, and with fierce Angel, 6201, ὢναμολογησεις τον Κόσμον, to lay the Lord of Babylon, Chaps. 13. 9. and v. 11. ἐκείνης τῆς το ὄνομα, I will pronounce evil to the whole Earth; See also Chap. 14. 26. Cyrus the King of Persia speaks thus, The Lord hath given me all the Kingdoms of the Earth, Ezra 1. 2. and he is styled, ὢναμολογησεις ο Ἰωάννης the Lord of the Earth, Ed. 2. 3. And Aramaeans in his Epistle for the Destruction of the Jews, writeth thus, being Lord over many Nations, ὢναμολογησεις, and buying Dominion over all the World, &c, Esd. 13. 2. 4.

H 2 As

(a) Eusebius, 1 Hist. Eccl. i. 37. (b) Hulan Martyr. (c) Iren. (d) Athenagoras. (e) Athenagoras. (f) Athenagoras. (g) 3 and 22. of John's Martyr. (h) 1 Thess. 5. 2.
As for the third, that is, the Great Monarchy, the Prophet Daniel faith expressly of it, It shall have Rule over all the Earth, Dan. 2:39. Accordingly Alexander is celebrated in all Historians and Poets which speak of him, as the Conqueror of the World, when he came to Babylon, Embassadors were sent unto him, & commands given & received from almost the whole World, Faith Diodorus Siculus, Hist. l. 7. p. 459, and when he died this Interposition was writ upon his Tomb, Vt hic tumulus stetit, I have put the Earth under me. And lastly, as for the Roman Monarchy, as it was filled by the Romans, successorily, the Universal Kingdom, and by the Historians, Orbis Terrarum, the World, so is it in the Scripture represented as the Government, τό κυριαίον τῆς οἰκουμενῆς of the whole Earth, Luke 1:3, 4, faith (1) Dio- nyius Halicarnassensis, in Vavonianos ubi accedens, Vt hic tumulus, quod est monumentum, fuerit, &c., & in die natalis, &c., & in die natalis, &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c.
Chap. II. the Epistle to the Hebrews.

claiming that Christ took our Nature on him, to reduce again our Corruptible to Incorruptibility; that our Lord seeing Mankind loy by Death, exercizing the Dominion of Corruption over them, and seeing the Punishment threatened to those who transgressed the law of their Creation, and facing the whole Race of more subduet to Death, be in compassion to them; and not enduring this Dominion of Death, that what was created might not perish, took a body to himself, not taken from overs; and because we were all subjects to Corruption, even as these, also delivered it to the Death, or Blood of Bulls and Goats could not take away Sin; viz. they did not partake of the same Nature that had sinned, and therefore could not in that Nature disolve the Debt we had contracted, and so translate us to Incorruption. 2. It became him thus thus to suffer, because these Sufferings fitted him to be a merciful High-Priest to them that suffer as he did, and also to be a faithful High-
Priest, to make Atonement for our Sins v. 17.

Observe here, that the Apostle doth not say, Christ's Sufferings were absolutely necessary to the salvation of men; that Infinite Mercy could not pardon Sin, without a satisfaction made to Justice, and that Infinite Wisdom and love is it, that Christ should suffer for the Ends fore mentioned: And why then may not others be permitted to think, and speak of the Apostle, without adding that which the Apostle, in all this long, and excellent Discourse concerning the Ends, the Restit, and necessity of our Saviour's Sufferings, thought not once to mention? Ibid. relation. But the words, to sanctify to confect, and dedicate him to that work by his Sufferings.] That this is the true import of these words will appear. 1. From the like words used by this Apostle, Chap. 5, 9, 10. Though he were a Son, yet learned he Obedience by the things that he suffered, and being made perfect [Heb. 5] i.e. being consecrated to his Priestly Office, he became the Author of Eternal Salvation to all that obey him; being called of him an High-Priest after the Order of Melchisedek. And again, Chap. 7. 27, 28. The Law makes them High-Priests which have Infirmitv, but the word of the oath, which is after the Law, makes the Son for he is a Gk. 12. 23. 8. 26. who is consecrated an High-Priest for evermore. And from the Consecration made between the Call of Aaron to his Priesthood, and of Christ to his: For as Aaron took not this Honour to himself, but was called of God to it; so Christ gloried not himself to be made an High-Priest, but was consecrated by him, who said, Then art a Priest for ever after the Order of Melchisedek. Now the Consecration of Aaron and the Legal Priests, is continually exprest by this word: For what is in the Hebrew, thou shalt fill the bands of Aaron, and his Sons, and is by us translated, thou shalt consecrate them, is by the Septuagins thus rendered, τὰ διὰ τοῦ διαθέματος, So Numb. 3. 15. By consecration of a Priest, it is as one consecrated to his Office, they consecrated them to the Priesthood. Accordingly the Priest consecrated is in the Greek, ἐνυπηρετεύομαι, Lev. 21. 10. the Day of his Consecration is, κατακόπτω, Lev. 8. 33. the Sacrifice then offeredit for Sin is expelled the sanctuary, the Burnt-offering, ἐκκακώνω, is the Clean Meat-offering, v. 28. The Burnt-offering is κατακόπτω, v. 22. the Feast of Consecration is, κατακόπτω, Exod. 29. 34. By these Sufferings he became an High-Priest for ever, after the Order of Melchisedek: And the Author of Salvation to all they obey him. Because appearing with this Sacrifice before God in heaven for ever. He is able to save for ever, them that come unto God by him.

Ver. 11. o ἵλιπον ὁ Ἁγίος, ὁ ἐν Θεῷ, ὁ ὅπως ἐκκολοθείσας, who said, I have shewed, note on Ch. 9, 13. that the word ἐκκολοθείσα is, in the Greek of this Epistle, is used in the Sacrifical feast, or with Relation to the Expulsion of Sin: In the Old Testament, when it repented Sacrifices, it sometimes signifies to devote, consecrate, and offer them to God. So Lev. 22. 3. The holy things which the Children of Israel hallow to the Lord, 1 Sam. 25. 1-5, 8. which they shall offer to the Lord, for Numb. 18. 9. these Holy things are thus enumerated, every Hecen-offering, v. 8. every Meat-offering, every Spirit-offering, every Priest-offering, every Duet, c. 1. 9. All the offerings of thy flock shalt sanctify to the Lord thy God, ἐκκολοθείσας τοῦ κυρίου. For if they were clean, they were to be offered to God, and their Blood was to be sprinkled on the Altar, and their Fat burnt for an Offering made by Fire, Numb. 18. 19. But if they were unclean 8 κακός ἄνεμος τοῦ κυρίου.

Xuplog, thou shalt not sacrifice them to the Lord. faith the Text, Deut. 15. 21. And, 1 Chron. 23. 13. Aaron was separated, that he might sanctify the most holy things, Neh. 9. 15. 1. e. that he might offer them in sacrifice, and to burn incense, for he was separated to execute the Priesthood, Exod. 28. 1. And that was to be performed by Offering Gifts, and Sacrifices for Sin, Heb. 6. 1. And in this sense our Saviour faith, 1 Cor. 1. 3. \\

Ver. 12. Psal. 22. 22. This Psalm being interpreted by the Jews themselves concerning the Messiah, the Apostle might well apply this palliage of it to himself. Ver. 13. I will put my Trust in him, and again, I, and the Children which God hath given me. These two Citations being from the same Place, Isa. 8. 17. make but one Proof, that be who sanctifies, and they who were sanctified, have the same Nature, shewing that he who said, I will put my Trust in him, called them whom God had given him, his Children, or Off-spring, and so declared them to be connected with him. Now that these words were anciently adapted to Christ, we learn from the words of Simeon, who applies the words following to him, Luke 2. 34. and from the Jews who expound the words, he shall be a consuming Stone, and a Rock of Off-sence, of our Saviour, Pug. Eccl. Part. 2. 1. c. 3. 3. 4. 5, 6. So Christ's Apostles were sanctified and set apart to their Office, not only by the Omission of the Holy Ghost, but also by that Pascual Victim Christ offered for their Sins: and accordingly, in these words, he that sanctifies is Christ, that offers himself, that he might sanctify, &c. i.e. purge them from their Sins by his own Blood, Heb. 13. 12. and they that are sanctified, are they that by this Blood are purged from their Sins, and so are fitted to draw nigh to God, and made a Royal Priesthood to them forth his Priestes, and offer up Spiritual Sacrifices acceptable to God, through Jesus Christ.

Ver. 14. The Word doth also signify to purge, purifie, and make clean, by sacrifice, both in the Scripture, and profane Authors. Thus of the Altar it is said, he shall sprinkle the Blood upon it with his Finger, seven times, and he shall cleanse it, and balze it, but as πανοραματησα, from the Unblemishes of the Children of Israel, Lev. 16. 19. So Exod. 29. 32. And they shall eat those things ụnụọ dị na ọka. ụnụọ na ọka, by which, or for whom the Atonement was made to consecrate ḥẹ ọpọọ na ọka, and to sanctify them; and v. 36. thou shalt cleanse the Altar ṉọrọ na ọka, ṉọrọ na ọka, when thou hast made an Atonement for it. In Profane Authors to purge by Sacrifices from guilt, or uncleanness, is sometimes ṣe jẹ ọpọọ, sometimes ṣe ọpọọ, and the Sacrifices that did this, are said ṣe ọpọọ Sacrifices of Purgation; according to this sense of the word, be that sanctifieth, is he that purgeth, and they that are sanctified, are they who are purged from the guilt of Sin.

Ver. 15. This Stave, the fear of Death. P That the whole Heathen World was subject to this Fear, and that it was the King of Terrors to them, see note on Rom. 8. 22. From this Fear we are deliver'd at Present by our deliverance from that guilt of Sin, which alone makes it truly terrible, 1 Cor. 15. 55, 56.
Chap. II. The Epistle to the Hebrews.

56. and by the Promise of a glorious Resurrection, when Death shall be swallowed up in Victory, v. 54.

Ver. 16. (vul. εὐθείας ἐκτενείσκεται.] This word, say the Glossares, signifies liuetem in\n\ncieta, to lay hold upon, saunm præhendere, to hold with the hand. So Ecclus. 4:11. Wisdo\n\nm Δεδυσπερβην λεπτοι βολη οφθην της δικαιω\n\νος, but laying hold of her, we asked her,ικ. And lo in the Septuagint it signifies almost continually, ὕποπληκτερα, take hold of his Tail, Exod. 4:4. See Kircher in the Words ὅπληκτερα.

Ibid. The seed of Abraham.] This note of the belt. Commentators here is this, That the Apostle, writing to the Jews, thought it sufficient to mention only the Mercies de\ngaged by the Messiah for the Jews. And true it is that they confined the Seed of Abraham to themselves, but the Apostle reckons all Believers as the Seed of Abraham. Rom. 4:12, 16, 17. Gal. 3:14, 29. The Christ is here said to have taken upon him the Seed of Abraham, because he derived his Flesh from his Paternity.

Ver. 17. (vul. ηδη ἑλκοῦσαν τοις ἀμαρτίαις αὐτῶν, to make Attonement for the Sins of the People.] i.e. ἑλκοῦσαν τοις ἀμαρτίαις, to make Attonement to God for their Sins. So in (1) Porphyry, ἑκατοποιησεν τοις ἀμαρτίαις, to propitiate for the Sins of many, is in the same place, ἑκατοποιησεν τοιςἀμαρτίαις, to propitiate the Dairy for them. This finds the words require, for Christ is here said to be a faithful High-Priest τοις ἀμαρτίαις, to make Attonement for their Sins, Lev. 4:35.

And 6:10, 13:44, Ezek. 44:27. And of the Peculiar ἔνδομα it is still said, ηδὲ ἑλκοῦσαι τοῖς ἁμαρτίαις αὐτῶν, to make Attonement for them, and the Sin shall be forgiven, Lev. 4:20.

31: 6, 10, 13, 18, 12:7, 8, 14, 18, 19, 29, 31, 32, 33: 19, 22. Num. 6:11, 15, 28. The Apostle therefore here speaking to the Jews in the Phrase always used by them, of such Sacrifices as suffered in their Head, to expiate the guilt of their Sin, must be sup\npposed to teach them that the like was done for them by our Saviour's Sacrifice.

Ver. 18. (vul. ὅτι ἐμπώκεται, being tempted.] i.e. Exposed to Agonies and Sufferings for our sake. So in the Greek, signifies to be exposed to such Afflictions, as subject us to great Temptations to be revolted from our Duty, and Obedience, as when the apostle faiths. No Temptation hath befalln you, but what is ev\nelicuous, supportable by man for the Lord is Faithful, who will not suffer you to be tempted above that ye are able (or Exposed to Sufferings beyond your strength) but will with the Temptation make a way [to face] to escape, that ye may be able to bear it. 1 Cor. 10:13. So the Apostle finding his Temptations, do not the like in great afflic\ntions from their Persecutors, tends to know their Faith, θυσίων τιμωρημένων ἡμῶν, to make a way, lest the Tempter might have prev\nvailed upon them by Reason of such Tribulations, to defect it. 1 Thess. 3:3, 4, 5 Rev. 2:10. Fear none of those Things, which should fulfill your Beobold Satan shall call some of you into temptation, in a manner that you only be tempted, 2:10, 11. So here, our Saviour tried by these Agonies which he suffered in the hour of Darkness, when the Tempter fell upon him with all his fury, is become experimentally able to succor us under these sufferings, which render Obedience so hard to Flesh and Blood.

Ibid. Διακοπέως, he is able, I the humble ζήσως, a Power united, with a Sympa\thy towards us, and a Propensity to succor us. So Rom. 11:2. They shall be preserved in ζήσως, and ζήσως αὐτῶν, for God is able. And Chap. 14:4. The weak shall stand, διακοπέως αὐτῶν, for God is able to make both stand. Thus to encourage us to Charity: the Apostle faith, διακοπέως αὐτῶν, God is able to make all Grace abound towards us. 2 Cor. 10:1. I know whom I have believed, and I am persuaded, ζήσως διακοπέως, that he is able to keep that which I have committed unto him that Day, 2 Tim. 1:12.

CHAP. II.
Verse 1. Therefore, holy Brethren, Partakers of the Heavenly Calling (i.e., the calling to celestial Blessings) consider the Apostle, and High-Priest of our Profession Christ Jesus [who, as our Apostle, taught these things, and as our High-Priest, suffered to obtain these Blessings for us, and confirm them to us.]

Verse 2. Who was faithful to him that appointed him [to be an Apostle, and High-Priest] as also [it is said of] Moses [that he] was faithful in all his Houfe [i.e., in all the Houfe of God, Num. 12. 7.]

Verse 3. For this Man [this Jesus] was counted worthy of [or dignified with] more Glory than Moses, insomuch as he, who hath builded [Gr. 3 χατοικεουσας, that orders, or governs] the Houfe, hath more Honour than the Houfe, [of which Moses only was a part.]

Verse 4. For every Houfe is builded [κατακατακευουσαι, ordered, and Governed] by some Man, but he that built [κατακατακευουσαι, that orders, and governs] all things, is God.

Verse 5. And Moses verily was faithful in [the Administration of] all [things in] his Houfe, [but this he was only] a Servant, for a Testimony of those things which were to be spoken after, [by God to them.]

Verse 6. But Christ as a Son [is placed] over his own Houfe [i.e., he enters upon the Government of it as an Heir, and Successor in to the Rights of his Father, the Father now judging no man, but having committed all Judgment to his Son, John 5. 22.] whose Houfe we [Christians] are [and [shall continue to be] if we hold fast the Confidence, and the Rejoicing of the Hope firm to the end.

Verse 7. Wherefore as the Holy Ghost [by David, Ps. 94. 8.] to day if you will hear his voice.

Verse 8. Harden not your Hearts, as [your Fore-fathers did] in the [time of] provocation, in the Day of Temptation in the Wilderness; [Hence learn that two's in their Power to Prevent the harshness of their Hearts.]


Verse 10. Wherefore I was grieved with that Generation, and said, They do always err in their hearts [not with the Heart beholding, v. 11.] and they have not known my Ways, [i.e., not bearkned to me, to walk in them, v. 22.]

Verse 11. So I swears my Wrath [v. 29.] o they shall not enter [Gr. if they shall enter] into my Rest.

Verse 12. Take heed [therefore] Brethren, lest there be in any of you [as there was in them] an evil heart of unbelief [in departing from the Living God.

Verse 13. But exhort one another [so fled-fainness in the Faith] daily, whilist it is called to day, [before the night come upon you, John 12. 35.] left any of you be hardened through the Deceitfulness of Sin.

Verse 14. For we are made Partakers of [the Blessings possessed by] Christ, if we hold the beginning of our Confidence steadfast to the End.

Verse 15. While it is said [Gr. is τα χρηστοι, in that it is said] to Day if you will hear his Voice, harden not your Hearts, as in the Provocation, [You may discern the chief of Unbelief, and hardneds of Heart, and the Necessity of the Exhortation tendered, v. 12. 13.]

Verse 16. For some when they had heard did provoke, howbeit not all that came out of Egypt by Moses [not Catch, and ifthus].

Verse 17. But [And] with whom was he grieved forty years? Was it not with them that had sinned [by Unbelief] whole Caraffes fell in the Wilderness?

Verse 18. And to whom swears he, that they should not enter into his Rest, but to them that believed not?

Verse 19. So we see [εἰς ἐνεργον, we see therefore] that they could not enter in because of Unbelief.

Annotations on Chapter III.

Verse 2. Προσερχόμενοι, who was faithful, &c.] That is, as Moses faithfully discharged all that the Lord commanded him to lay, or do for the Church of Israel; so Christ was faithful in the Discharge of his Prophet's Office, doing, and speaking as the Father had given him Commandment, John 12. 49, 50. 14. 16. And in his Priestly Office, in laying down his Life for the Sheep, according to the Commandment he had received from the Father, John 10. 18. and doing all things requisite to make Atone ment for the Sins of the People, Chap. 2. 17. I know indeed the Criticks lay [ἐν μυστήριοι, and ἔσχατον τούτων αὐτοῦ, as in those words, πιστεύσατε καὶ δέχασθε της ασπίδας]
Ver. 5. "As a Prophet, as a Servant." The e Government of Israel was a Theocracy, where God gave all the Laws, and Precepts, and Mofes, only as his Servant and Minifter, told them what things God thought fit to command them; but the Government of the Christian Church is entirely committed to our Lord Jesus, and he, as Supreme Head, and Lord of all things, governs both it, and all things in Earth and Heaven for the Good of it; and therefore if he be not truly God, God doth not now govern the World as formerly, but hath given up the Administration of it to a Creature. [Whole house we are], Christ living in our hearts by Faith, Gal. 2. 20. Eph. 3. 17. abiding in us by his Spirit, John 14. 23. Rom. 8. 9. 10. 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 Cor. 3. 16. 17. 6. 17. 2 Cor. 6. 15. 16. Eph. 2. 20. 21. 22. 4. 16.

Ver. 6. "Theosophy, the confidence." Or the free Profession of the Faith; for πανορμία is a Liberty, or freedom of speaking; as when he saith of Christ, that he spake in πανορμίαι, freely, Mark 8. 32. John 7. 13. 18. 20. and of his Apostles that they spake πανορμίαι with all Freedoms and Courage, Acts 2. 29. 4. 13. 19. 31. 2 Cor. 3. 12. 7. 14. Eph. 6. 19. Phil. 1. 20. 1 Tim. 3. 13. Heb. 4. 16. So Phæoninus πανορμίαις ἐξήχθησαν.

Ibid. Καθαρισμοὺς ἐκ τῆς Ἑκκλησίας, the reposing of hope.] i.e. the Hope which causeth us to rejoice in Exposition of the Glory of God, Rom. 5. 2. 2 Cor. 1. 14. Gal. 6. 4. if we hold this firm unto the End. Which fuppothes that they who were partakers of this Heavenly Calling, and had at present that Calme of Rejoicing, might not hold it firm unto the End, but might fall off from it, v. 14. might depart from God, v. 11. Chap. 4. 11. Yea, the Apoſtles in this Epistle plainly declare that they did fuppothe that they who had tasted of the heavenly Gifts, and were made Partakers of the Holy Ghost, &c. might fall away, Chap. 6. 4. 5. 8. That the ffaith which he by Faith might draw back unto Perdition, Ch. 10. 38. 39. that they might fall from the Grace of God, Ch. 12. 15.

Ver. 7. "The faith, the Holy Ghost faith." In fact it appears, that David write his Psalms by the Afflatus, or Inspiration of the Holy Ghost. See note on Matth. 23. 33. 43.

Ibid. 1. 28. 39. of 2. day. At present, for now is the Day of Salvation, 2 Cor. 6. 2. We must do God's Commandments day by day, 1. 7. from Deut. 7. 11. and receive the Reward to morrow. We must repent to day, lest we die to morrow, before we have repented. See Cartw. in locum. And again, If Israel would repent but one day, the Messiah would come; and they this prove from these words of the Psalmist יָשֵׁרְךָ רָאָתָם when you bear
bear his voice, speaking in the Prophets; or as the Targum יַמְעֵל when you
hear him speaking by the Word; proceeding from the Father, hardest not your Hal-ains;
That this is the frequent sense of the Particle
see Noldus, p. 89. 8. 31. and it is also the sense of the Greek ἐναρχή. So ταύτη ἐγὼ when he said thus, Gen. 13. 8. ταύτη ἐγὼ when the Daughter of Sohlo came forth, Judg. 21. 21. ταύτη ἐγὼ then I die down, Job 7. 4. ταύτη ἐγὼ when they were stiff, καὶ ταύτη ἐγὼ when they were down, Prov. 3. 24. 25. ταύτη ἐγὼ, when thou goest, ἐγὼ when thou runnest, Prov. 4. 12. See also in
the New Testament, ταύτη ἐγὼ, when I shall be lifted up, John 12. 32. ταύτη ἐγὼ, when
I shall go, John 14. 3. 16. 7. ταύτη ἐγὼ when shall appear, 1 John 3. 2. These
words are therefore to be extended to the whole time of their hearing God, speaking
to them by his Prophets, and especially to the time of God's speaking to them by his Son,
that was to bring them into a better rest, which was that of Canaan, into which Joshua led them.

30. 13. These are the Waters of Contention קֵרֵ֖ב where the Children of Israel contend-
ed.

l 1 Ibid. ἐξομολογήσω μοι, tempted me.] That to tempt God in the Scripture Phrase is, al-
ways to distrust his Power, or Goodness, after sufficient Demonstrations given of it.
See Note on Matth. 4. 7. and Note here that the Apostle faith they Tempted Christ, 1 Cor.
10. 9. which shews that these words may truly be applied to him.

m Ibid. ἐξομολογήσω, proved me.] The He-
brew word which is here rendered proved me, is identical with that word which, in the p σκότος, forty years.] If
this be the Right Connexion of the words, then to see God's works forty years must be
to see his Punishments to long upon them, as he plainly threatened they should, saying,
you shall bear your Iniquities forty years. Numb. 14. 33. and that so visibly, that all the Na-
tions should discern his Judgments on them; For surely, μεν ἐγὼ, faith he, all the Earth
shall be filled with the glory of God, v. 21. But if according to the Reading of the Hebrew, and the Septuagint, the forty years should be
added to the following verse this; Where-
fore I was angry with that Generation forty
years, as the Apostle doth intimate by that
enquiry, v. 17. with whom was he angry forty years? Then the οὐκ ἔθετο and οὐκ ἔθετο will be best rendered; though they saw my
Work as signifies. Noldus p. 220. And
cording as God speaks to them; Numb. 14.
22. For all these men which have seen my glory, and my signs which I did in Egypt, and in the Wilderness, and yet have tempted me these ten
times, and were not stablished to my Voice, surely
they shall not see the Land, And v. 11. How
long will it be ere they believe me after all the
signs? &c.

Ver. 11. ὃν ἐξομολογήσω, if they shall enter.] I. c. let me not be God, or
let me not be true, if they enter. This is a form of swearing very frequent in the Old Testament. So Deut. 1. 35. The Lord
was wroth, and swore, saying ἐξομολογήσω ἐγὼ if any of these Men shall see that good Land of Promise. Psa. 95. 11.
So 1 Sam. 3. 14. ἔξομολογησάσθω ἐγὼ if the Inqury of the House of Eli shall be par-
sued with Sacrifice, Psa. 89. 35. Once have I
sworn by my Right Hand, ἐξόμολογησάσθω, if I fail David, Psa. 132. 2. 3.
Lord Remember David how he sware to

νομίσας, If I go into my Taber-

nacle, נוּמֵ֣י יִֽנָּ֖ה if I climb up into my bed, פָּ֣ונַב יִֽנָּ֖ה, if I give sleep to my Eyes. So Mark 8. 12. Verily I say unto you, ἐξομολογήσω, if I make a Captain, ἐξομολογησάσθω, and let us turn again into Egypt, v. 4, and are said, &c.
m. ver. 12. In departing, The p Yeas that tempted God, Numb. 14. are but a few lines of the great 
years of this generation, v. 31. They said one to another, Come let us make a Captain, k ἐξομολογησάσθω, and let us 
return back into Egypt, v. 4, and are said, &c.
om. ver. 13. If thou wilt come nunt me, men be hardened.] To be hardened, in the 
New Testament, imports Infidelity, and want of Faith. Thus Christ upbraids to his Disci-
plés their unbelief, καὶ ἐξομολογησάσθω, and 
hardness of heart, that they believed not, 
Mark 6. 14. and the Jews that believed not, 
Acts 19. 9. And to it

Ibid. The living God.] So stiled, to shew q 
that he is always able to punish Unbelievers.
Note also, That as he who believeth in Christ, 
believeth in God the Father also, John 12. 
42. So he that defers him, doth also def-
sert the Father who sent him, and makes him a Lyar, 1 John 5. 9. 10. For he that 
defies the Son, hath not the Father, 1 John 
3. 23. 

Ver. 13. οὐ μὴ ἐξομολογήσω, men be hardened.] To be hardened, in the 
New Testament, imports Infidelity, and want of Faith. Thus Christ upbraids to his Disci-
plés their unbelief, καὶ ἐξομολογησάσθω, and 
hardness of heart, that they believed not, 
Mark 6. 14. and the Jews that believed not, 
Acts 19. 9. And so it
it will be evident that here it signifies, to him that compares, v. 15, with v. 19.

Ver. 14. τον ἰδίον τοῦ ἀνθρώπου, the Beginning of their Hope.] That Hope to which we have fled for Refuge; Chap. 6. 18. That Hope which causeth us to rejoice, v. 6. Faith being ἀναπληρωματική, the firm Fulfilment of things hoped for, Ch. 11. See the Note there.

Ver. 15. τὸν οὐκ ἐὰν φθονήν τερατοπλακονιν ἔχει νόημα, sc. I would render these words thus, For who were they, that bearing, did provoke? Were they not all that came forth out of Egypt? For, 1. This signifies as well who, as some. So Acts 13. 15. Τίς ἔρχεται αὐτός τοίς οὗ τιμωρεῖται; Rev. 7. 13. Therein, who are they that are clothed with white robes? Isa. 60. 8. Τίς ἦσαν αὐτοί, sc. who are these? So Febb. 1. 5. τίνι ζοὶ γινόμενον ἵνα τοὺς ἀγάλματα τοῖς ἀγαλματίσμοις, τοὺς παρακαταδεικτέες ἔργα, τοὺς παρακαταδεικτεῖν ὧν, who did not admire, who were not astonished at the Champions of the Divine Law? Then and the Answer to this enquiry must be this, Were they a few? Yes, were they not all? &c. As if it had been σοὶ νόημα. Tis also evident that οtaire and οὐκ are often interrogatives, as 1 Cor. 12, 15. John 8, 42. See Noldius p. 487. And if the Greek will bear this Conflation, it Answers both (1) to the Story, as it is represented, Num. 14. For notwithstanding the Exception made, v. 38. of Joshua and Caleb, it is said, v. 12, that no man in the congregation, &c. and all the Children of Israel murmured against Moses, and Aaron; that ἀπελευκμενοί, all the congregation spoke of stoning Joshua, and Caleb, v. 10, and ποιεῖται κακὰς ἱλάσεις, all the men, v. 23, are the οἱ παρακαταδεικτεῖται, Provokers. v. 29 the οὐκ ἐὰν φθονήν, all the men, v. 32, are the οὐκ ἐὰν φθονήν, Provokers. For Prov. 29 the οὐκ ἐὰν φθονήν, all the men, v. 23, are the οὐκ ἐὰν φθονήν, Provokers. For Prov. 29 the οὐκ ἐὰν φθονήν, all the men, v. 32, are the οὐκ ἐὰν φθονήν, Provokers. For Prov. 29 the οὐκ ἐὰν φθονήν, all the men, v. 32, are the οὐκ ἐὰν φθονήν, Provokers. For Prov. 29 the οὐκ ἐὰν φθονήν, all the men, v. 32, are the οὐκ ἐὰν φθονή

CHAP. IV.

Ver. 1. Let us therefore fear, left a promise being left us of entering into his Rest, in the Celestial Canaan, as to them in the Terrestrial any of you should seem to come short of it [i.e. should fail of it.]

2. For unto us was the Gospel preached, as well as unto them, [Gr. ἐν τῷ ἐξελθένι ἐν τῷ ἐξελθένι τοῦ ἔλεγον ἔλεγον ἔλεγον ἔλεγον ἔλεγον τοῦ κακοῦ κακοῦ κακοῦ κακοῦ κακοῦ, for we have now the Gospel preached to us, as they had then the Law to them] but the word preach'd [Gr. heard] did not profit them, not being mixed with faith in them that heard it.

3. For we which have believed [i.e. believe] do enter into Rest, as may be gathered from what he said [i.e. as I have sworn [Gr. μηθάμεν] in my Wrath, if they shall enter into my Rest, although the Works (of God in the Creation) were finished [Gr. had been done] from the Foundation of the World.

4. For he spake in a certain Place of the Seventh Day [from the Creation, saying,] on this wife, and God did rest the seventh Day from all his Works.

5. And in this Place [be faith] again: [long after] If they shall enter into my Rest, [i.e. if they shall have a Rest from their Labours and Travail, reminding that of mine from the Creation of the World.]

6. Seeing therefore it remains that some must enter in [i.e. those that hath God] it being not a Rest provided in vain, or to be enjoyed by none,] and they to whom it was first preached, [i.e. to whom the Promise of a Rest was first made,] entered not in, because of Unbelief.

7. But again, he [God] limited in a certain Day, saying, [as in the Words of], David, To day, after so long a time [of their Continuance in the Rest of Canaan, as it is there said,] To day, if you will hear his Voice, harden not your hearts, &c. speaking not of the Rest of Canaan, of which they were possessed in the Days of Josua, as he faith to the Redeemers and and God's, and now the Lord hath given Rest into your Brethren, as he promised them, Josh. 22, 4.

8. For if Joshua [i.e. Josua] had given them (a) Rest like to that of God then would not he [i.e. God, by David] afterward have spoken of another Day [of Rest, after their Rest in Canaan.]

9. There remaineth therefore [yet] a more glorious, and compact, Rest to the People of God.

10. For he that is [i.e. he] entered into his Rest, be also hath ceased from his own Works (i.e. from the Labours, and Travels of this Life Rev. 14, 13) as God [after he had finished the Creation] did from his.
11. Let us labour therefore to enter into that Rest [which yet remaineth for the People of God] left any Man fall [Gr. that we may not fall from it] after the same Example of Unbelief [by our Inidelity, as they did].

12. For the word of God [mention'd v. 1, 2.] is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joints and Marrow, and is a Discerner [or Conquerer] of the Thoughts, and Intents of the Heart.

13. Neither is there any Creature which is not manifest in his fight [whole Word this is] but all things are naked and opened to the Eyes of him, *b* with whom we have to do; [Gr. to whom we must give an account, and so there is no hope then those Unbelievers should escape his Judgments.] 

14. Seeing then that we have a great High-Priest [merciful, and faithful to make Intercession for us Sinners, Chap. 2. 14.] that is pass'd into the Heavens [to appear for ever there to make Intercession, and to prepare this Resting place for us, John 14. 2. even] Jesus the Son of God, let us hold fast our Profession [without wavering.]

15. For we have not an High-Priest who cannot be touched with the feeling of our Infirmities, but [one whole] was in all points tempted, i.e. exposed to Suffering like as we are, [and this] without Sin, [to deliver the Ark of them; See Note on Chap. 2. 18.]

16. Let us therefore [depending on his Power, this Intercession for, and sympathy with us.] come boldly to the Throne of Grace, [this [gracie or, mercy Seat, Rom. 3. 4.] that we may obtain mercy [in the Pardon of our Sins] and find Grace [or Favor] to help us in the time of need. [Gr. to [son]eis for, for formidable help in all our sufferings for his sake.]

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**Annotations on Chapter IV.**

a Verse 1. Πασχαλινας ταυτων, should seem to come short.] That the Word υπερεξαρετα signifies to fall of, or fall from anything, See Note on Ch. 12. 13. and that the word is often an Expletive, all Critics do acknowledge, so δεινον νηεν, say not, Matth. 3. 9. δεινον ασαν, they who Rule, Mark 10. 42. δεινον εκείνης the which he bath, Luke 8. 18. Matth. 25. 29. δεινον εκείνης, be that Lambeth, 1 Cor. 10. 12. See the Note on 1 Cor. 7. 40.

b Ver. 2. καθαρτηθησονται, as well as they.] This by some is referred to their hearing of the Law, as in the Paraphrase, by others as probably to the Gospel Blessings thus Typified to them, for the Apostle informs us, that they all ate the same Spiritual Meat, and Drank the same Spiritual Drink; for they Drank of the Rock that followed them, and that Rock was Christ, 1 Cor. 10. 3, 4. This founds flat to them only who are sincere to this Doctrine, that the Blessings of the Gospel were Typified to the Jews.

c Ver. 3. Εις την κατακεραινυ με, into my Rest.] Upon the true interpretation of these words here, and v. 14. κατακεραινυ διωγυ, depends the true sense of this Chapter. Now some refer this to that Deliverance from their Persecutors, and the Peaceable days of Professing the Gospel, the Christians in Judea, and elsewhere, should enjoy after the Destruction of Jerusalem; but to this I can by no means assent: For, (1) the bearing of the Cross, the suffering Persecution, being so often hinted as the Portion of all that will live godly, I cannot believe that a Promise of Deliverance from them should be so often represented by the Holy Ghost as the great Gospel Blessing promised to Believers, the θεογγαλδε, the Evangelical Promise made to Christians by God, that they should enter into his Rest, v. 1. the Sabbatical remaining for the People of God, v. 3. The Rest which they should strive to enter into, v. 11. and be afraid lest they should fail of, V. 1. (2) I know of no such happy Change of the Affairs of Christians in all other Parts of the World, that the Apostle should here, and almost in all his other Epistles, speak of it, as this Interpretation maketh him to do, as one of the great blessings of Christianity; nor were there any such Jason Days enjoyed by Christians after the Destruction of Jerusalem. This will be evident from Christ's Message to the Apostle Peter, after the times of Domination; for there he speaks to the Angel of the Church of Smyrna, Fear none of those things which shall be about to suffer: Behold Satan is about to cast you into Prison, that ye may be tried ten days, but be faithful to the Death, and I will grant you a Crown of life, Rev. 2. 10. To the Church of Pergamus, this, I know thy Works, and where thou dwellest, where is the Throne of Satan, and thou holdest my Name, and art not cold; the Faith in the Lord is not perfect, and thy Faithful Servant, who was in the middle of thee, where Satan dwelleth. Ibid. vi. 15. To the Church of Philadelphia, thus, Rest, thou hast kept the Word of my Patience; I will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth, Chap. 3. 10. This Argument a Reverend Person endeavours to carry by laying, that John wrote his Revelations in the 7th year of Claudius. But, [9th this is contrary to the Talmudists of Alexandria, excepting only the single Talmud of Eusebius, which also is fully answered by Dr. More.]
Chap. IV. the Epistle to the Hebrews.

For it is generally agreed that he wrote his Revelation in, or after he came from the isle of Patmos, as may be proved from Chap. 1, 9, 10, 11. Now all the ancients say that John was banished thither by Domitian, and write his Revelations about that time. So (a) Ireneus speaks expressly, saying, if the name of Anti-christ had been to be divulged it would have been mentioned by him who wrote Revelation; for one thing must be long ago, but almost in our Age, at the End of the Reign of Domitian; which Patlage cannot be understood of the Name only of the Beast, but of the whole Revelation, as is evident. (1) Because Eusèb. who cites this Patlage, must understand him so; for he faith, that he returned from his Exile in this Island, 

Μετὰ τοῦ Δαμιανίου θεάματος, c. 23. after the Death of Domitian, and so he must have written his Revelation while he lived. And (2) Because the Name of the Beast is not said to be revealed to the Evangelist, but only the Number of his Name. And, (3) Words τόν Ἀντιπαράγωγον, even force this sense; for they are properly rendered, who saw also the Revelation, distinguishing the Revelation from the Name. And, lastly, a Name cannot properly be said to be seen, nor doth St. John ever use any such expression about it; but a Revelation may be properly said to be seen, and St. John often faith he saw them. Again, in this Perfection of Domitian, faith (b) Eusebius, κατὰ τὴν Ἡρακλέαν ἱναταὶ the Tradition runs, that John the Evangelist was banished to the Isle of Patmos, for the Testimony he gave to the Divine Word. And in his (c) Chronicon he adds, that under him the Apostle John being banished to the Isle of Patmos, ἠκούσα την ἀντίπροσωπον τοῦ Χριστοῦ, as they everywhere, there saw his Revelation, as Ireneus testifies; which both confirms the Tradition, and gives the true sense of the words of Ireneus, cited by him. So also (d) St. Jerome faith, that St. John being banished into the Isle of Patmos in the 14th Year of Domitian, Scripū Apo- calypsin, composed the Book of the Revelations. So almost all the Greek and Latin Writers faith Huet, in Orig. Com. p. 72. Vide Orat. 1. 7. c. 12, 11. Martyr. Timotheus, apud Huct. Cod. 294. p. 1403. 4. Acta in Apoc. 1. 9. (d) In certain, from the Second Text here cited, that Antipas had suffered Martyrdom before the Writing of these Epistles to the Churches. Now that Antipas suffered Martyrdom under Domitian, the Old R. Martyrology affirms us;

and Dr. Hammond on the place confutes; Titus therefore evident that St. John, speaking of this Martyrdom, which hapned in the Days of Domitian, as a thing past, must write the Revelations in, or after the Reign of Domitian. This the Doctr. law, and therefore interprets these words, θεοῦ ἡμῶν δεσπότης, even in those Days [of fiery Trial] in which Antipas was a martyr, but hath been slain. Thus the Time is appointed, wherein Antipas, I foretell, will be eternally martyred; that is if this was written in the set of Claudius, and Antipas slain in the 26th of Domitian. I toforehe will be slain forty years hence: Which Defiant, to speak in his own words, is too vain to be seriously considered. Last, The Christians had no such Halyon-days for any considerable time after the Destruction of Jerusalem; for Jerusalem was destroyed, Anno Christi 70. and the second Perfection began under Domitian, Anno Domini 96. They had therefore only Kept for twenty Years, and then comes the second Perfection, in which many * Christians were exiled, and some suffered Martyrdom; for even Heathen Writers faith (e) Eusebius, mention τὸν δαμιανίου τοῦ κατα Αντιπαράγωγόν τοῦ, the Perfections, and the Martyrdoms of our men. And in his Chronicon he faith, That Brutius in his History affirms that παλαιοί καὶ οὐκ ἐν συνώνυμοι κατὰ δαμιανίου τοῦ, many Christians suffered martyrdom under Domitian. Ten years after the end of this Perfection, comes on a third Perfection under Trajan, in which, faith (f) Eusebius, so great, and heavy was the Perfections in so many places, than Philip, one of the Celebrated Persecutors of the Provinces, being moved with the multitude of the martyrs, wrote to the Emperor concerning the multitude of the martyrs; that had suffered; and received this Answer from him; That they should not be exposed after, but only punished as they fell into their hands. And that (g) though twenty upon the Open Perfections sealed, yet in divers Provinces they continued, and exercised many of the Christians with divers kinds of martyrdom.

In the 17th Year of Trajan, the Jews in Meoppumian rebel, and many Affrighted of them Perish. In the second of Hadrian they rebel again, and are overcome. In the 17th of Hadrian, Barcoedon set up for their Messiah, and drew an infinite multitude of Jews after him. Now all these, and especially the last

(a) Δι’ ἐκείνης τινὶ ἐκείνης τῇ θεῷ τῆς Ἀντιπαραγώγου, ταῖς γὰς παρὰ τὰς λείπους τιμίας, ταῖς θεᾶς τῆς Ἀντιπαραγώγου, ταϊς γὰς τὰς τιμίας τιμιάς, ταὶς τῆς θεᾶς τῆς Ἀντιπαραγώγου. Apud Euseb. Hist. Ecle. 1. 2. c. 18.

(b) Τοίνυν εἰς τὸν δημός ἐγένετο μεταρρύθμησις Παλαιότερος ἡς-δεσπότης τις Παλαιοτέρος. Hist. c. 9.

(c) Ad An. 14. Dom. 1 Verbo Joan. 3 hec ex scripserat quae, quae scrips crid.

(d) Hist. Ecle. 1. 2. c. 18.

(e) Τὸν διὰ λόγον τοῦ τὸ κατὰ Αντιπαράγωγον τοῦ κατα Αντιπαράγωγον τοῦ τοῦ Χριστοῦ, τοῦ διὰ λόγον τοῦ τοῦ Χριστοῦ, τοῦ διὰ λόγον τοῦ τοῦ Χριστοῦ. Hist. Ecle. 1. 3. c. 33.
laft, were severe Persecutors of the Christians of those Places. For (b) Justin Martyr oft informs us, That even after the Destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off wherever they had Power and Opportunity. And in the Days of Barcchabas put those Christians to exquisite Torments, who would not deny Christ. And could there be the times of quiet and safety to the Christians from their Persecutors, and of Prosperous, and Peaceable Days for the Publick Worship, and Service of God? Is this the εν αυτής ονομάζω, Gospel Promise of a Rest, and Sabbathism to the People of God? The Reward which it is just with God to render them for all their Sufferings for his fake? 2 Thes. 1. 7. See Dr. Hammond on that Place.

To come then to the true import of this Paraphrase, let it be noted, that there is a double Rest mentioned in this, and the former Chapter, viz.

1. The Rest promised to the Jews in the Land of Canaan, Chap. 3. 11. And this, faith the Apostle, could not be the Rest of God: for if Josua had given them (fich) Rest, David could not have spoken of another Day, v. 8. Why not? faith Mr. Cl. Answer, Because then, by entring into that, they would have already entred into the Rest of God.

2dly. A Rest after the Example of God, ceasing from his Labours when he had finisht the Creation, which is the Rest of the Blefed that die in the Lord, "οντις εληφθη ἐν χάριτι τοῦ θεοῦ αυτοῦ, that they may rest from their Labours, Rev. 14. 13. And that this is the Rest which the Apostle now begins to speak of, is evident from these words, v.10. He that is entred into Rest, he hath also ceaft from his own Works, as God did from his: For what can we understand by resting from his own Works, but, as the (7) Fathers do interpret it, θεραπεύω, τὸ πρόσεχεμαι, τὸ διαλεγόμενον, from his Perfections, Temporations, and Afflictions, to which he is obnoxious in this present World? The Paraphre fens plainly to be taken from Isa. 57. 1. where it is faid of the Righteous taken away from the Evil to come, they shall enter into Peace, they shall rest in their Rests. Of this Rest, that of Canaan, and the Sabbathism there oberved, were a Type, as the Jews themselves inform us; and therefore it feemes reasonable to interpret these Words agreeably to that Sense.

Ver. 7. Here Mr. le Clerc speaks thus, d "I say again, there is no mention in the Psalm, of any future Rest; which if true, there is no fense in the Apostle's Words, nor any Strength in his Argument; for he doth evidently run thus, there must be a Rest to the People of God, besides, i. e. succeeding that which Josua promised them in the Land of Canaan, because the Psalmist, fo long after their Rest in Canaan, makes mention of a future Rest; for the Apostle, There is no mention in the Apostle of a future Rest, faith Mr. le Clerc. He had spoken in one Place, of the Rest of God, faith the Apostle, v. 4. and he speaks again in this Part, in this place of the Psalmist, of this Rest, v. 5. into which Unbelievers not entering, in this Passage of David, he again, οὐκ ἔχετε καταστασίαν, do not enter, defines a certain Day, by saying to them, who lived fo long after these Unbelievers miscarried, to Day if you will seek his Peace, and so enjoy this Rest, Chap. 3. 18, 19. harden not your hearts, speaking there of a Rest not already enjoyed, but hereafter, to be enjoyed by them, and fo not of the Rest procured to them by Josua, it ζητεί, for if Josua had given them the Rest called the Rest of God, David would not have here spoken of another Day of Rest; but having done so, aeq, certo, utique, we conclude, that there remains yet a Rest to be enjoyed by the People of God, true Sabbathists.

Ver. 8. οὐκ ἔχετε καταστασίαν, for if Josua had given them the Rest of God, David would not have here spoken of another Day of Rest; but having done so, aes, certo, utique, we conclude, that there remains yet a Rest to be enjoyed by the People of God, true Sabbathists.

8th. Of the Rest of God, mentioned, Gen. 2. 2. in their words, and God rested on the 7th. Day from all his Works that he had done. Which Rest, fay the Ancients, was the Symbol of the Rest of the just from all their Labours. So (1) Jerome faith, the Seventh Day which was sanctified, and in which God rested from all his Works, is the true Sabbath of the just, in which they shall do no earthly Labour; And (2) Origen faith that Celusius understood not the cufmery of the Seventh Day, and the Rest of God in which all that had done their work in Six, and had left nothing undone which belonged to them, should rest with God, ascending to the Vision of his, and in that to the general Feastivity of the jubil, and blest.

Chap. IV. Epistle to the Hebrews.

blessed. And again, (a) If we further inquire which are the true Sabbaths, we shall find that the Observations of the true Sabbath reaches beyond the World, the true Sabbath, in which God ruleth from all his works, being the World to come, then when all Grief, Sorrow, and Sighing, shall fly away, and God shall be all in all.

2dly. Of the Rest of the Jews in Canaan: which is the Rest God swore the murmuring, and unbelieving Jews should not enjoy, perhaps, as well in the Spiritual Sense, as in the Natural. For the Jews themselves represent their Sins as in which they made bold, (b) pseudeophan ekeion tōn óthōn, to charge God with a Lie. And the (c) Jerusalem Tarquin faith, God threatened to remember it in the day of Judgment. In Midian Titlim, an Evil Tongue is said to be worse the Idolatry: And this is proved from what these Rebels spake against God, (d) ἔτεκεν τοῦ νόμου τοῦ Θεοῦ τὸν ἔθιμον θανατοφόρον, the Sentence of Judgment being past upon them for their Evil Words, Num. 14. 28. Now Idolatry is still reckon'd by them a Sin exclusive from the Heavenly Canaan, they shall not enter into the Rest of the House of my Sanctuary, faith the Chaldee, on Psalm 95. 11. However, those Jews who entred into Canaan, when they were to have rest from all their Enemies round about, so as to dwell safely, Deut. 12. 9, 10. did so far displease the Voice of the Lord, that he said he would not drive the Enemies out from before them, but would leave them to be as Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwell, Judg. 2. 2, 3. Psal. 23. 13. Num. 33. 55. So that the Jews themselves expected a farther Completion of that Promis, in the times of the Messiah, as we learn from those words of Zacharias, the Father of the Baptist, Blest be the God of Israel, who hast visited, and redeemed his People, and raised up a mighty Salvation for us in the House of his Servant David, as he spake by the mouth of his Holy Prophet, which hath been since the World began, that we should be saved from our Enemies, and from the hands of all that hate us: That we being delivered out of the hands of our Enemies, might serve him without fear, Luke 1. 68, 74. And hence the Apostle here concludes, that Joshua gave them not the Rest, emphatically styled, The Rest of God, as resembling his Rest from all his Works, when he had finisht the World; and so there must be yet another Rest remaining to the People of God, as it follows v. 9.

Ver. 9. A Ref. exSecretis.] The Apostle by thus changing the Word according, Rest, into Sabbath, and by comparing our Sabbath with the Rest of God on the Sabbath, or Seventh Day, clearly leads us to the Interpretation of all the Ancient Chriftians, that our Glorious and Complete Rest hereafter with God, is that of which God's Resting on the Seventh Day was a Symbol; and to the Spiritual Sabbath, of which the Jewish Doctors speak so generally, as the great thing signified by their Sabbath, as when they say, (q) the Sabbath was given to be τὸ ἡμέρα ἡμέρας, a Sign, or Exemplar of the World to come. The Sabbath Day, what is it? (r) A Figure of the Land of the Living, to wit, of the World, or Age to come, the Age of Souls, the Age of Confratnions. Thus in their Delights upon the 9th, Psalm, which bears this Title both in the Hebrew and the Greek, a Song of Praise, as the Psalme of the English, upon the Sabbath Day. They say, (s) this is the Age to come, τὸ ἡμέρα ἡμέρας which is all Sabbath. The Psalmsi, faith A. Solomon, functus, in locum speaks of the abode of the World to come, which is all Sabbath. All Psalms upon the Sabbath Day, faith K. Eliot. Cap. 19. p. 42. that it is upon the Days which is all Sabbath, and Rest, in the life of the World to come. And again, Cap. 19. p. 41. The blessed Lord created seven Worlds, (i. e. Ages) because of them is all Sabbath, and Rest in life eternal; where he refers to their common Opinion, That the World should continue six thousand Years, and then a perpetual Sabbath should begin, typified by God's resting the Seventh Day, and blessing it. So Sereithim Rabba. If we expand the Seventh Day of the Seven thousand Years, which is the World to come, the Exploitation, and be blessed because that in the Seventh Thousand all Souls shall be bound in the Bond of Life, &c. there shall be there the Augmentation of the Holy Ghost, wherein we shall delight our selves. And so our Sabbath, of the perfected memory, have laid in their Commentary, God blessed the Seventh Day, the Holy God, blessed the World to come, which begins in the Seventh Thousand of Years. (t) Philo in his very copious in this Allegory, who disputing against those, who, having learned, that the written Laws were, εἰς θεοῦ κοινὸν προσδιορισμὸν, Symbols of Intellective Beings, did upon that account neglect them, faith, That though the Seventh Day was a Document of the Power of God, and of the Rest of the Creature, yet

yet was not the outward Refi to be cast off. And again, "Tis fitly said, &c. 

Ver. 12. "O λόγος τῆς οἰκ. the Word of God."

The Apostle seems not to speak here of the Essential Word of God, the second Person of the Trinity. (1.) Because St. Paul, in all his Writings, never applies this Phrase to our Lord Christ, it being Peculiar to St. John. (2dly.) The Apostle must have very ably spoken here of him under this Metaphor, of whom nothing went before, but very appositely of the Gospel to which these Attributes do well agree; for (1.) The Word is quick and vital, not only promising Life to the Obedient, but threatening Death to the Disobedient from the living God, who can quickly execute it, Ch. 3. 12. (2dly.) "Tis powerful, being the Power of God for the destruction of strong holds, and every thing that exalts it self against the Knowledge of God, 2 Cor. 10. 4. 7. (3dly.) "Tis sharper than a two-edged Sword, and piercing even to the dividing asunder of the Soul and Spirit, the joints and the marrow; quoying Ananias and Sapphira, and delivering up others to Satan for the destruction of the flesh, 1 Cor. 4. 5. 1 Tim. 1. 20. "Tis (4thly.) a discourse of a Tenthents and Intentions of the Heart, there being then a gift of discerning Spirits, attending the Preachers of it, by which they judged and discerned of them; and so the secrets of their Hearts were made manifest, 1 Cor. 14. 24. 25. And, which makes this extremely pertinent to the present Exhortation, all this was very visible in the infance of the Unbelievers here mentioned, to terrifie the Jews from falling by the same example of Unbelief. (5.) The Word of threatening was so quick upon those Spies, who brought up the Evil Report upon the Land, that they died immediately by the hand of God, or by the Plague before the Lord, Num. 14. 37. And as for the Reft of the Unbelievers, they were consumed, faith Moses, by God's anger, and by his wrath were troublous: They were carried away as with a Flood, they were drowned, as a Dream, or as the Morning Cloud, which in the Evening is cut down, and withereth, Psal. 50. 5. 6. And thus they found the weight of that Threat, as the S. 7. 36. 37. for o, ye shall know the Peclemnity of my Wrath, Num. 14. 34. They were also thus punished for the Evil Intentions of their hearts, for, saith St. Stephen, in their hearts they turned back into Egypt, Acts 7. 30. So that by The Word of God I am inclined to understand his Threats denounced against Unbelievers, Num. 14. Psal. 95. 11. It also may deserve to be noted, that Psal. 88. 12. G. acribes most of these Epithets to the Λόγος, saying, The flaming Sword was a Symbol of the Word especially of the First Cause, Άκαδήμης Τύπος τῆς Λόγου, for his Word is quick and fervent. And again, (y.) God, faith he, wielding his Sword, the Diffciler of all things, divides the inform Essence of all things, and cuts them in the middle.

Ver. 13. Περὶ δὲ καὶ δὸς Λόγος, to whom we must render an account.] So Matthew 12. 36. Of every idle word that Men shall speake, ἄπαντες Λόγος, they shall give an account in the day of Judgment, Math. 18. 23. The Kingdom of Heaven is like to a certain King, who would invent λόγος, make up an account with his Servants, Luke 16. 2. And δος λόγος, give up an account of thy Stewardship, Rom. 14. 12. every one shall render for every thing that he shall give an account of himself to God, Philippians 4. 17. I desire FRuity that may abound, δος λόγος ἑαυτῶν, to your account, Heb. 13. 17. δος λόγου ἀποδεικνύοντας, as that they must give an account. Pet. 3. 15. Being always ready to give to every one that asks you, δος λόγου an account of the hope that is in you. And Ch. 4. 5. of ἀποδιδόντας λόγου, who shall give an account to him that is ready to judge the quick and dead.

Ver. 16. "To the Throne of God.) The Jews say God hath a double Throne, one of Judgement, and the other of Mercy; and when he beholds the World obnoxious to condemnation, he raises from his Throne of Judgement, and places himself on that of Mercy, This Throne of Mercy is our beloved Jesus, fyled by this Apostle Ἰησοῦ, the true Proprietary, or Mercy-Seat: By this High Priest and Intercessor, must we come unto God, be being able to brave the uttermost, them that come unto God by him, Chap. 7. 25.

Note also, That some Great Men think the Reft, and Sabbathsm disdoured of Chapters the third and the fourth, refers to the Millennium, or the time of the Conversion of the Jewish Nation, and the New Heavens, and New Earth then promis'd, but I am not
notable to attend to that Opinion, for this Reason, that the Apostle writes to the believing Jews of the present Age, warning them, that there be not in them an evil heart of unbelief, in departing from God; but exhorting them to continue unto the end in the Faith, Ch. 3. 13. the End, that they might not fail of this Rest of God, and to fear, lest a Promise was being made of coming into this Rest, of any of them should fail short of it, Ch. 4. 1. 2. And again, v. 11. Let us give diligence to enter into this Rest, that we fail not by the same Example of unbelief. Now these Exhortations could not be properly directed to the believing Jews of that Age, concerning the Millennium, or the glorious times which were to happen at the Conversion of the Jewish Nation; they being to die 1700 Years before that Conversion, which was yet unfulfilled, and before those Glorious Days, which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die so long before it happened, and being once in Heaven, or Paradise, could neither expect, nor desire to come down thence to be partakers of any Enjoyments, or better Company here on Earth? But these Exhortations are very properly directed to them, to take care they all partake of their Rest in the Celestial Canopy, under the glory of their Rest in the Earthly Canopy, the time when they should rest with God, with the Father, according to the Vision of him, the Rest of Soul in the Land of the Living, the Rest in the Life, and the World to come, and in life eternal. See Note on v. 8. 10. Seeing these Blessings only can belong to, and at the Time of Retribution will only be conferred upon them who use this Diligence. And hitherto the Apostle seems plainly to refer it, when he speaks of future Salvation, Chap. 3. 3. of bringing many many into Glory, v. 19. of their being Partakers in the Glory of his Father's Name. The Heavenly Calling, Chap. 4. 2. The Covenant of Grace in which he exHORTs them to enter into this Rest, v. 6. and then immediately begins his Discourse of this Rest of which he exHORTs them to enter:—

\[\text{CHAP. V.} \]

The Epistle to the Hebrews.
to be uttered, [or explained, not from the nature of the things themselves, but] seeing [καθιστικῶς] ye are dull of hearing.

13. For when for the time ye have pro-ffessed the Faith [τὴν Ἀλήθειαν] ye ought to [ἐκ τὸν Σώματα ἡμῶν] have been able to [ἐκ τῆς μυστηρίων] teach others. You have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have need of Milk, [ἡ γεύματα τῆς Υἱόθεντας] and not of strong meat, [ἡ γεύματα τῶν Πραγμάτων].

Annotations on Chapter V.

Ver. 1. To procure and perform those things which relate to the Worship, and the Propagation of the Doctrine. So Crellius.

b. Ibid. Acts 21. 15. Gifts, and Sacrifices. Both these may relate to Sacrifices for Sin; for not only Peace-offerings, but Gifts of any kind are called ἔκ τῆς μυστηρίων διαφάνειας. Matt. 5. 23. and ἐκ τῆς μυστηρίων is by the Seventy Interpreters often rendered ἔκ τῆς ἡμέρας, Gen. 4. 4. 3. Exod. 29. 41. 30. 9. 40. 26. Levit. and Num. Centuries.

c. Ver. 2. They declare, ἔκ τῆς ἡμέρας. He refers to the Sin which went under the Names of ἔκ τῆς ἡμέρας for the Word ἔκ τῆς ἡμέρας belongs properly to the thing in which we err: from the way, and an expiatory Sacrifice was therefore required from him that did err, because he knew ἔκ τῆς ἡμέρας that he had erred and gone from the way. But ἔκ τῆς ἡμέρας was a Sin committed out of ignorance of the command of God. So Abp. of York. For Sin committed lattes, willfully, and with an high hand, or from a Will set in opposition to the Law of God, there was no Sacrifice appointed by the Law, and to this the Apos. alludes, Chap. 10. 26. saying, to them that Sin willingly there remains no more Sacrifice for Sin.

Ver. 3. τῇ οἰκία ἑαυτοῦ, for himself. Here Grosius Notes, that this being spoken generally of every Priest taken from among men, Christ also must have offered for himself a Sacrifice for Sin, 1. c. that he might be delivered from those Sorrows which were the Punishments of Sin, and were inflicted on him upon occasion of our Sins. But in this he seems Guilty of great, and manifold mistakes, for (1.) the Apostle plainly speaks of the Apos. by the power of the Holy Spirit, who therefore were to offer for their own Sin, Chap. 7. 27. Whereas of Christ he declares, That though he was in all other things made like to us, yet ἡμεῖς ἄσπερα εἰσερχόμενοι, without Sin, Chap. 4. 15. That he offered himself to God a Lamb without spot, Chap. 9. 14. That being thus Holy, free from evil, unspotted, and separate from Sinners, he needed not, upon a Day, as those Fifty Priests, to suffer up Sacrifice first for his own Sin, and then for the People, Chap. 3. 20. 26. 27. (2.) He was not, nor could be after he became our Charity, be delivered from those Sorrows, which were the Punishment of our Sins, he being, as our Expiatory Sacrifice, not only on occasion of our Sins, but in our stead, to bear the Punishment of our Iniquity.

Ver. 4. Kai τῇ ἡμέρᾳ τοῦ μακροτεροῦ, no man. L. c. According to the Law, by my Interpreters, but I see no necessity of this Inspiration: for being true, that no Man can repent to himself, God will accept his Offerings, who hath no Compunction from God to make them. Offerings; whence Apollin is a good Argument to show that Sacrifices are but Divines, not of humane Institution only.

Ver. 5. This Day. I have showed you, etc. on Chap. 2. 10. that Christ was by his Death consecrated to his Priesthood; whence it must follow, that he could not exercise his Sacri- dotal function till after Death, and this, the Apostle here whispers, by saying, He was made an High Priest by the Father, etc. These are my Son the man after my Heart, and he shall be called Fellow, for that this relates unto the person of our Lord, is evident, because he had the same A pos. proving his Redemption from these words, Acts 13. 33. which he could not have done, had they not been understood as a Prediction of his Redemption.

Ver. 7. ἐγνώκασα, he was heard. John 6. 63. Delivered from his fear. So the Word doth, and must signify, when it refers to Prayer for Deliverance from Evils. So Psal. 22. 22. 23. μυρίων, he was heard. He was heard from the Mouth of the Lion, 22. 23. and gave himself up to the Cross of the Un-own, Psal. 22. 24. 6. This poor man cried, and was heard in the midst of his Troubles, and the Lord heard him, and was heard out of all his Troubles. And v. 37. I fought the Lord, and he was heard, and delivered me from all my Fears, Psal. 35. 2. Among unto me, if I according to the words and meaning,
Chap. V. the Epistle to the Hebrews.

and gave eye to, and were willing to receive, from the voice of the Wicked, and from the Visitation of the Wicked. And ye, I cried to the Lord, and the Lord heard me, Ps. 18. He delivered my life from the enemy: from those that drew nigh to me. Excell. 5. 10, 11. and the Lord sent his angel, my prayer was heard, for then saved me from destruction. See Ps. 31. 7. 11. Didst thou not hear, from his fear? Solomon would have this rended so, he was, he was heard by reason of his reverence of God; but it is truly rended, from his fear; and so the word continually signifies both in the Old, and the New Testament, and when they used, as it very often is, by Psalms. So Psal. 22. 24. an ear, 4. 24. 25. 27. 28. We did hear this out of fear. And Wilt. 17. 8. to what end did this happen? They were affixed with a ridiculous fear. Heb. 12. 28. Let us serve God acceptably; and did 35. to reverences with Reverence and Godly fear. Acts 23. 16. When did take this fear, prepared as a matter of the fear of the King, Esther's Husband. That he held forth the Scepter, 5. 5. 5. declaring, her from her fear. And in the Septuagint, αὐτοῦς ὁ μωσαίων ἐστὶ, is to fear before God. Exod. 3. 6. Jer. 23. 22. Hab. 2. 20. Zeph. 7. 3. 13. Zach. 2. 13, and 4. 5. 6. 24. 25. 26. 27. 28. doth require it to fear before Man, or be afraid of Men. 1 Sam. 18. 15. Job 19. 25. 26. 51. 11. 1 Par. 22. 23. Ecclus. 7. 7. This lên to the particle ἰδοὺ doth require, which rarely doth import the meritorious Cause; His Prayers and Tears, also do express the greatness of his fears; and lastly, he was no more required of the heathen, he being here representing our Lord as one of the Judge's Prisons with us, that he might shew, he was a merciful high-Priest. This fear he became subject to, say Grothus and the Fathers, because the Divinity for a Season as it were withdrew its influence from the Humane Nature, as 1 Cor. 2. 6. 7. 8. to prove the Church, the Church, the Church, for the Divinity permitted the Humanity thus to suffer, faith Theodore. And this doubtless all those Fathers, intended who followed that Reading, Chap. 2. 9. that he called Death for every Man, Acts 4. 12; 13; for that there was no Deprivation of the New-Testament, as Occasionum and Theophylist phrenzied, is evident from this, that his words are thus cited by (a) Origens, and by Saint (b) Ambrose, who lived before Neposius.

Ver. 9. Made perfect, ἐπιφορασία, ἀπέχεσθαι. That is, this word is so taken here, in the notion of Consecration, may appear, faith the Reverend Doctor Hammond, by the words following, as the Application of it being pronounced, or declared an High-Priest, which belongs to Christ after his Resurrection, and not before, that being the time when he entered into his heavenly Father made. Here's there for ever to appear before God, and exercise that Function in his Presence for us, and so he became an High-Priest for ever.

Ver. 11. Δοξολογήθω, δοξάλογθω, hard to be uttered. See here what are St. Paul's δοξασμένον, things bring to be understood, 2 Pet. 3. 16. viz. those things which were not so in themselves, or through the Difficulty of the matter Revealed, but through the Inculcable, and Wonders of them to whom they were spoken.

Ver. 12. Εὐγενείας τοῦ λόγου τοῦ Κυρίου, the first Principles of the Oracles of God. It is the Defiant of all the (c) Ancient Commentators on this Place, that by these First Principles the Apostle understands the Humanity of Christ, being made in likeness of Man, of that kind of Man by whom those were written, and in the Faith. And yet this is neither to be true, nor false; not true, because the Apostle had in the first, and second Chapters of this Epistle, as all these Commentators teach, spoken to the people of the Jews of the Faith by Christ, and because he mentions not Christ's Humane Nature among the Principles of the Oracles of Christ, reckoned up Chap. 6. 1. 2. Not false, because it seems to intimate that Christ's might be taught the Faith before they had knowledge of the Divinity of Christ, and consequently that this was no Revelation of the Father, but of the Father by Christ. See here, then, what these Commentators teach.

Note, secondly. That hence we may fairly guess who were in the Epistle to St. Timothy, the Teachers of the Law, who neither understood what they said, nor whereof they affirmed, Tim. 1. 7. and the ancient οἵτινές of the false Teachers, who were proud, knowing nothing, but doing about multitude, and strifes of words, men of Corrupt mind, and dialect of the Truth, Ch. 5. 24. 25. and who they were who were always learning, and never able to come to the knowledge of the Truth, 2 Tim. 3. 7. 8. not the Gracians, but in all likelihood, the Jewish and Graeco-Roman Teachers, and such as were perverted by them.

Note, thirdly. That this seems not to be spoken of all the Jews, but only of the greatest part of them; that therefore which is spoken of the Priests of Christ, the Melchisedec
Therefore leaving the "Principles of the Doctrine of Christ," the small proficiency in them makes it seem almost necessary to discourse anew of them to you. Let us go on unto perfection; [i.e. to the"Doctrines which will render you perfect men in the knowledge of Christ,"
not laying again the Foundation of [Christiansity in the Doctrines of] Repentance from Dead works [i.e. from works deserving Death, Rom. 6. 23. 8. 13.] and of Faith towards God.

2. [And of the] Doctrine of Baptism, [that of water and of the Spirit, by which they that repent and believe, are initiated into the Church of Christ] and of laying on of bands. [After Baptism, for the receiving of the Holy Ghost] and of the resurrection of the dead, and of eternal judgment. [The great motives to engage all Christians] to be always in exercise of the power, to have always Consciences void of offence toward God, and toward all men. ACTS 34. 15. 16.

And this will we do, if God permit.

4. [I say], let us not attempt wholly to lay again the Foundation of Christianity in those who have quite fallen from it; for it is impossible for those who were once enlightened, [in Baptism], and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, [sent down from Heaven, and conferred on them by the imposition of bands].

And have tasted the good word of God [preached among them with] faith [i.e. of tongues, and confirmed by so many miracles,] and [above seen, and felt] the powers of the world to come.

6. If they shall fall away [from Christianity] to renew them again to repentance, seeing they [by so doing] crucify to themselves, [or by themselves, the Son of God afresh, and put him to an open shame.]

For [i.e. to the earth which Drinketh in the rain which cometh of: [from Heaven],] upon it, and [so] brings forth herbs meet for them, by whom it is dressed, receiv[eth] blessing from God [so it is with them who become under the Dece, and Signs of Divine Grace.]

8. But that, [Earth] which, being thus dressed, and watered, beareth only Thorns and Briers, is rejected, and aught unto burning, whose end is to be burnt.

9. But, beloved, we are persuaded better things of you, and things that accompany Salvation, though we thus speak to warn you of the Danger of falling off from the Christian Faith.

10. For [if you be not willing to your selves,] God is not unrighteous to forget your work [of Faith] and [your] labour of Love, which you have shewed to his Name, in that you have ministered to the [Needy and Sick of] the Saints, and [yef] do minister to them.

11. And we desire [that] every one of you do shew the same diligence [whichbiteth you have done], to the intent that you may retain a full assurance of Hope to the end.

12. That ye be not slothful, [for grace may not be slothful] but followers of them who through Faith and Patience inherit [as] the Promises.

13. For when God [upon his Faith in offering his Son (Jesus)] made a Promise to Abraham, because he could swear by no creature greater, he sware by himself.

14. Saying, surely, Blessing I will bless thee, and multiplying I will multiply thee.

15. And so [accordingly] after he had patiently endured, he obtained the Promise [of a Seed multiplied greatly to him, Gen. 32. 17.]

16. [God confirming his Faith in the Promises made to him after the manner of men:] For men verily swear by the greater, and an oath for confirmation is to them an end of all strife; whereof God is the Judge.

17. Wherein [so in which thing according] God willing more abundantly to shew the same [not only to Abraham, but also]
to 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 [viz. his Promise, and his Oath] we might have a strong Confirmation, who have fled for Refuge to lay hold upon the Hope set before us. [Whereas, to escape the wrath impendunt on the unbelieving Jews here, and thereby, have fled to the Hope of Glory set before us, in Christ Jesus, the living hope of an Inheritance incorruptible, to which we are begotten by Christ Jesus, 1 Pet. 1. 3.]

19. Which Hope we have as an Anchor of the Soul both sure and steadfast [in all the storms and Billows of the World,] and which it enthralls within itself [Gr. the inward part of the veil.

20. Whither the Fore-runner is for us entred, even Jesus [who is] made an High-Priest for ever, after the Order of Melchisedech. [And so can never die, or military in his Office, but lives for ever, there to appear in the Presence of God for us, Chap. 7. 24, 25.]

Annotations on Chapter VI.

a. [Verse 1.] From the beginning, to perfections. That to be perfect, signifies to be fully established in the Principles of Christian Faith. See Note on 1 Cor. 6. 1.

b. [Verse 2.] Evidently the Doctrine of Baptism. He speaks not of the Baptism of John, and of Christ, for the Baptism of John was preparatory to repentance, and Faith in Christ; nor of the Baptism of Mary, whom that being not ordinarily known to the Jews by that name, but of the double Baptism of which the Baptist speaks in these words, I Baptize you with Water, but there is one who cometh after me, he shall baptize you with the Holy Ghost and with Fire, Matt. 3. 11. and of which our Saviour speaks to Nicodemus, saying, Except a man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God, John 3. 4. For this in order follows the Doctrine of Repentance, and Faith in God, and our Lord Jesus Christ.

c. [Verse 3.] Imperfection of hands. Imperfection of hands was used in Condignation, healing of the Sick, and Abolition of Penalties, but this Imperfection of hands was not common to all Christians nor joined with Baptism, nor was it to be reckoned among the Principles, or Initiatory Doctrines of the Christian Faith. It remains therefore that we understand this of the Imperfection of the Apologists hands used after Baptism for the receiving of the Holy Ghost, mentioned Acts 8, 17. That Laid they their hands on them, and they received the Holy Ghost, See Chap. 19. 6.

d. [Verse 4.] For it is a figure of eternal judgment. Hence Interpreters observe that the Doctrine of Origin, touching the Period of the Torments of the Damned, is here contained: And indeed the Primitive Fathers, not Origen himself excepted, taught the contrary.

If we do not the will of Christ, faith (a) Clements Romans, ψευδος, qui non est; it differs not whether nothing be delivered from eternal Punishment. The black is in (b) Baruch is 358. [in sacra] aliquis puellorum maecenas (c) the way of eternal Death with Punishment. The Punishment of the Damned, faith (d) Justus Martyr is, ψευδος, a, ἢ ἡ παλαια της. Καθάρσις ἡ ἁπατή, καὶ ἀπολυτία ψευδος, εἰς ἐπειγόντα, ἢ ἐπειγόντα. Καθάρσις ἡ ἁπατή, καὶ ἀπολυτία, καὶ ἐρήμωσις, ἡ προσώπως τῆς ἐπείγουσας. In eternal Punishment, (e) Irénæus in his Symbol of Faith makes this one Article, That you believe in the Eternity of Punishment. Christ would send the unrighteous, and unprofitable, into Everlasting Fire.

(f) Tertullian declares, Omnis homines, patro croudantur, ali aut refrigerio, utroque temeterno, that all Men are appointed to eternal Torments, or Reformation. And if any Man, faith he, though the wicked are to be confounded, and not punished, let him remember, Ignem Gedeonae aeternum praedici in peranu eterno, that Hell fire is piled eternal, because designed for eternal Punishment; and hence concludes their subsistence will remain for ever, whose Punishments doth so. (g) St. Cyprian faith, Servatorum car comporitus fulis animae infans et invasit ad Dolorem, that the Souls of the wicked are kept with their Bodies to be immersed with endless Torments. Torment is never modus ulul aut terminus, There is no manufacturing of their Torment, faith, (h) Irénæus. Lastly (i) Origen reckons this among the Doctrines defined by the Church. That every Soul, when it goes out of this World shall...
A Paraphrase with Annotations on Chap. VI.

...either enjoy the Inheritance of eternal Life, and bliss, if its deeds have rendered it fit for life, live igni eterno, ac supplicibus mancipanda cist, or is to be delivered up to eternal fire and Punishment, if its Sins have deserved that State. c, V. 3. Καὶ ἐν τούτῳ ζωὴς ἡμῶν, and this we will do, &c. This Verse by Cranmer and Dr. Hammond is thus interpreted, we purpose, some other time to instruct you farther in these Rudiments of Christianity, if you do not, in the mean time, from your own Understanding, be come to any Faith, chap. 2, 1, 3. If there be not in you an evil heart of unbelief, i.e. departing from the Living God, chap. 3, 1. If you fall not after the same Example of Unbelief which your Fore-fathers gave, chap. 4, 11.

Others put this Verse in a Parenthesis, and make it to Relate to these words, v. 1. Let us go on unto Perfection, or to the higher Doctrines of Christianity, as God willing we now intend to do. So Acts 18, 31. God willing I will return unto you; I will come to you speedily if God will, 1 Cor. 4, 19. And this Interpretation I like best.

That Baptism from the Beginning was called ἡ ἀρχὴ ἀιώνιας αἰωνοῦ, illumination, we learn from the concurrent Testimonies of (k) Σαμίν Μαρτυρ Ἰερασίας, and Clem. Alexandrinus, which makes it very probable that this Phrase obtained from the beginning of the Doctrine of Christianity, and to this answers the Doctrine of Baptisms, v. 2.

Ibid. Ῥους ἀρχὴν θεωρεῖν, 'Τις θυσία, and have tasted of the Heavenly Gift, v. 6. The Holy Ghost sent down from Heaven, filled by our Saviour, the Baptism or the Gift of God, John 4, 10. Thus our Saviour discoursing of Baptism by Water and the Holy Ghost, and of regeneration, came from above, by Virtue of this Spirit, faith, he discoursed τέθει τὴν ἀναπληρασμὸν, of heavenly Things, John 3, 12 and they who were sealed with the Spirit of Promise, Eph. 1, 13, are said to be blest with Spiritual Blessings or τὰ ἱερατικά, in heavenly Things; and this Gift was imparted by Imposition of hands, Acts 8, 17, 19, 6.

Ver. 5. Καὶ καθὼς γεννησαίης ἐδόθη, and have tasted the good word of God, 1, c. And have been acquainted with the Gospel, which affords the Promise of Remission of Sins, and of Justification here, and of Resurrection to eternal Life hereafter, v. 2. So the Promise of bringing the Children of Israel into the Land of Canaan is filled τέθει, or ἐδόθη a good Word, John 21, 24, 25, 28. the word of God for bringing this People out of Egypt, is filled τέθει, my good Word, Jer. 29, 10. The words of

[Notes and Biblical references translated from Greek and Latin into English, with philosophical and theological commentary, as per the style of a paraphrase with annotations.]
for to such the Apostle grants place for Repentance, 2 Cor. 12. 21. and one of these he delivers to Satan for the Destruction of the Flesh, that the Spirit might be saved in the Day of the Lord Jesus, 1 Cor. 5: 5. Exhorting his Corinthian, upon his Repentance, to receive him into their Communion, 2 Cor. 2. 7-8. But such as, after all these Experiences of the Truth of Christian Faith, have voluntarily renounced, or relapsed either to heresy, or sinfulness; for they are such as apostatize from the living God, Ch. 1. 12. such as fall through Unbelief, Ch. 4. 11. such as hold not the Profession of the Faith, Chap. 10. 23. such as draw back from the Faith, v. 38.

29. This will be farther evident from the Description of these Persons, they being here said διασώσῃ, καθὼς by themselves to crucify Christ afresh, and put him to an open shame, as one that deserved the Punishment which the Jews inflicted on him; and being Apolastes Jews, to crucify Christ again.

1. Col. 1. 18. Jesus Christ rejecked. It is rejected of the Husbandman, who will spend no more labour upon it, but leave it to be foered by the Heat, and so to be like the Heath, which is the Emblem of the Curfed man, Jer. 17. 5, 6. or like the barren Fig-tree which the Lord cursed, saying, never fruit grow on thee more, Matt. 21. 19. Accordingly, they, on whom the Showers of Divine Grace fall down from Heaven, if they bring forth no good Fruit, shall be οὖς rejecked by God, continue under the Curse of the Law, and their end shall be Destruction.

n. Ver. 10. Τό Κεφαλή, your Work. This seems to be the αὐτον work of Satan, mentioned, 1 Thess. 1. 2. Thess. 1. 11. and joined with ἐν καθένας, the Labour of Love, as here; and which is fitted θυσία of the Good Work, Phil. 1. 6. Rom. 2. 7. See Note on that Verse, the following Exhortation being this, That they would continue in the Faith to the End, and be imitators of them, who through Faith, and Patience did inherit the Promises.

Ver. 12. Τοθεος νοει, that ye be not faintful. I. e. God being so engaged on his Part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the Fruits of your Faith in the Salvation of your Souls, see that you be not disheartned, not faint-hearted, but still continuing the same Christian Diligence to the End, that to you may at last enjoy the Blessing promised by this Gospel, and live in an assured hope of them, as your Father Abraham did.

Ver. 13. Εὐθὺς καὶ των μικρῶν, because he could easily by no greater.) So Philo 1. 6. 55. Τοῦτο καὶ ἐν πάση τούτῳ διὰ τὸν Θεόν.
C H A P. VII.

16. For he was yet in the Looms of his Father [Abraham] when Melchizedek met him.

17. If therefore Perfection [i.e. final fulfillment of the] was to be obtained by the Levitical Priesthood [i.e. as it must have been how it come by the Law, v. 18], 19. The former [Gr. abode it is, the people received the law, where further need was there, that another Priest should arise [as the Priest of Judah] after the Order of Melchizedek, and not be [rather] called [a Priest] after the Order of Aaron.

18. [And yet you see this need was there] for the Priesthood being changed, i.e. transferred from the Order of Aaron, to that of Melchizedek, there is made of necessity a change also of the Law concerning Priesthood, v. 14, or teaching Priests to be repaired to for Explanations.

19. [And this change is signified by these words,] I have set a Priest for ever after the Order of Melchizedek] for he [i.e. Christ] of whom these things [words] are spoken, pertained to another Tribe [thus that of Levi], of which [Tribe] no man gave attendance at the Altar.

20. For it is evident, that our Lord [To whom these words belong] is springing out of the Tribe of Judah, of which Tribe Moses spoke nothing concerning Priesthood.

21. And it is yet far more evident by saying, [for that] [Gr. all that] after the multitude of Melchizedek [not of Aaron, v. 18], there ariseth another Priest.

22. Who is made [a Priest] not after the Law of a Carnal Commandment, [relating to men that are flesh and blood, and is subject and subject to mortality; for all flesh is grass,] v. 20, 21, and therefore must be exceeded by others, but after the Power of an Eternity [or indivisible] life.

23. For [Our] he testifieth [by saying,] Thou art a Priest for ever after the Order of Melchizedek.

24. [If sat, not after the Law of a carnal Commandment, for there is divinity in these words] a diabolizing of the Commandment, going before, [the preceding Commandment concerning the Levitical Priesthood, and Sacrifices] for the weakness of it as to justification, and the unprofitableness of it [due to the Expiration of Sin],

25. For [that] the Law made nothing perfect, but the bringing in of a better hope did, by which we draw near God.

26. And [by so much is Jesus made the Mediator of a better Covenant] inasmuch as [his Priesthood, by virtue of which he became] Mediator, was not without an Oath [as that of the Tribe of Levi].

27. Ear
Chap. VII.

the Epistle to the HEBREW's.

21. For those Priests were made, [sacrifice] without an Oath, but this with an Oath, by him that said unto him [Ecclus. 110. 4.]. The Lord saith, and will not repent, then art thou a Priest for ever after the Order of Melchisedec.

22. [Ps. 110. 4.] for so much as Jesus made a Surety of a better Testament, [established upon better Promises, Chap. 8. 6.] And [so proceed in the Comparison.] they truly were many Priests [sacrificers], because they were not suffered to continue by reason of Death.

23. But this Man [Heb. v. 22.] because he continueth [for ever] hath an unchangeable [High] Priesthood [which,] hath not, and so admits of no succession to it.

25. Wherefore, he is able also to save them to the uttermost [Gr. for ever] that come unto God by him, seeing he ever liveth to make Intercession for them, [and by that Intercession to become the Propitiation for their Sins.] 1 John 2. 2.

26. [And this was an High-Priest] suited to our conditions; [for such an High-Priest became; us [Sinners] who is holy, [L. e. confess-

Annot. on Chap. VII.

Verse 1. _Bασιλεύς Ἐλλάν, King of Salem._ They feem mistaken that think this Salem was the same with Jerusalem, for it is plain from this very Place, Gen. 14. 15, 16, 17. that Salem was in the way which led from the Valley of Damnation unto Sodom. (a) St. Jerome alfo faith, that he learned ab esrodum Ticens Gentis illum, from the most Learned of the Jews, that Salem was not Jerusalem, but a place in the Land of Nod, which till then was called Salem. And it remains in our Saviour's days, as appears by the Evangelist, saying, that St. John baptiz'd (b) New Jerusalem, John 3. 23. Now of this Melchisedek, King of Salem, let it be noted;

1. That he must be a Man; not an Angel, nor the Holy Spirit. For (1.) Every High-priest faith the Apostle, is taken from among Men, Chap. 5. 1. (2d.) The Scripture still speaks of him as a Man, describing him by his proper Name, his Kingly Dignity, and the City where he dwelt, and by his Personal Actions, proper to a Man; his bringing forth bread and wine, and his receiving the Tithes of the Spoils. And (2d.) from those words, consider and think, what an eminent Person this Melchisedek was, to whom Abraham gave the Tent of the Spolies; things, surely, which neither Angels nor the Holy Spirit would receive, nor was it necess-

his Brother's Son; nor could Abraham be said to fojuran there as in a strange Country, if his Noble Ancestor Sem had been King there.

3dly. Much less could he be the Eternal Holy, or the Son of God himself; for as he only was a Priest, according to his humane Nature, i.e. that Nature in which he was inferior to God, and which he had not yet assumed, and therefore could not, in that assumed High Priest, when God said to him, as his Resurrection, This Day have I begotten thee, Chap. 5. So could he be not an High Priest after his own Order, or made like unto himself. But Melchisedec was in this like unto him, that he was both a Priest of the most High God, and a King also in that Country; those two Offices being anally in the same Person, whence the Hebrew ידנ תד A Priest, is by the Targum often rendred נא A Prince: see Gen. 4:1. 45. Exod. 2:16. 3:1. 2 Sam. 8. 18. 20. 26. 1 Kings 4:6. Job 12. 19. and on those words פס 110. 4. Thou art a Priest forever, thou shall be a great Prince for ever, is the Deane of the Targum.

Note also, that here again, Mr. le Clerc is insufferable, when he says, "Because the *I logical Writers of the Jews at that time accommodated innumerable Places to the Melecb, not relying upon any Grammatical Interpretation, but a certain old Custom of explaining the Scripture after this manner; and because they interpreted פס 110. of the Melecb, the Sacred Writer makes use of that Interpretation to his Purpose; and because they acknowledged the Melecb ought to be like Melchisedec, he reasons against them from their own Conclusions, not against other Men who might have denied what he affirmed; otherwife if the thing be con- densed in it self, no strong or Grammatical Argument can be drawn against others from that History, and therefore such things are not too much to be urged now, because that way of explaining Scripture, is grown out of use: That is, the Apostle proceeds all along upon weak Grounds, and urges Arguments that in themselves depend on Fallhoods, only because some Judges had said the same things before him. I read indeed in Prophecy, for Celsus this vile Reflection on the Sacred Fomen, That they produce things unknown, Phantastical, uncertain, and which no wise Man affirms to be of any Strength; But I am sorry to find a Christian Writer thus exposing them to the Contempt and Scorn of Antiscripturists, Christ is a Priest for ever after the Order of Melchisedec, faith the Apostle, Chap. 6. 20. So indeed you tell us out of the idle Tales, and Allegorical Interpretations of some Brainsick Jews, faith Mr. le Clerc; But without all ground. It is not שד תרֵרָה או קדוש, exceeding manifest, faith the Apostle, that another Priest should arise after the Order of Melchisedec, Chap. 7. 14. This no such thing, faith Mr. le Clerc: This follows only from the vain Conclusions of the Jews. Another Meaning than this was thus commodiously. It is exceeding Manifest, faith the Apostle, for the Scripture testifies this, by saying, Thou art a Priest for ever, after the Order of Melchisedec, v. 17. And God hath confirmed this by an Oath, in these words, the Lord sware, and will not repent, thou art a Priest for ever. You make use of a Rabbinical Interpretation, faith Mr. le Clerc, and call that falsly a Scripture Testimony; but another Man may deny what you thus assume, for no strong or Grammatical Argument can be drawn from these words.

Ver. 9. And [ the decision of God, but upon Mother, &c.;] it being certain that these things cannot be properly spoken of a Man, it is necessary to interpret them as I have done in the Paraphrase; and to this Interpretation the Apostle leads, by flyling them אבה יבנה, without Pedigree, as being מנהוגי קדשך יא יא תי, not of the Genealogy of the People of Abraham.

Ibid. מנהוגי קדשך יא יא תי, having neither beginning of Days, nor end of Life.] Though I have placed another Exposition of these Words in the Paraphrase, I condemn not the ordinary Sense which Interpreters put upon these Words, viz. that in Scripture there is nothing said of the beginning, or end of his Life; for so Philo [the Father of Cain, Perhaps the Sign that Cain should not be killed, was this, וית שיש אד ford, that he should never be taken away by Death, שד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יd, for Moses hath said nothing of his Death, L. quod Deter. p. 145. C.

Ibid. מנהוגי קדשך יא יא תי, but made like to a Son of God.] All the Interpreters I have met with, refer this to Christ, of whom Melchisedec was a Type, he being the Antitype, as being emphatically a King of Righteousness, and a Prince of Peace, without Earthly Father, as to his Divinity, without Mother, as being not of the Genealogy of the Aaronical Priesthood; without beginning of Days as to his Divine Nature; and without end of Life as to his Priesthood. But the Apostle is not here speaking of Melchisedec's Hicneiis to Christ, but of Christ's likeness to him, as being a Priest after the Order of Melchisedec,

(4) אביהו, ל. המים, הזמר דמצה, בס המים spot a place for his holy name, and a place for his name, Or. L. 7. p. 358.
nor do these things well suit with our Lord Christ, who, as to his Human Nature, was not without Mother; nor as to his Priesthood without beginning of Days, Luke 3. 23. I therefore rather think, that as in all the former Characters, so here the Apostle speaks of Melchizedec, and faith he was in this like to a Son of God, or to one of the Angels, who are immortal, and never cease to be: For it is certain that the Angels are often styled the Sons of God, so Job 1. 6. and Chap. 38. 7. and Psal. 29. 1. Child. So Dan. 3. 25. The Vision of the fourth Beast is like a Son of Man, a Son of God, i. e. an Angel of God: For so it follows, v. 28. He feit his Angel, and delivered them. It is the Observation of the Book of Wisdom, Chap. 22. 3. that Man was made immortal, and to be an Image of God's Eternity; and at their Resurrection, faith St. Luke, they shall die no more, but shall be like unto the Angels, yea, even to God, and are the Sons of God, being Sons of the Resurrection; and our Saviour, or Sonship, is by this Apostle made to conflict in the Redemption of the Body from Corruption. See Note on Rom. 8. 23. Melchizedec therefore being here represented as one who had no end of his Life, and upon that account, one who abides a Priest for ever, is in that respect to be like to a Son of God, wherefore, v. 8. the Apostle opposes him to Priests that die, laying, there he received Tythes, of whom it is testified that he liveth, viz. Phil. 110. 4.

Ver. 4. Διεκν. των Τεσσάρ. "The Tenth of the Spoils," or "The Fruits of the Spoils." The word πάνωσεις is translated "faithfulnesses." The spoils of the war, they are, faith Hezekiah and Suidas, διὰ εἰκοσιτετρακοσίων, the first Fruits of the Prey; or, as (c) Tuyerian faith, διακοιναίος, the Tenth of what was gotten by War; it being a very ancient Custom to give partly to the Gods, and partly to the King, for the other nine Tenth Fruits of these Spoils: And so Melchizedec might here receive them both as a King, and as a Priest. That they were given to the Gods, we learn from those Words of (f) Arrian, We ought in hunting to begin from the Gods, and to present to them the first Fruits of what we have taken, εἰ μὴ δὲν τὰ τὸν ταύχον ἀνακοίπισθο, no less than in a Victory, in War, the chief of the Spoils. This did the Athenians, faith (g) Herostratus, who, when the Διακοιναίος, conferred the Tenth of their Prize to the Gods, Diokrates Scilius faith all the Greeks did it. See this as to both parts, largely proved by (g) Dr. Spener. And evident it is, that Adam and Melchizedec paid not the Tythes of all he had, but only the

Tenth of the Spoils; i. e. Because he had nothing else there, the Remainder of his Estate being at Mamre. 2dly. The manner of paying Tythes being not this, that a man shall pay the Tenth of all he hath, but only that he pay the Tenth of his Increase, and that not whenever he meets the Priest, but at the time of Harvest only, or when he receives from God's Hands the encrease of it; It cannot then be thought reasonable, that Abraham should give to Melchizedec the Tithes of any other Spoils than those he had now reap'd by way of Harvest.

Ver. 6. τοῦτο τοῦ ὧν οὐκ ἔχοντος ἕκαστος θεὸς. Thus (i) Philo faith, That he despised not the priestesses of Ædes, and ἦν εἰναι εἰς ἔκπληξιν, God made him his Priest, having not mentioned any Work that he did before. And elsewhere he faith, That he received περαυτός ἑαυτῶς, as γνωρίσας, a Priesthood taught and learned by himself.

Ver. 8. Ἡ. They seem to be mistaken φροντικοι that who think this belongs only to Christ, and not at all to Melchizedec: The contrary is manifest, (1.) From the Particle τοίς, which shews that the Apostle is still speaking of the same Person, i. e. Melchizedec; and from the three following Veres, which all speak of him; nor is here more said of him than what 'tis affirmed he had neither beginning of Days, nor end of Life. And the Opposition between the Ancient Priestly as dying, and him as living, and by the Word αἰωνιον, which respects a Testimony of this thing, it is evident that the Apostle infers this from the words of the Psalmist, Thou art a Priest for ever, after the Order of Melchizedec.

Ver. 9. τοις [ταῖς] is not here to speak briefly, and as in a word, but διὰ ἐν οἷς, as Man may say; or κατὰ τοὺς τινίς, that I may so say; because, faith Theophrastus, it was τὰς μένας αἱρέσιν, a sort Figure; For in such a manner, faith (k) Quintilian, we use to multiply barb Exposures, which is enough to guard us against the Inference which some make from these words, that in like manner we may be said to have sworn in Adam, as being in the Loin's of Adam when he fram'd. Which may be granted τοις τοιαύταις in a manner, because we derived from him that Death which was the Punishment of his Sin, as coming from the Loin's of one Mortal, and deriving from him a Nature subject to that Sin which deferveth Death; and more cannot be inferred from these words, because the Apostle here says no more of Levi, but that he is a manner, paid Tythes in Abraham. (c.) Because by the like Argument, it may be proved, that Melchizedec himself, as Man, paid Tythes to Melchizedec, for he L 2
he also was in the Loins of Abraham, when
Adieosizos added, men, and consequently that
he was also inferior to Adieosizos; which
perhaps was the very Reason why the Apo-
istle thusnullifies his words, and is so ca-
ceful to let us know he used here a Form of
Speech which is not proper, and exact, and
such as ought not to be premeditated too far:
And therefore (7) The Subject matter fair-
ly shews the Difference; for Tythes are
paid out of such things as are the Father's
Goods, and so would have defended by the
Laws of Nature, and Nations, to their
Polity; had they not been thus given to
another; but good, and evil Actions are
merely Personal, and therefore, though the
Effects of both may, and often do descend
unto Polity, yet the good (Actions of the
Parents bringing Temporal Blessings on
their Offspring, and their evil Actions
subjecting them to Temporal Calamities, and
Diseases; yet the Merit, or Demerit, cannot be properly derived or propagated
to their Polity; for as no Man is a good
Man, in the account of God, purely be-
cause his Father, or some of his Progeni-
tors were so; so neither is any Man pro-
perly a Sinner, or evil in the sight of God,
merely, because his Parents were so before
he was born.

1. Ver. 11. ταλαντας; Perfection.) That this
word, relating to Priests and Oblations, sig-
nifies Expiation, and Purification, see note
on Chap. 10. 12.

k. Ibid. Ex. xix. 26. αληθεια; v. 34. (v. 4.
for about that the People received the Law, j. e.
The Law appointed that the People under
all their Deformities, which needed any
Expiation, and Purification, should repair to
the Lematical Priests: Or, under that Priest-
hood the People received the Law concern-
ing Sacrifices, the Priesthood being first in-
stituted, and then the Laws concerning Sacri-
fices, and Expiation.

l. Ver. 15. Ex. 34. for that.) The Particle το
often signifies and, that, in Scripture, as
should it be thought impossible, in איבר ויפי, that God should raise the Dead? And
v. 22. in ממהメディ: יבגמה, &c. That Christ both Suffered, and that he is the first
that arose from the Dead. So Jer. 2. 28.
Where are thy Gods? a יבגמה, that they
may arise and fear thee? See 1 Tim. 5. 10.
2 Chron. 6. 18.

m. Ver. 18. סע. τατη αυτη τη αυτη, for the
weakness of it: for what the Law could not
do, i.e. that Deliverance from Death, that
Expiation to Life it could not give, by
the Blood of the Sin, or trespass, in that it was weak
through the Flesh, rendering us subject to the
Transgression of it, and so to Death by
the Sentence of it, Christ by his Sacrifice
for Sin did, Rom. 8. 3.
Chap. VII. The Epistle to the Hebrews.

q. Ibid. εἰς τοὺς μετὰ τοῦ θεοῦ, by which we draw nigh to God. Having our Consciences purged from Dead Works, by the Blood of Christ, to serve the living God, Chap. 9. 14, and having through him freedom to come unto him with full assurance of Faith, Chap. 10. 22, and by which we are made perfect, nigh to God through the Blood of Jesus, Eph. 2. 13, and have access unto the Holy Place, v. 19.

r. [V. 20. Καὶ ἐπὶ τῷ θεῷ — καὶ τοῖς τοιούτοις.] Here is plainly the Figure called ὰγγελοῦν, or θυσίας ἀναμελοῦν, that which is put Lilt., being to be conformed first, as is manifest from the λ. 3, but, being to the Mediator of the better Covenant, in the following Verse, So Mark 14. 23, 24. And taking the Cup, be gave thanks, and gave it to them, and they all drank of it, and he laid unto them. This is the Blood of the New Testament, &c. For it is, is manifest from Matt. 26. 27, 28. that Christ first said, This is my Blood of the New Testament, before they drank of it. And to those words, v. 23, And the Lamb of God, &c., in communion follow those of v. 28. This is the Blood of the New Testament, So Rev. 1. 11, and I, saw the dead, small and great, standing before the Throne of God, and they were judged, &c. And, as, 13, and the Sea gave up her Dead, and Death, and Hades gave up their Dead, and they were judged according to their Works. And yet his certain, that the Sea and Hades must give up their Dead, before they could stand before the Throne of God, &c., judged, So Heb. 2. 9. We see Jesus made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour, that he by the Grace of God might taste Death for every Man, i.e. for the suffering Death, that Jo by the Grace of God he might taste Death for every Man, crowned with Glory and Honour.

s. Ver. 26. Ἀσχολεῖται, ἀσχολεῖται, ἀσχολεῖται, the Word imports one free from Sin, So Chrysostom and Theophylact, and this, faith (1) Philo, must be the property of a true High Priest, for, αὐτὸς ἄνθρωπος, αὐτὸς ἦσαν, αὐτὸς ἄνθρωπος, αὐτὸς ἦσαν, he that truly, and not improperly, bears that name, is free from Sin. And of him that was to enter once a Year into the Holy of Holies, (m) he faith, He must be, διὰ δοξάς καὶ ἐξ ἀρχῶν, τιμῶν, διὰ δοξάς καὶ ἐξ ἀρχῶν, διὰ δοξάς καὶ ἐξ ἀρχῶν.

CHAP.

CHAP. VIII.

Verse 1. Now [for] of the things which we have spoken, this is the Sum; i.e. to give you a summary of the things spoken in the former Chapters, touching our High Priest Christ Jesus; Or, but the chief of the things spoken is this, that we have [in him] such an High-Priest, who is set on the right hand of the Throne of the Majesty in the Heavens, [there to officiate for us.]

2. [And who is therefore] A Minister of the [Heavenly] Sanctuary, and of the true Tabernacle [which the Lord pitched, and not Man, [for by the Word of the Lord were the Heavens made, Psa. 32.]

3. [As High-Priest, I say, of the Heavenly Sanctuary, and therefore one who must have something to offer in that Sanctuary:] For every High-Priest is ordained to offer Gifts and Sacrifices [in that Sanctuary in which he executes that Office;} wherefore it is of necessity that this Man [the High-Priest in Heavens] have somewhat also to offer [there.]

4. [I say then, and not on Earth:] For if he were on Earth, he should not be a Priest, [or had been [still] on Earth he had not been a Priest at all.] seeing that there are [other] Priests that [are appointed] to offer Gifts according to the Law.

5. Who serve to the Example, and Shadow of Heavenly things, [or in that Holy Place, and Tabernacle, which is an Example, and shadow of the Heavenly:] as we learn from what Moises was admonished of God, when he was about to make the Tabernacle. For see, faith he, [Exod. 25, 40.] that thou make all things according to the Pattern, shewed to thee in the Mount. [For calling it a Typos or Type or Pattern, he shows that it was only a Resemblance of the things in Heaven, and not the Heavenly things themselves, Chap. 9. 23.]

6. But now, he [Christ] hath obtained a more excellent Ministry [viz. that of Officiating in the Heavenly Sanctuary,] by how much also (Gr. ὅ προς ὅ, in so much as [also]) he is the Mediator of a better Covenant, which was established upon a better Promises.

7. [A better Covenant, I say:] For that first Covenant [made by Moises with the Jews] had been [faults, [so God should have found no cause of blaming them who lived under it] then should no place have been fought for the introduction of the second.

8. [But so it was not] for finding fault with them [for the breach of it,] he, [i.e. the Prophet] faith, Behold the Days come, faith the Lord, when I will make a New Covenant with the House of Israel, and with the House of Judah.

9. Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt, because they continued not in the observance of my Covenant, and I [therefore] regarded them not, faith the Lord, [Jer. 31, 31, 32, 33.]

10. [I say not according to that Covenant:] For this is the Covenant that I will make with the House of Israel, after those Days, faith 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 [know need to] 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. [I say, I will be their God] For I will be merciful to their unrighteous, and their Sins and their Iniquities will I remember no more.

13. In that he faith, 'A New Covenant if he hath made [a Declaration that the first (is) Old. Now that which decayeth and waxeth old, is ready to vanish away.'
Place (ἀποκεφαλίζεται οὐκ οὖσαν οὐκ ὑπὸ τούτων into the Holy Place.) Chap. 10. The getting freedom of seats into the Holy Place, and having an
High-Priest over the House of God. And Chap. 9. 33, 34. It was necessary that the Examples of the things in the Heavens should be purified with these, but the heavenly things themselves with better Sacrifices than these. For Christ entered not into the Holy Places made with hands, ἐν...true, but into Heaven it self, to appear now in the Presence of God for us. And this is suitable to the old Notions of the Jews, who oft declare, that the Chief intention of making the Tabernacle, and other things, was, That they might be a Book of Wisdom to inculcate them in the things above, which they rejected; and that when Moses made one Tabernacle on Earth, another was made by the Angels in Heaven, Buxt. Hist. Arca, p. 83, 84. It also was their Opinion, That the second Part of the Tabernacle was made to be an Image of the Visible World; and the Holy of Holies to be a Eschew, mundi supercelestis, of the Celestial World. So (a) Philo often calls the Tabernacle of the Jews, τὸ χαρακτήρ, and says, it was a shadow, or Eschewance, τὸ Ἀναστήριον of the Archetypal, or Original in Heaven. Moses, says he, framed ὑπὸ ἐκκολοθηκεῖον, the Archetypal Plan of the Tabernacle; because, τὸ ἐκκολοθηκεῖον ἔστιν, the invisible, and intellectual Ideas of the things themselves; and this he proves by the Apostle's Argument, v. v. 5. For, Moses, faith he, used God for his Guide, who said to him, see thou make all things according to the Pattern shown thee in the Mount. (b) Bezaleel, faith he, signifies one, ὁ οἰκίας ποιος ἐπήρει, who was employed in making shadows; whereas Moses was employed not to frame the shadows, but, ἀγαθοστικῶς, to frame the Tabernacle, the Archetypal Nature of the things themselves. (c) Elsewhere he distinguishes betwixt the τὰς ἔνωσιν καὶ ὑπὸ ἐκκολοθηκεῖου, the visible things of the Tabernacle made of some things, and corporeal materials, and, τὰς ἐνακολουθίας ἄνω, the invisible, and intellectual Ideas of which the other were the Images. (d) The first he calls ἀποκεφαλίζεται, the sanctuaries made with hands, of which Moses had the Incorporeal Ideas. And Josephus (e) faith, That the second part of the Tabernacle signified that Earth in which Men converted, but the third part was appropriated to God, Heaven, being inaccessible to Men; which seems to be the very thing the Apostle intendeth by those words, The Holy Ghost also signifying, that the way into the Heaven of all was not yet manifested, which the first Tabernacle was yet standing, Heb. 9. 8.

Ver. 5. "Ἀναστήριον τῷ Κόσμῳ καὶ ἄνω..." These words, saith Mr. le Cro. can by no means signify a Prefiguration of something future, for Heaven was a place, while before the Tabernacle, and Temple; but this Argument is of no force, for though Heaven be Older than the Tabernacle, yet that considered as a place in which the Jews then worshipped, and enjoyed Communion with God, might be a Type of that Place in which they were hereafter to Worship, and enjoy him.

The Argument of the Apostle is to this effect, Christ could not be a Priest on Earth, because he could have there no Tabernacle in which to offer Sacrifice; the only Place God had appointed upon Earth to offer Sacrifice in, being the Mosesial Tabernacle, and the Temple, in which no other Sacrifices could be offered but those appointed by the Law; no Oblation made, or to be made, but by the Levitical Priesthood. Moreover, this Tabernacle being the shadow of the Heavenly one, that must succeed it as the substance, therefore the Oblation to be made by this High-Priest, after the Order of Melchisedec, must be made in that Tabernacle which was to succeed, and follow this, as being the substance of that shadow.

Ver. 6. "Βεζαλεήλ..." Those of the Law being only Temporal Promises, relating to Blessings to be conferred upon them in the Land of Canaan; this Covenant had the Promises of an eternal Inheritance, to be conferred upon them in the Celestial Canaan, Chap. 9. 15. Those Spiritual Promises were indeed made to the Fathers also of old, before the Law, whence they are said, by Faith to look for a better Country, that is, an heavenly, and to have expected a City that hath Foundations, whose builder and maker is God. Heb. 11. 10, 16. But then these Promises of a Saviour, and of such Salvation by him, were not made to it, and by the Law, but long before it, Rom. 4. 13. Gal. 3. 17. as they must be if made to them who lived, and died long before it. Under the Law also they had Spiritual Promises, and Types of the Mosaic in it, who was the Promised Seed in whom all these Promises were made, and by whom they were purchased; but then they had not those Promises by the Law, nor these Blessings by the Levitical Priesthood, but by Virtue of the Lamb slain from the Beginning.

Ver. 7. "Ἀγαθοστικῶς..." If the first Covenant had been frail... That is, say the Fathers, ἐν δεδεκτικῶς εὐρέως, if it could have made them blameless that were under it. So Theodore.

A Paraphrase with Annotations on.

Chapter VIII.

red, Chrisifom, Occasenien, Teophylact, &c., and so the Words following do force us to interpret this clause; for the Apostle, and the Proprietors, plainly charge the breach of the Old Covenant upon the Jews themselves, blaming them for it, v. 9. I know some Interpreters render the Words, מִגְּלַחַת, מְגַלָּחַת; blame it to them, but the Observation of the ancient Fathers is this, that there were some in the Church that did say, he said not blame them, but blaming them, and the Words following, because they continued not in that Covenant, do justify that Exposition.

Objeț. But you will say, How doth it follow that the Covenant was faulty, because the Jews continued not in it, any more than that the new Covenant is also faulty, because many Christians do not observe the Conditions of it? I answer, That the Word fault, doth not here signify fault in it, for so this Apostle denies it to be faulty, Rom. 3. 7., but only imperfect, and defective as to the great end of such a Covenant, doth designate a Law that could not give Life, Gal. 3. 21, and as to the preferring throes that were under it from offending, and so becoming blame-worthy, and obnoxious before God, Rom. 3. 29. This being premised, I say, two things shew that the Prophet, and the Apostle lay the fault on them, as plainly to intimate there was also an Imperfection and Deficiency in the Law they were under, which minimized. Occasion to it, 18. Because he lays the blame, not on some refractory Perfons only, but on the whole House of Israel, and Jews. Now where all, generally, was not agreeable to the high, deep, and solemn Design of the Law, with reference to the two great Ends fore-mentioned, 42. Because, for the Prevention of this blame, God by his Prophets doth not call them to a more exact obsequience of that Law, and Covenant, but promises a new Covenant, 4. plainly intimating thereby, that there was need of a new, and better Covenant, to prevent their Transgression, and render them free of the objects of his Grace and Favor for the Future. Accordingly this weakness of the Law is by St. Paul resolved partly into fault Genes as respect the Offenders, and partly into such as do respect the Law itself. Into such as respect the Offenders, as v. 9. the weakness of the Flesh, which made them unable to perform that exact Obedience the Law required, and so it became unable to justify them; for this the Law could not do; in that it was weak through the Flesh, Rom. 8. 3. and their carnal Inclinations which made them averse to the Spiritual Precepts of the Law, Rom. 7. 14. And this the New Covenant remedied by requiring not perfection, but only sincere Obedience, as the Condition of those Blessings which it promiseth, and giving the Assurance of the Holy Spirit to perform that Obedience. For, to come to the Imperfections of the Law, it self, compared with this New Covenant.

First, The first is this, That the Law required exact Obedience, but gave no inward Spiritual Affirmance for the Performance of that Duty. Hence the Apostle puts this Difference between the Law and the Gospel, that the first, seeing the Moniftration of the Letter, the second is the manifestation of the Spirit, 2 Cor. 3: That under the Law, the Jews served God in the oldness of the Letter, whereas under the Gospel we serve him in the newness of the Spirit, Rom. 7. 5. That then the Inclinations, and desires of the Things forbidden by the Law, brought in our Members to bring forth fruit unto Death; whereas, if we through the Spirit do mortify the deeds of the Flesh, we shall live, Rom. 8. 13. Then, the good thing they would they did not, Rom. 7. 19. But now the Righteousness of the Law is fulfilled in us, who walk not after the Flesh, but after the Spirit, Rom. 8. 9. Secondly, The Law not only made all that were subject to it obnoxious to Condemnation on the guilt of Sin, but also was unable to remove that guilt, and clear the Conscience from the fear and Terror of it. It could not justify us, faith the Apostle, for it by the Deeds of the Law shall no flesh be justified, Rom. 3. 20. Gal. 3. 21. That is, it could not abrogate us from Condemnation on the Account of Sin, it could not by the Sacrifices offered daily take away the guilt of Sin, Heb. 10. 4. 14. And so could not make the workmanship perfect as pertaining to the Conscience, Heb. 9. 13. Whereas it was by the Blood of Christ a full Remission of them was promised, so that God would remember them no more, Heb. 10. 17. 18. And so the Conscience was by it purged from dead Works, Heb. 9. 14.

Thirdly, The Law considered not as Moral, that being the Law common to all Mankind, but as purely Mosaic, contained in it only Ceremonial Precepts, which had no real, or intrinsic Goodness in them to commend them to our Practice, whence by the Apostle it is laid to confute of outward and external Ceremonial Ordinances, imposed on them only till the time of Reformation, Heb. 9. 10. and to contain only the Elements of the World, Gal. 4. 3. weak and beggarly Elements, v. 9. whereas the New Covenant is a Law written in the Heart, v. 12.

Lastly, As the Mosaic Law had no inward goodness to commend it, so also was it wanting in the Promise of those Spiritual and External Blessings, which are the Sovereign Motives to Obedience, and to Purification of our Selves from all Filthiness of Flesh and Spirit; whereas, by virtue of the Death of Christ,
Chap. VIII.

The Epistle to the Hebrews.

Chrift, a Promise of an Eternal Inheritance is procured for us, Heb. 9.15, and an entrance into the Holy of Holies through the Blood of Jesus, Chap. 10.19. On which account the Apostle faith, The Law made nothing perfect, but the bringing in of a better hope, did, Heb. 7.19.

e. Ver. 9. And I regarded them not.] So the Septuagint, and from them the Apostle; whereas the Hebrew runs thus, תַּחְתּוֹנָי, אֶתְנַחְתּוֹנָי, and, or though I was an Husband to them: But the Learned Dr. Pocock hath shewed that the Hebrew תַּחְתּוֹנָי not only signifies in the Arabick to govern, and be a Husband, but also to reftifie, defpite, and nauseate. And so it well agrees with the words of the Septuagint.

f. Ver. 13. For explication of this New Covenant let it be considred, First, That it is expressly promised to be made with the whole House of Israel, with them to whom the Old Covenant was made, with them who were brought out of the Land of Egypt; it therefore is not a Promise made to, or a Covenant made with some few Elect, and chosen People out of Israel, and Judah, but with those who whole not in their former Covenant, and so were not regarded by God. Now hence it is manifest, That this can be no Promise of absolute Election, or vouching irresistible Grace to any of the Jews, because then the whole Nation of the Jews must have been converted. 2. Because this is a Promise of something to be done in the left times, or in the times of the Mifhaff, whereas God hath at all times his Elect, and doth at all times vouchsafe them his Effectual Grace. 3. Because this is here called a Covenant, which implies two Parties Covenanting, or stipulating; the one Obedience, the other Blessings on the Performance of it; whereas an absolute Promise admits of no Conditions. 4. The Elect always perished in their Covenant with God, and were always regarded by him, they always were his People, and he always was their God; this therefore can be no New Covenant with them.

Secondly, This being a Promise of a New Covenant, of which New Covenant Christ is declared here to be the Mediator through his Blood, it cannot properly be said to be fulfilled in the Complete import of it before our Saviour's Sufferings, and the Preaching of Justification through Faith in his Blood. Nor feems it to have been yet accomplished in the Extent, and the full meaning of it, as it will be when the Blindness of the Jews shall be removed, and so all Israel shall be saved, Rom. 11.25, 26. For this is God's Covenant with them, when shall take away their Sin, 2.18, which though he did make good at the first Preaching of the Gospel to as many as believed in Jesus, yet since that was the time of the failing, and casting off the Generality of that Nation, a Remnant only being then preferred from Judicial Blindness, I believe there will be time when this, and other like Promises made to them in the Old Testament, shall have a more complete accomplishment. But to proceed to the proper import of the Words;

First, I conceive that the Phrase, I will put my Laws into their Mind, and write them in their Hearts; imports, That he would clearly, and perpétually make known his Will to them, and by his Holy Spirit make such a deep impression of it on their Spirits, and so continually bring it to their Remembrance, that it should be as powerful upon them, and as present to them, as if it were written upon their hearts. For these two Metaphors, both in the Scripture, and the Jewish Writers, chiefly signify two things: 1. A clear and a perpétueal Revelation of the Mind, and Will of God, so that we need not be at much pains to search it out: As in these Words, The Commandments which I command thee this day is not written from thee, neither is it far from thee; the word is near thee in thy mouth, 2.9, 17. et in corde tuo, et in respecto tuo, and in thy heart, and in thy hands, that thou shouldest do it. See I have set before thee the Life and Death, Deut. 30.15, 16. And so, faith the Apostle, is it with that word of Faith which we preach, this nigh to the Christian in his Mouth to confess, and in his heart to believe it, Rom. 10.8, 9. And the Law written in the Hearts of Heavens, is the Law so plainly taught them, that their own Consciences do inwardly condemn them when they do transgress it, Rom. 2.13. This also is apparent from the consequent Effect of writing this Law in the Chrisiian Hearts, and writing it inwardly in their Persons, and that they shall have no need to teach every one his Neighbour, saying, Know the Lord, for they shall all know him from the least, to the greatest. This Law must therefore be plain to the Capacities of, and caine to be perceived by them all: And to this Interpretation the (c) Fathers give a general Consent.

2. An Efficacious Impression of them on the Soul, and on the Memory, so that we do not let them slip out of our Minds. So Deut. 6.9. These words which I command thee this Day shall be in thy Heart, they shall be, אֶל-עַלֹּמִי, אֱלֹהִים, עַל-חָ抽检, עַל-כְּלָנֵה, יִשָּׂרֶאֻל, עֲלֵה, עַל-כֹּלָם, upon the Table of thy Heart, faith Junius, B. Ursel, and thou shalt talk of them when thou sittest in the House, and when thou walkest by the Way, and when thou liest down, and when thou risest up, v. 7. They shall

...shall be in the heart and soul, faith the Septuagint. As the expression is, Deut. 11:18, by which Expressions he requires, μη ἑαυτοῖς ἐν πνεεὶ ἐκ τῆς καρδιᾶς αὐτῶν, that the Law should not depart from their hearts, 2 Macab. 2:3. So Prov. 3:1. My Son forget not my Law, but let thy heart keep my Commandments, v. 3. write them upon the Table of thy Heart. And again, Chap. 7:1. My Son keep my words, and lay up my Commandments with thee; Bind them upon thy finger, write them upon the Table of thy heart, v. 5. So the Targum on Cant. 8:9. faith, God will remember them for the sake of the Law, which is written ἐν τῷ ἑαυτῷ τοῦ Κυρίου upon the Table of the Heart of his Children. And Jer. 17:1. The Sin of Judah is laid to be written upon the Table of their Hearts, as if in their Memory of it, and Affliction to it, could never be obliterated. And the Targum on Job 30:19. faith, They who let the Law flee from the Table of their Hearts, burning Coals shall be their meat. So frequent is this Phrase to this sense, both in the Scripture, and the Jewish Writers. Accordingly Clement gives this Commendation of the Churchmen, that the Commandments of the Lord were written upon the Tables of their Hearts, §. 240. above. Of all the Words that the Bishop has in the previous Passage, there can be none with more exact and full Completion, at the second calling of the Jewish Nation, this Apple seems to intimate, Rom. 11:27, but that they also were fulfilled by the first Advent of our Lord, can only be denied by them who think, with Mr. le C. that the Applese argues upon unfound, Foundations, for he most clearly faith, That the Old Covenant was only to continue till the New Covenant, in which God promised to be merciful to our Iniquities, took place, and also that this New Covenant was established in the blood of Jesus, the Mediator of a better Covenant, v. 6, and proves that Christ had by his Sufferings perfectly procured the Remission of the Sins of them that were justified, or cleansed from the guilt of sin by Faith in his Blood, by the words of this New Covenant, Chap. 13:13, 14, 15, 16, 17. Secondly, He says, That the Old Covenant, there mentioned, was to pass away, at the coming of this New Covenant, v. 13, and thereby intimates that this New Covenant mentioned Jer. 31:33. began to take place, even from the Abolition of the Old Covenant, contining in Ordinances which were only to continue till the time of Reformation, Heb. 9, 11 and which were taken away by the Death of Christ. This therefore seems to be one of those places which prove there will be a double Completion of the Promises and Predictions contained in the Old, and perhaps in the New Testament, and thereby shew they may admit of a double figure, the one relating to the first, the other to the second Coming of our Lord.

CHAP. IX.

Verse 12. (The Apple had declared, Chap. 8. v. 5. that the Tabernacle had only a shadow of heavenly things, this be now proceeds to shew in the following words.) Then verily a the first Covenant had [εἰς ἑαυτὸν ἐποια not σώμα, the first Tabernacle therefore had] also Ordinances of Divine Service, and a worldly sanctuary, [in which that worship, and these ordinances were performed.] 2. For there was a Tabernacle made, the first [Gr. σώμα ἐποια εἰς ἑαυτόν, On which, for a first Tabernacle was prepared] wherein was the Candlestick, and the Table, and the shewbread, which [first Tabernacle] is b called the Sanctuary, [or Holy.] 3. And after the second Vail the [other] Tabernacle [was prepared, v. 6, which] is called the Holy of all; c 4. Which had [for its use] the e Golden Censer, [used only on the day of Expiation,] and the Ark of the Covenant overlaid round about with Gold d, in which was the Golden Pot that had Manna, and Aaron's Rod that was bade, [Numbers 17:10, Exodus 16:33, 34, 1 and the Tables of the Covenant,] e, Kings 8:15, 16, 17. And over it [the Ark] were these. Cherubims of Glory shadowing the Mercy-seat, of which we cannot now speak particularly, [as to give the mystical signification of them.] 6. Now when these things were thus ordained, [for these things being thus prepared] the Priest went always into the first Tabernacle, accomplishing the service of God. 7. But into the second went the High Priest alone once every year, [i.e. on the Day only in the year, and then] not without Blood, which he offered for himself [ afore and then] for the e Errors of [Gr. Sin of Ignorance committed by] the People. 8. The Holy Ghost, [by whose Affluence Moses was directed to prepare the Tabernacle,] this signifying, [by this Admission of the High Priest alone, and that but once a year, and that then only when all the People were gone out of the Tabernacle of the Congregation,] that b the way into the [true] Holy of all was not yet made
Chap. IX. 

The Epistle to the Hebrews.

made manifest, while as the first Tabernacle was yet standing.

9. Which was a figure for the time then present, in which were the services performed in the Tabernacle, in which were offered both Gifts and Sacrifices that could not make him who did the service, to satisfy, any more as pertaining to the Conscience.

[As being conversant] only in Meats and Drinks (to be abstained from by thed Worshippers, Lev. 10. 9), and divers Washings (to be then used by the Priests officiating, Exod. 29. 4. by the Levites, Numb. 8. 7. and by the People defiled, Lev. 15. 8, before they might enter into the Temple, and in [other] Carnal Ordinances [which only Sanctified to the purifying of the Flesh, v. 13: and were therefore] imposed on them [only] 4 until the time of Reformation [of all things, by this new High-Priest]. [These Carnal Ordinances include all the Sacrifices, and other Services performed in the Tabernacle.]

11. But Christ being come in [γενομένου,] made an High-Priest, not of present temporal Blessings in the Land of Canaan, but of good things to come, [not by the Service of the Tabernacle made with hands, v. 23, but] by [a Service performed in] a greater, and more perfect "Tabernacle, not made with hands, that is to say, not of this Building [i.e. the building of this worldly Sanctuary, v. 1.]"

12. Neither [yet to be procured, as the Mosaic Blessings were,] by the blood of Goats and Calves, but by his own blood. He [to procure those good things for us] entered in [not as the High-Priest did yearly into the earthly Tabernacle, but,] once [for all] into the Holy of Holies, but the Holy and blood [having obtained for us by it not an animal, but an], eternal Redemption.

13. For if the blood of Bulls and Goats, and the A frets of an Heifer sprinkling the unclean [Numb. 9. 2, 4.] 3 sanctityeth to the purifying of the Flesh [from Ceremonial De- tifications, and so procures a free admission to the service of the Tabernacle.]

14. How much more shall the blood of Christ, who, [Being quickened] through the eternal Spirit, [Rom. 8. 11. 1 Pet. 3. 18.] offered himself [as a Lamb] without spot to God [John 1. 29. 1 Pet. 1. 19.] to purge your Consciences from dead Works, [i.e. from Works deserving Death, Rom. 6. 23, that so you may be admitted] 4 to serve the living God [in his Church here, and in his heavenly Sanctuary hereafter, Chap. 10. 19, 20, 21.] 5

15. And for this cause [3α δίκης, or by this blood] he is [become] the Mediator of the New Testament, [in which be promises to be merciful to our Iniquities,] that by means of [his] Death, for the Redemption of the Transgressions that were committed by us under the first Testament, [and not by that fully expiated,] they which are called [to be God's Church and People,] might receive the Promise of [an] eternal Inheritance.

16. [I say by means of his Death] For where a Testament is [that is unchangeable] there must also of necessity be the Death of the Testator.

17. For a Testament is of force [only] after Men are dead, otherwise it is of no strength at all while the Testator liveth, [and so hath power to revoke his Testament.]

18. Whereupon [whereas it is that] neither the first Testament [made with the Jews, Exod. 24. 8.] was dedicated without blood, [which blood shewed the death of the Sacrifice was necessary to make that Testament]

19. For when Moses had spoken every Precept to all the People according to the Law [given at Mount Sinai,] he took the blood of Calves and of Goats, with Water [mixed with the blood, to keep it from congealing,] and [with] Scarlet Wool and Hyssop, [the Wool to receive, and imbibe the blood, and the Hyssop to sprinkle it, Exod. 12. 22. Lev. 14. 49. 50. Psalm 110. 7.] 4 and sprinkled [the blood] both [upon] the Book [of the Covenant] and [upon] all the People.

20. Saying, This is the blood of the new Testament which God hath enjoined to you. 21. Moreover he sprinkled likewise with blood both the Tabernacle, and all the Vessels of the Ministry.

22. And almost all things are by the law purged [purified] with blood, and without shedding of blood is no Remission.

23. It was therefore necessary, [by virtue of the Mosaic Institution] that the patterns of things 4 in the Heavens should be purified with blood, as the earthly things themselves [i.e. our Body to be received into Heaven,] with better Sacrifices than these.

24. [I say the Heavenly things themselves.] For Christ is not entered into the Holy Places [of the Tabernacle] made with hands, which are the figures of the true Holy Places, but into Heaven itself, now to appear in the Presence of God, [and so prepare, and consecrate those Mansions] for us.

25. [It was not necessary, I say, that he should enter with his blood, as the High-Priest did into the Earthly Tabernacle:] nor yet that he should offer himself to God, as the High-Priest [did, who] entered into the Holy Place every year with [the] blood of others, [to make an annual Atonement for the guilt of Sin.]

26. For then must he often have suffered [since the foundation of the World, [his offering himself before God with his blood being]}

6
the consequence of his sufferings, but now once
unto the Judgment, when they shall
die no more.
28. And (in this the Death of Christ resembles that of all other Men, for) it is ap-
pointed unto Men once to die, but after
the second time without sacrifice. For

Annotations on Chapter IX.

a. Verse 1. H. ποίεται ἡ θεία, the first Co-
venant. Some of the An-
cients, as Chrysostom, read only ἐποίεται, but none of them read σωκάν, but many of them σωκάκ, as Theodoret and Oecumenius; and this I believe to be the true Reading: For 'tis well observed by the Fathers who do, and who do not, read the word σωκάκ, that the Apostle having before proved from the Emanual of the Priest, and Priesthood, and of the former Covenant, that an end was put unto the Jewish Conzstitutions; proceeds now to prove the same from the Confirmation of that Tabernacle which was a shadow of good things to come. Secondly, because the Therd, or the Contextrue of the Apostle's Argument seems plainly to require this Reading; For the Tabernacle consisting of two parts, an outward House called the Holy Place, and an inward House called the Holy of Holies; the Apostle here calleth the outward House the first Tabernacle, and discurrives of it as such, v. 1. 2. and then v. 3. proceeds to the Holy of Holies, or the second Tabernacle, saying, the first, or outward Tabernacle had a worldly Sanctuary, in which the Rites of the Jewish Worship were performed; for a first Tabernacle was prepared by Moses, containing such and such things; and then a second, containing other things; now this first Tabernacle is called a worldly Tabernacle, because, as both the Jews, and Fathers say, it was designed to represent this lower World; the Earth and the Sea, (a) Josephus; It was οὐκέτι τὰ ψυχρά σπαθίδων, a Symbol of the fenitive World, faith (b) Clemens Alexandrinus. See Dr. Spencer de legibus Hebr. p. 188.
The εἰκονίζοντας λατρείας, are the Constitu-
tions, or the Rites and Rules of Worship preferred to be used in the Service of the Tabernacle; ἵπποι, σπαθίδων, πυραμίδων, καί παρακάτων, Ordinances, that is Sym-
bolical, Constructions, Laws. So Chrysostom, Oec-
umenius, Theophylact.
b. Ver. 2. ητε λήγεται αὐξάνει, which is called the Sanctuary, Or, as other Copies read, ἤτε λήγεται αὐξάνει, which is called holy.] Vain therefore is the Argument of Mr. le Clerc. That the Writer of this Epistle did not well understand Hebrew, and therefore cannot be thought to have been St. Paul, but rather some Greek, to wit, because he calls the Sanctuary only αὐξάνει, Holies; whereas, according to the constant usage of the Hebrews, he should have called it αὐξάνει τῶν αὐξάνει, Holy of Holies. For (1.) All this depends on an uncertain Reading, and an uncertain Ac-
cread; read but αὐξάνει and there is no founda-
tion for this Argument; seeing then, the Apostle speaks not of the Sanctuary, but of the first Tabernacle, which was only called Holy. And fo Chrysostom, Oecumenius, and Theophylact read; and Theodoret observes, that the Tabernacle was divided into two parts, by the Veil, the one was called Holy, the other the Holy of Holies; and that is πολύς, de πολύς τὰ ψυχρά, τὸν αὐξάνα, the Apostle calls this the first Tabernacle, to dis-
rtinguish it from the Sanctuary, as it is evi-
dent he doth from the Verse following, which demonstrates that αὐξάνα is the true reading in this Verse. (2dly.) It depends upon a false Criticism, for ἐποίεται ἡ θεία, 1 Kings 8. 8. signifies ex Aydo, or from the most holy Place, where the Ark was, as appears from 2 Chron. 5. 8. See Dr. Light-
foot's Treas. of the Temple, Ch. 15. Sect. 4. c
Ver. 4. εὑρέσθη ἐν τῷ καθαρίστατι, the Golden
Center.] Of this Golden Center the Jews in-
form us, that it was only used on the great day of Expiration, when the High-Priest entered into the Holy of Holies; and that on other days they offered Incense in a Silver
Center, So Maimonides and Alharinon. See
Bux. l. 4. Arce, p. 76.
Ibid. ἐν ᾧ, in which, &c. Of the Ark the Scripture faith expressly, That there was nothing in it but the Tables of the Covenant, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas the Pot of Manna, and Aaron's Rod, are here said to have been also in it. To solve this Difficulty, some Interpreters say, That, as v. 2. the Apostle tells us what was in the first Tabernacle, viz. The Candlestick, The Table, and the Show-bread: So here he seems to tell us, not what was strictly in the Ark, but in the Holy of Holies, saying, it had for its use the Golden Center, and the Ark, and in it the Tables of the Covenant, the Pot of Manna, and Aaron's Rod. But the words, over it were
the Cerubims, relating not to the Holy of Holies, but only to the Ark, confute that Expulsion. Others say, That the Pot of Manna, and Aaron’s Rod, are said to be in the Ark, as being placed in the Receptacles of the Ark, or the Coffers in the side of it, mentioned Deut. 31. 26. 1 Sam. 6. 8. Hence they are said to be laid up, not in, but before the Ark of the testimony, Exod. 16. 34. Numb. 17. 10. or with the Ark, as Beth, which answerers to אָשָׁה, here signifies, Viz. cum, ad, prope, iuxta. See Nodius de parit. p. 144, 145. So אָשָׁה is near Gibea, Josh. 10. 19, and סָכָּה, near Kiriatheb, Judg. 18. 12. Bochart, Hieroz. L 2. c. 50. p. 590. And this Expulsion solves the Difficulty, and agrees fully with the Tradition of the Jews, for that there were such Caphius’s to the Ark for this use, is owned, faith (c) Buxtorf, both by the Talmud of Jerusalem and Babylon. (d) Masnides faith, There was a Stone in the west part of the Holy of Holies on which the Ark was placed, and before it the Pot of Manna, and the Rod of Aaron. Moses Mikkell says the fame, and (e) Abrahim adds, That our Interpreters write that this place does not denote that the Pot of Manna, and the Rod of Aaron were kept there for the Children of Israel, as it is said in a certain Tradition of our Rabbins.

Ver. 5. Cerubims of Glory.] So called, because the Glory of the Lord dwelt between the Cerubims, and thined forth from them, Psa. 80. 1. Those that dwell between the Cerubims shine forth: and they being Emblems of the Angelical Nature, were also Emblems of the Divine Presence, before which the Angels bow continually.

Ver. 7. Αὐτὸς οὖς ἀνεφώλησεν ἑαυτὸν ἅπαντας ἐκεῖνος κατ’ ἐνεργείαν. The Priest entred into the Holy of Holies on the great Day of Expiation, to offer Incense, Lev. 16. 12. to offer the blood of the Goat, v. 13. and to make an Atonement for himself, v. 17. which makes it necessary to paraphrase the words as I have done.

Ver. 8. τὸν τοῦτον ἢ γνώστηθεν, and for the Ignorance of the People.] ‘Tis certain that the Law allow’d of Sacrifices for Sins committed not out of mere ignorance, i. e. for lying, and self-wearing, Lev. 6. 1, 6. We therefore must either say with Patachias and Manfull in locum, that Sins committed through the violence of our Passions and Affections are called Sins of Ignorance, and so they stand oppoide to Sins of Premptition, Numb. 14. 27. 28. 30. or that the Sins of the People are here so flyted, because they are mostly fuch.

(c) Hift. Arce. p. 72. (d) Ibid. c. 5. p. 69, 70. (e) In 1 Reg. 8. 9. (f) Jof. Antiq. l. 3. c. 8.
A Paraphrase with Annotations on Chap. IX.

Redemption, from Transgressions was made, τὰ ἁμαρτήματα, by the Death of Christ, suffering as a Peculiar Victim for us, there being no other way of procuring this Remission under the Law, v. 22, and so no other known to, or heard of by the Jews. And lastly, That suffering thus, he also multi suffet in our stead, as all Peculiar Victims did. Whence he is laid to give his Life, λόγος γὰρ τὴς πέταλης, a Ransom for many, Matth. 20. 28. ἀνθυποτιησίως, for the people, a Ransom for all, 1 Tim. 2. 6. See the Note there.

Ver. 13. ἁγιάζει τινὶ τινὶ ἐκεῖνοι Σαντιάγοις to the purifying of the flesh. It is truly observed by the Reverend Dr. Hammond, that to sanctify to the purifying of the Flesh, is to make legally clean, i.e. so as that they might come into the Congregation again, it being the Sanctification, τῶν κακωποιμακών, of the unclean; but still in a Metaphorical Signification, as cleansing signifies Expiation, and obtaining pardon of Sin, and when this is done by a Sacrifice, ἀνθυποτιησίως, signifies to expiate, and cleanse from Guilt by virtue of it. In which sense it is used throughout this Epistle, and that agreeably to the import of it, when it relates to Sacrifices, in the Old Testament. So Ch. 10. 10. ἀνθυποτιησίως, we are sanctified, i.e. are purged from the guilt of Sin, by the Body, or as other copies read, by the blood of Christ, offered once for all. And v. 15. By one offering he hath perfected for ever them that are sanctified, i.e. hath entirely purged them who by this Offering are cleansed from the guilt of Sin: He being offered once, in the αἵνεκα ἀνεγέρθη τῶν ἁμαρτιῶν, to bear, or take away the Sin of many, and καθιστών ἁμαρτιῶν, for putting away Sin by the Sacrifice of himself, Chap. 9. 26, 27. and v. 29, where it is applied to the blood of the Covenant, δόθει γὰρ τῷ ἔλεison, by which he, who now counted it as common, was sanctified, or cleansed from the guilt of Sin, it being the blood shed for the Remission of Sin, the blood of that New Covenant which said, I will be merciful to their Impurities, and their Sins, and their Transgressions will I remember no more, v. 17. 18. So Chap. 13. 12. Therefore Jesus, that he might sanctify the People, by his own blood, suffered without the Camp: Where both the blood sanctifying, and τὸ πολύ ἁμαρτιῶν, the Sacrifice for Sin, v. 11, to which it answers, shew that Christ sanctified the People by the Oblation of himself as a Sacrifice, to cleanse them from the guilt of Sin. See the Note on Hebr. 2. 11.

Ver. 14. ἐκ τῶν περικαλύπτων, offered himself without Spot to God. In Heaven, faith Dr. Hammond: For that Oblation, faith Groton.

The Epistle to the Hebrews.

Chap. IX.

The Lord’s Blood must be here understood which answers to the legal Oablation made in the Holy of Holies, which the Oablation of Christ upon the Cross doth not, but his Oablation in the Holy Ghost. Against this interpretation some object. That Christ presenting himself with his Blood in the Heaven, is never dyed an Oablation; but that is a plain mistake. See Note on Chap. 8. 3, 4. and of evil consequence: for if Christ had no Oablation to offer in Heaven, be could not be an high-Priest there, since every high-Priest must have something to offer in that Sanctuary, in which he exercises his Priestsly Office. But yet it being said, not that He offered his Blood, but that he offered himself, he offered up himself, which he did upon the Cross, Eph. 5. 2. Heb. 9. 25, 28. And the new-covenant or Oablation of the Sanctuary, being exactly the giving it up to the Death, or to be a peculiar Victim in the Sianian dead, these words may very well be thus interpreted, who through the Holy Spirit, by which he was sanctified from the very Woman, offered himself a peculiar Victim without spot to God. But then the Blood of Christ here mentioned as purging the Confiscation from dead works, must be his Blood presented before God in the Heavenly Sanctuary, for the Apostle had spoken before, Heb. 7. of the Blood brought into the Holy of Holies by the Aaronical High-Priest, and declared that it could not possibly expiate the Confiscation from the guilt of Sin, v. 10. and therefore here the Antology requires that he should speak of the Blood of Christ, brought by our High-Priest into the Heavenly Sanctuary. Moreover he had said before, that he entered with his Blood into the Holy of Holies, v. 12. and therefore v. 14. must be still speaking of the effect, or Influence of this Blood there presented for us.

P.

Ibid. Κομομουμενος, κυριαρχος θυσιαστης, forgo the Confiscation from dead works.] To xathcei (here, as the Companion clearly shews, being in sense the same with xathcein in the Greek preceding, must signify the cleansing of the Confiscation, not from the inclination to Sin, by the Holy Spirit, but from the guilt of Sin, by the Blood shed for the Remission of it. And (20.) This is the constant sense of the word xathceine in the Old Testament, when joined with αποθανοντων. So Lev. 14. 19. The Priest shall make an Atonement for him that is to be cleaved from his uncleanness, (Ts'ελατε τη βοτανη της xathcanοντων αποθανοντων) &c. And Chap. 16. 20. The Priest shall make an Atonement for you, to cleanse you, (των καθαρισμων των αποθανοντων) &c. So also xathceo and xathkeo are used, 2 Pet. 3. 18. 1 Thess. 5. 2. Eph. 2. 13. Hence then it follows that the dead works from which their Conscience was to be thus cleaved, must signify works which deserved Death by the Torment of the Old Covenant.
A Paraphrase with Annotations on
Chap. IX.

mond, as the word ἡμέρα signifies, John 18.
28. ἄλλα 25. 7. there must intervene. So Schmidtm. and Buddeus.

x Ver. 19. τὸ δύον τῶν ἑλεμών, &c. the blood of Calvtes and Goats.] There seems no need of the Conjecture of Bishop Usher, and others, that besides the Burnt-Offerings, and Peace Offerings, mentioned by Moses, Exod. 24. 5. there were then offered Sin-Offerings, the Holocausts themselves being expiatory Sacrifices, as is evident from these words, Lev. 1. 4. He shall put his hand on the head of the Burnt-Offering, and it shall be accepted for him to make Atonement for him: Now the (i) Jewish Doctors tell us, That this Imposition of Hands was always joined with Confession of Sin over the Sacrifice, which Confession still concluded with a Prayer, that the Sacrifice might be an Expiation for them: And the Phrase, it shall be accepted, ιδον ουσίαν προτεστον, to make an Atonement for him, used here, and Lev. 14. 20. concerning Holocausts, is as much as ever is said of Expiatory Sacrifices. (ady.) This may be farther argued from the word ἔλεγχος, used concerning Holocausts, Lev. 1. 3. That being the word used to import Expiation for Sin, on which account the Syrian Version faith, that the Burnt-Offering was designed, ad placationem obtinendum &c. Deo, to appease God: And the (k) Chaldee Paraphrase, That the Burnt-Offering came ad expiationem pro cogitationibus Cordis, to expiate for the thoughts of the heart. And twas the general Opinion of the Jews, faith (l) Dr. Outram, that some kind of Sins were expiated by Holocausts. And (ady.) All the Sacrifices of living Creatures before the Law, were Holocausts, and yet his certain that many of them were offered to appease God, and expiate for Sun. Thus Noah, after the Flood, offered Burnt-Offerings. Gen. 8. 20. and yet Josephus, Ant. l. 1. c. 4. hath informed us. That he offered a Sacrifice to atone God, and appease his Displeasure. The Sacrifices which Job offered for his Children, were Burnt-Offerings; yet were they also Offerings for Sin, Job 1. 5. the reason of their Obligation being thus alligned, It may be that my Sons have sinned. The Obligation which God commanded his Friends to make, was a Burnt-Offering, Job 42. 7. and yet it was offered to appease God's Wrath, and prevailed, with the Prayer of Job, Λέει τιν εἰς δοξαν κατά τιν, to procure Abolition from their Sin. Nevertheless, because Josephus speaking of this matter, mentions the Blood, τον κατὰ δοξαν, the blood of the Goats, as the Apostle dith τον τρέχον, the blood of the Goats, hence it seems necessary to allow the all so were slain then, either as Sin-Offerings, or as Burnt-Offerings, as they are allowed to be, Lev. 1. 2, 3, 10.

Ver. 20. κατὰ δοξαν, Covenant, or Teftament.] This Discourse, faith Mr. le Clerc, is to be looked upon merely as the Play of an Hellenitical Writer, who, because he saw that discition was used for that Covenant whereof Christ is the Mediator, and signified also a Testament, and Christ was dead, hence the dedicated Confederacies which are true indeed, considered in themselves, but here rely upon weak Principles, rather to fix out his Discourse, according to the Custom of that Age, than to convert the Jews to the Faith by the force of Reasoning. Thus is the great Apostle of the Gentiles turned into a Jewish Rabbi, setting off his Discourse by weak Reasonings, because it was customary for the Jews to do so. Our Word and Preaching is, faith the Apostle, not in the words of Man's Wisdom, but in demonstration of the Spirit, 1 Cor. 2. 4. By your leave, faith Mr. le Clerc, you sometimes speak not in the words of Man's Wisdom, but of Jewish folly, talking plainly like an Allegorical Philo, making often such accommodations of Scripture, and such Consequences deduced from them, in which no regard at all is had to Grammar. We speak the Wisdom of God, faith the Apostle, ibid. v. 7. No, faith Mr. le Clerc, your Discourse is to be looked upon merely as the Play of an Hellenitical Writer. We speak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we speak not in words taught by humane Wisdom, but in words taught us by the Holy Ghost. No, faith Mr. le Clerc, even in things relating to the New Covenant, established in the blood of Christ, your Discourse relies upon weak Principles, and this is no better than playing with the Ambiguity of words, and deducing Consequences without any regard to Grammar. For true it is indeed, That a Testament is ratified by the Death of the Testator, and Christ is dead, but Christ was not the Mediator of a Testament, for Testaments do not want Mediators: And if it should be granted that he was, he could not be thought at once a Mediator, and a Testator, by whose Death alone a Testament was confirmed. The Testator here is God the Father, whose Heirs are in Conjunction with Christ, but God the Father can in no Sense be said to die. Thus Mr. le Clerc confutes the Author, and yet says, he does not Jeurn the Authority of this Epistle, though others think he plainly overthrows it, but God be thanked, he does it still without just ground. For,

(i) Dr. Outram de Sacrific. l. i. c. 15. § 8. 9. 10.
(k) Jen. in Lev. 6. 7.
(l) Ibid. p. 111. § 7.
find Authors, to enter into Covenant; and so the phrase διανομήν δόθη, and διήκον διανομή, (n) is constantly used in the Old Testament, and therefore the participle διανομήν-αν-αν, derived from the same verb, must probably have the same signification here, in which it is still used by the Septuagint, and which it always bears in the New Testament. Thus Acts 3. 25. "thy are the Children, διάνομος περί δῶρου, this is the Covenant which I will make with the House of Israel. And because Covenants were usually made, Victi- mains cedendo, by Sacrifices, and established in Blood, as both the Hebrew Berith, the Latin Fiesha, and the Greek ευκατάμενος, whence the word Spondo is derived, shew; and the Pharaoh's, New, Parishes, for even sermons; and perspec- tive; accordingly it was in the New Covenant estabished in the Blood of Jesus. Hence the Apostle speaks thus of this Covenant, and the Appointed, Disposer, or the Maker of it. V. 15. "that by Virtue of this Blood he is become the mediator of a Better Covenant. V. 16. "For where there is a Covenant, [ἐκ] ἔγγραφος, made by Death, or ratified by the Blood of him that makes it, v. 15.] there of necessity must intervene the Death, [τό δείνων, of him that makes the Covenant, or Promi- nent. V. 17. "For a Covenant [of this nature] is only firm [εἰς τό πάντα] in the death of them that make it; as other Covenants were ratified by the Death of the Sacrifices used at the making of them, and it is of no force whilst [κεραίαν] the marker of the Covenant is alive. V. 18. Whenever [i.e. because without shedding of Blood there is no Remission; so it was also in] the first Covenant, [for it] was not Dedicated without Blood. To this scene the Contexture of the Apos- tle's Argument both plainly lead; for Chapter the 8th he introduceth the Promise of a New Covenant, in which God engageth to be merciful to our Iniquities, and to re- member our Sins no more, v. 12. and so by removing our Guilt made us fit to be par- takers of an eternal Inheritance. This Remission of Sins, faith he, could not be purchased by the Gifts and Sacrifices under the Law, for they could not fully purge the Conscience from the guilt of Sin; Chap. 9. 9. but Christ, by his own Blood, hath purchased Eternal Redemption for us, v. 12. and by this Blood, he is become the Mediator of a better Covenant. He having

(n) See Kircher's Conc. v. 1. p. 2139.

suffered Death for the Remission of Sins committed under the Old Covenant, that we might receive the Promise of an eternal Inheritance.

And this Death was necessary for him to suffer for the obtaining of these Ends; For where there is such a Covenant, there is a Necessity that the Death of him who ratifies this Covenant with his Blood, should intercede; for such a Covenant is only ratified upon the Death of them by whom it is made, and is of no force, whilst he lives that makes the Covenant; because this Remission of Sins is not to be procured without shedding of Blood. Which was a thing so absolutely necessary under the Law, that neither was the first Covenant dedicated, or established without Blood.

Now, if this be so, here is no playing with the Ambiguity of the word שָׁבָח, nor any Invention of an Hebrew, nor rather of an Hebraic, using the word in the sense which both the Hebrew, Buriae, usually bears, and in which Shaddai answers to it in the Septuagint: And so there was no just Occasion for the Dangerous Reflections, which Mr. le Clerc hath made on this Discourse of the Apostle.

Ver. 21. εἰς...καταφέρων &c. Of this sprinkling of the Tabernacle, and all the Vessels, we read nothing in the place of Exodus, excepted, or in any other part of the Law, but (c) Ἱερουσαλήμ faith, That Moses did Σφηκάζειν τὴν στέναν, εἰς τὴν αὐτὴν σκάλαν, ὕλαγ, ὅς ἔδειμεν τοὺς πόνους ἐκ καταφέρσεως, confirm for God's service the Tabernacle, and all the Vessels of it, sanctifying them with oil, and with the blood of Bulls and Rams.

Ver. 22. ἀνθρώποι τῶν θεομάτων. He faith, almost, because some things which could abide the fire, were purified by fire, Numbers 31. 23. and others by Water, Leviticus 16. 28.

Ver. 23. ἀνθρώποι τῶν θεομάτων, the Heavenly things! For Exposition of these words let it be observed, that the Apostle here speaks of all things, not of purification of Persons, but of Things, of the Tabernacle and of the Vessels of it, v. 21. of the whole all other things which were to be purified; of the προερυθμένα τῶν ἐν τῷ θέριοιν the Patterns of the things in heaven, v. 23. that is, the Tabernacle and the Vessels of it, Chap. 8. 5. The Heavenly things themselves, opposed to them, cannot therefore signify Men in general, viz. the Church Triumphant, or Militant, or in particular our Souls or Conscience, but the Heavenly-Place, filled, v. 24. Heaven is self, the Place into which Christ entered, in which he appears before God, the Place of which the Tabernacle made with hands was a Figure.

Ver. 26. ἔτη, that by God's Appointment an Atonement was to be made for the Holy Place, by the blood of a Sin-offering sprinkled upon, and before the mercy-seat seven times, because of the Uncleanliness of the Children of Israel, and because of their Transgressions and their Sins, Lev. 16. Now they could not defile that holy Place into which they never entered, but yet they rendered them, and their services unworthy to appear, and to be tending before it, as they still did, worshipping towards, or before this foot-stool of the Divine Majesty. An atonement was also to be made for the Tabernacle of the Congregation, in which God dwelt among them, because of their Uncleanliness, which rendered them unworthy to come into that Tabernacle where he was present; whence 'tis observable, that no man was permitted to be in the Tabernacle, till the Atonement was made for it, so that the Purification of the Holy of Holies, was only by preparing of it to be still a mercy-seat, to which they might repair with their Prayers, Praise, and Adorations, and from which God might graciously shine forth upon them, when purified by this Atonement from the Defilements of their Sins. And the Purification of the Tabernacle was only to prepare it to be a Place in which they might present their Persons before God, thus cleansed by this Atonement from the Guilt of Sin.

And in like manner was Heaven it self to be prepared, or purified for us by our Lord's entrance into it with his own Atonement, or Propitiatory Sacrifice. 1st. That our Prayers and Praises might answer up thither, and be accepted at God's mercy-seat, as being offered to God by our High-Priest; and rendered acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he represented as having a Golden Cloud, and much incense to offer, with the Prayers of all Saints, Rev. 8. 3. 4. (24) That our Persons might be admitted into this Heavenly Tabernacle, as being cleansed by his Blood from those Defilements which they had contracted; Accordingly our Lord tells his Disciples, In my Father's house are many Mansions; I go to prepare a Place for you, John 14. 2. 3. And here he is laid to purify and prepare these heavenly Mansions for us, by entering into heaven, there to appear with his Blood sprinkling in the Presence of God for us.

Ver. 25. ἀνθρώποι, from the Foundation of the World. This Phrase is used six times elsewhere in the New Testament, viz. Math. 13. 35. 35. 34. Luke 11. 50. Rev. 13. 17. 8. In this Ephes.; God's works were finished from the Foundation of the World, Heb. 4. 3. And in all these places it manifestly signifies from the beginning of the World, See Eph. 78. 2. Math. 13. 35. and therefore

(c) Antiq. I. 3. c. 9. p. 89. B.
Chap. X. the Epistle to the Hebrews. 99

therefore must in Reason bear the same import in this Text; and then it proves, against Credulity, that the Sufferings of Christ had respect to all preceding Generations. For if his Sufferings had not respected the Sins of the whole World, where is the necessity, upon the supposition here made, of the restitution of his Sacrifice, that he should have suffered from the beginning of the World? dd Ibid. θνη εκεινα τω αληθειαν at the end of the World.] Dangerous here is the note of Grotius. That St. Paul, in id propendebat, ut crederet de propinquo imminere mundi ruinam. See this confused, note on 1 Thess. iv. 15, and that το παρακαταλαμβανον, signifies not the End of the World, but the last of the three celebrated Ages of the World. See Note on 1 Cor. 10. 11.

Ver. 28. ουκ οποιος, without a Sin-offering.] See note on 2 Cor. 5. 20.

C H A P. X.

HE legal High-Priest. I say, went yearly into the Holy of Holies, v. 25, as it was necessary for him to do in that imperable Dispensation;

a 1. For the Law having [only] a shadow of good things to come, and b not the very Image of the things [themselves,] can c never with those Sacrifices which they [who officiated under it] offered year by year continually, make the comers thereunto perfect, [or, make the Comers thereunto perfect, for ever.]

d 2. For d then would they not have ceased to be offered, because the Wallowers once purged [by them] would have had no more Consciences of the Guilt of Sin,

[ i.e. would not have been after conscious of the Guilt of Sin.]

3. But [so far are they from procuring this Perpetual Remission, or freeing those that offered them from being any more Conscious of Sin, that] in those Sacrifices there is a Remembrance again made of Sins every year, [viz. in the great Day of Expiation, whereas there is full Remission of Sins, there is no remembrance of them, and so no more offering for Sin needful, v. 16, 17.

4. They could not, I say, expiate for ever, or clear them from all Conscience of Sin.] For it is impossible that the Blood of Bulls, and e Goats, f should take away Sins. [for ever, so that no further Sacrifice should be needful to that End.]

5. Wherefore when he [in the Lamb of God g that taketh away the Sins of the World] h cometh into the World, he [in the Pismatith] faith, Sacrifice and offering thou wouldst not, but a Body hast thou prepared [for me, i.e. thou wouldst not have them to continue after my coming into the World to offer my self a Sacrifice for the Sins of the World, they being only to continue till the time of Reformation, Chap. 9. 10, and here, v. 9, 10.]

6. In burnt offerings and Sacrifices for Sin thou hast had no pleasure.

7. Then said I, Lo, I come [a] in the name of the Book it is written of me to do [τα ποιησαι, that I should do] thy Will, O God [i.e. to offer my Body a Sacrifice for Sin according to thy Will.]

8. Above when he said [καθ' εις γενεας, when he, i.e. Christ, had paid before, Phil. 2. 6.] Sacrifice and Offerings, and Burnt-offerings, and offering for Sin, thou wouldst not, neither hadst pleasure therein, [speaking of the Sacrifices, which are offered by the Law;]

9. Then said he [afterwards v. 7.] Lo, I come to do thy Will, O God: [and that] he take away the first [the legal Sacrifices, that he may establish the second, [the Oblation of his Body, v. 10.]

10. By which the Will are we sanctified through the Offering [ζητει ο θεος γενεας, who are sanctified by the Offering,] of the Body of Jesus Christ [υπερ Ρωμαιων] once for all, [not as the legal Sacrifices, once every year. Chap. 2. 25, 26.]

11. And every Priest [according to the Law.] standeth [in the Holy] daily ministering, and offering oftentimes the same Sacrifices, which can never take away [the guilt of] Sins.

12. But this man [Christ Jesus] after he had offered one Sacrifice for Sin, [by which the guilt of them hath been fully taken away, Heb. 1. 3. is] for ever sat down on the Right hand of God, [and so is placed over all his works, according to Psalm 3. 6.] 13. From henceforth expecting till his Enemies be made his footstool; [unto the Devil, Anti-christ, Death, the Wages of Sin, and the last Enemy be delivered, 1 Cor. 15. 25, and the following words of the Psalmist, Thou has put all things in Subjection under his feet, be fully accomplished.] 14. For by [this] one offering of himself to the Death for sin] he hath perfected it for ever. [i.e. completely expiated the Sin of] them that are sanctified, [through faith in his blood procuring the Remission of Sin, Acts 26. 18.]
we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, [qu. in there is not yet left any other Sacrifice, besides that which you reject, expunge you from the guilt of Sin, and therefore nothing can remain for such apostates.]

27. But a certain fearful looking for of judgment, and fiery indignation which shall devour the Adversaries [of Christ, the Son of God, v. 29.]

28. [And of this you may be assured from what befell those who revolted from the Law of Moses.] For He that defiled Moses’ Law died without Mercy, under [the Testimony of] two or three Witnesses [of that Apocalypse, Num. 15, 30, 31. Deut. 17, 2, 7.] of how much sorer Punishment supposes ye [then] shall he be thought worthy, who hath trodden under foot the Son of God, [seizing him with the greatest contempt] and hath accounted the Blood of the [new] Covenant, [wereth which was sanctified or purged from the guilt of his Sin, Chap. 2, 11. 9, 13, 13, 12.] an unholy thing [such as polluted, rather than purges as being the Blood of a malefactor,] and hath done delight to the Spirit of Grace. [By refusing to own him as the Spirit of God, you rejecting him as a Lying Spirit, and his Gifts, and Miracles as Illusions.]

29. For we know him that hath said [i.e. who introducing God thus speaking] Vengeance belongeth to me, and I will remember, for faith the Lord, [Deut. 32, 35.] and again in the same place, v. 36. faith of him] The Lord shall judge his People.

30. It is a fearful thing to fall into the hands of the Living God, [who ever loves to punish those who revolt from him.] See Chap. 3, 12.

31. But call to remembrance [for the sake of remember therefore] the former days, in which after ye were illuminated [i.e. baptized into the Christian Faith, Chap. 6, 4.] You endured [couragiously, a great fight [Gr. conflict] of afflictions. [For a great Persecution then befell the Church, which was at Jerusalem. Acts 8, 2. 1 Theif. 2, 14.]

32. Partly while you were made a gazing stock [or spectacle] both by Reproaches and Afflictions, and partly while ye became Companions of them that were so used [Acts 5, 41. The Apostles, especially Paul and Barnabas, Acts 14, 9, 19, 20, 17, 10, 14, 15.]

33. For ye had Compassion of me in my Bonds, [Acts 20, 23, 21, 4, 11, 12, 13.] and took joyfully the spoiling of your goods, knowing in your selves, [by the Testimony of that Spirit who is the Earnest of our future Inheritance, Ephes. 1, 14, 4, 30.] that you have in heaven a better, and an enduring Subsistence.

35. Cafi
Chap. X. The Epistle to the Hebrews.

35. Canst not away therefore your Confidence, your freedom in profession of the Faith, which hath great Recompense of Reward? For with the mouth confession was made unto Salvation, Rom. 10:10.

36. For ye have need of Patience, that after ye have done the Will of God, i.e. have suffered according to the Will, 1 Pet. 4:19; a ye might receive the Promissed Reward.

37. For the Vision of Halobakt, respecting the coming of Christ, and exhorting you to wait for him, says, and yet for a time, as I do bb now, yet a little while, and he that shall come, [or. οὐκ ἐγγίσκομεν, be that cometh to re-
ward your Patience,] will come, and will not tarry.

38. [It also adds these words of Comfort to the faithful, and Terror to the Revolters, expect him, Εἰσελθεῖται, now the Juff shall live by [this] Faith, but if any Man draw back, if we draw back, if we be draw back from it, my soul, [faith God,] I shall have no pleasure in him.

39. But we [I hope, Chap. 6.9.] are not of them that draw back to Perdition, but of them that believe to the saving of the Soul.

Annotations on Chapter X.

a. Verse 1. Σκιά τοῦ μελανάτου ἀγαθοῦ, a shadow of good things to come.

i.e. Of those good things to come, of which Christ is the High-Priest: their Tabernacle being only a shadow or figure of that Celestial Tabernacle into which he, as our For-runner, hath already entered, Chap. 9.11, the Purgation they obtained by their Sacrifices, by the Divestments of the Heavens, of the Purifications of our Confessors from dead works, V. 13, 14, their annual Redemption, of the Eternal Redemption, obtained by Christ, V. 12., their freedom of Encampment, being dedicated by their Sacrifices, into the Tabernacle of the Congregation, of our freedom to enter into the Holy of Holies.

b. Ibid. Oμοιώτατα τῆς τοῦ σώματος τῆς πρωτότοκου, not the very Image of the things. The Apostle here distinguishing between the things and the Image of them: I think the word Image cannot properly be rendered, ἡμίκενος, but we under the Gospel do enjoy actually representations of the good things to come, as are both Assurance and Foretastes. And beginnings of them, the Earneys of our future glory, in the enjoyment of the Holy Spirit, who is the Earney of it, Eph. 1.14, and by whom we are changed into the Image of our glorious Lord, 2 Cor. 3.18, the Image of our enjoyment of God, and dwelling for ever with him, by being made an Habitation of God through the Spirit, Eph. 2.22, the Image of our Entrance into his Presence, in that freedom of access we have already to the Father through Christ, Eph. 2.18. 3.12. The Image of our final Abandon, in that Judificiation which is attended with that Peace of God which passeth understanding. And this sufficiently answers the Objection of Ephesians against this sentence, viz. that a more express signification of these future good things would not more efficaciously avail towards the Exhibition of them. For such an Image of them, as is also an earneft, fore-taught, assurance, and an indication of them, is sufficient to make the comers to God perfect for ever, as far as we are capable of being so in this life, as being fully assured of the entire Pardon of our past Sins, so as that they shall not be re-membered any more, and of the enjoyment of those future blessings, of which we have received already the first-fruits, and assurance.

Ibid. Εἰς τὸ διάστημα ἡμῶν καταβολῆς τοῦ θεοῦ παρακολουθοῦντες, could never make the Comers to them perfect for ever. All Interpreters allow a ὑποτροφία, or Tradition of the words in this Verse. Now this which I make in the Translation seems to be confirmed by the Effect of our Lord’s Sacrifice opposed to that for that faith, the Βασιλεία τοῦ θεοῦ, could perfectly for ever them that were sanctified, i.e. hath cleansed them for ever from the guilt of Sin, V. 14. That therefore which he here denies to the legal Sacrifices, must be also this, that they could παλαιώσασθαι τοὺς ἁμαρτίας expiate Sins for ever, or so fast that they who were once purged by them should have no more Conscience for Sin. V. 2. And to this sense the following Argument inclines.

The words θεός, and ἡλικία, have two significations; the one is Agonsial, and then it signifies to Reward and Crown, as in those words, That they without us, μὴ παλαιώσασθαί might not be made perfect, i.e. be crowned, or have their full Reward, Heb. 11. 40. See the note there. The other is Sacri-

ficial; for when it is joined with Sacrifices, or hath relation to them, it signifies ἡ ἐκκλησία, to sanctify and purge from the guilt of Sin. Whence τὸ μνημονίον is rendered by θυσία, and ἅγιον, by which Aaron and his Sons were sanctified, and set apart for the Priest-
bhood, is filled, ὅπως τὸ μνημονίον, Exod. 29. 34. And the Sacrifice by which the Temple was sanctified, or purged from its Defilements, is filled, ὅπως τὸ μνημονίον, 2 Macc. 2. 9. And therefore what is here cannot make perfect, is, οὐδὲ ἐκκλησίαν ἀκολουθήσῃ.
A Paraphrase with Annotations on Chap. X.

ἀφεῖναι, take away Sin; and, v. 2. ἀφεῖναι ἵνα, is to purge from the Conscience of Sin. See Chap. v. 9, 12, 14.

And lastly, the Word παραιτήσεως here seems not to signify the Comers to it, i.e. the Law, but the comers to God for Pardon by these legal Sacrifices; for the word in this whole Epistle still relates to coming to God, as the Paraphre is expressly, Chap. v. 7, 11, 12. the coming to the Throne of Grace, Chap. v. 4, 16. and in this Chapter v. 22, παρακλήσεως, let us come to God with a true heart.

d Ver. 2. ἐνει αὐτῷ παρακλήσεως γινώσκω, for them they would not have ceased to be offered. Some leaving out the εἰ translate the Words, thus. For then they would have ceased to be offered; but the εἰ is found in Chrysostom, Theodore, Origen, Chrysostom, and the Alexandrian Manuscripts, and therefore ought not to be omitted: Others, with the Arabick Version, read the words Interrogatively; For then would they not have ceased to be offered? Which gives a very good sense. But yet there seems to be another sense of them very agreeable to the Context, εἰ for then they would not have ceased, or been taken away, to give place to another Sacrifice for Sin, as the Apostle proves they were, from v. 9 to the 10.

e Ver. 4. ἀφεῖναι ἱδρύματα, to take away Sin. It is not as Grotsius here, sense, effecit de ultra perquantem, to make us Sin no more, for that things the Effect of Christ's blood, but, as far as in this imperfect State we are enabled to do, of his sanctifying Spirit. Moreover the Apostle speaks v. 1 of Expiation of the Conscience from the guilt of Sin, of Expiation by the legal Sacrifices which did not inwardly sanctifie, of Purgation by the Oblation of them, v. 2. from that Sin of which there was a yearly Remembrance in the Oblation of those Sacrifices to make Atonement for them, v. 3. and therefore the ἀφεῖναι παρακλήσεως, which connects this Verfe with the former, and shews that to be impossible to be effected which he had faid before was not efrected by those Sacrifices, must confine this Paraphre to the taking away the guilt of Sin, by (a) Expiation, and Atonement for them, not to the Removal of the Power and Dominion of them, by internal sanctification. And so ἀφεῖναι παρακλήσεως, always signifies, either to take away Sin by a mere Act of Grace, abfolving from the Punishment due to it, as when Nathan faid to David, ἁφεῖναί κύριε, τὸ ἱδρύματον σου, the Lord hath taken away thy Sin, thou shalt not die, 2 Sam. 12, 13. And the Seraphim to Isaiah, This hath touched thy Lip, & ἀφεῖναί τῷ ἱδρύματι σου and he will take away thy Sin, [Is. 6, 7. And Is. 27, 9. By this ἀφεῖναί σου...]

(a) See Grot. de satisf. contr. Soc. c. 10. (b) Vajjera Rah. Sept. 21.
Chap. X. the Epistle to the HEBREWS.

feems not to be commanded as a note of In-

family, but as a solemn devoting of him to his

Majesty’s service; though it were used as a

mark of favour to answer still exactly to

our Saviour, who took upon him, faith the

Apolline, εἰς τὸν σώματος, the form of a Servant;
or of a slave, and became obedient to the Death for

us, when he might have been free from it, out

of love to his Father, and us his Children, Heb.

2. 14. And because he could only appear in this

form, and performed this Obedience in the

Body he assumed for this Purpose, the Je-

wesy Interpreters, perhaps by the internal

Motion of the Holy Spirit, translated the

Phræsa, thus, A Body hast thou prepared, or

framed for me; for that the Apolline did not

dange the Translation of the Sepuqamint,

but fixt thus, his words déclard, when he

sard he shall take away the first, viz. Sacrifice,

and offering according to the Law, that he

might establish the Latter, i.e. the Oblation of

his Body, or his Obedience to the Death in

the Body thus prepared for him. So read

Theodore, St. Augus. Euthynius, St. Chryso-

philus, Apostolus and Ambrose; so read the

Arabick and Syriac Versions; and they who

read otherwise may be supposed to have

followed not the Greek, but the Hebrew. And

this Reading the Apolline approves, and fol-

lows as the true meaning of the Hebrew

Phræsa, and that which so fully doth expres-

s our Saviour’s Oblation of himself, as that

Sacrifice which was so put an end to those

which only were the Types, and Shadows of

it: And his giving up himself entirely as a

Servant to do the Will of God, on which

account Slaves, and Servants, were who

all-together at the Beck and Will of their Lords,

were both by Jesus and Heathens called

ὑπάγετε θηρατιστες. Thus Raguel gave to Tobias

half his Goods, εἰς ὑπάγετε, ὑπάγετε, or, ἄγετε,

Servants, and Master, and Money, Tobit

10. 10. The sale of the Captive Jews by Ni-

cians is in the Greek thus, ἀνεπίδεσσα συνευγ

2 Mattath. b. 11. 390. So all the Ser-

vants of the Men of Sichem are, ἄνεπτις ὑπάγεττς,

γυν, Gen. 34. 29. And ἀνεπίδεσσα is by

our Translation rendered Slaves, Rev.

18. 13. So Arista, Strabo, Demetrius, and

and S. Polum use the word. See Confiners.

I do not find that the Ancient Jews inter-

preted these words of Christ in express Terms,

but they say enough to justify the Apolline’s

Argument from this Text. For hence they

conclude, that (c) God had no principal Re-

gard to Sacrifices, and that Obedience, and

Praise was better than Sacrifice; and that (d)

a further Salvation was to be expected, even the

Salsation of God, Psalm, 50. 23. Isaiah 45.

17. which was ἀνέπτις ὑπάγετε an eternal

Salvation; or, in the Language of the Ap-

olline here, Salsation, εἰς τὸν σώματος for ever,

Hebr. 7. 25. 65 ζητεῖται Chap. 10.

14.

Ver. 7. In the Volume of thy Book is written

h

of me that I should come to do thy Will.] It be-

ing there written that the Messiah was to make

his life an offering for Sin, Isa. 53. 10. and

by that to caufe these Offerings, and Sacrifices

to cease, Dan. 9. 27. therefore he is said to

go to his Crofs, as it was written of him, Matth.

26. 24. and the Rulers of the Jews are said to

have fulfilled the Scriptures in condemning him,

and to have done that which was written of him,


Ver. 10. Though perhaps the Article of

should be left out, it being not read by

Chrysostom and Theodoret, or by the Syrian

Version, yet because it is in the Alexandria

Copy, in Origen, Theophylact, the Ara-

bick Version, and in many Manuscript Copies

I thought fit to give it a place in the Para-

phrases, and then tis easy to perceive that

καθὰ τὸν Κριστὸν must be repeated to complet

the sentence.

Ibid. 'εν τῷ δεινῷ μεταφραστεῖ, by the which Will.

k

Christ had said in the Psalms, that his Father

would not have the Sacrifices, and Oblations

of the Law continued, but that his Will

was that he should once for all suffer for the

Sins of Man, by the Execution of which Will, per-

form’d by Christ’s Oblation of his Body for us,

we are sanctified: Where ἀνεπίδεσσα, or ἀνεπίδε

ετς, doth not signify to be freed from the

Power and Dominion of Sin, but from the guilt

of it, as is proved, note on Chap. 9. 13. and

this is further proved from the means of this

sanctification, viz. the Oblation of Christ’s Body,

that being offered as a peculiar Victim, to

purge us from the guilt of Sin, and from the

Condemnation due unto us for it; nor doth

the Apolline here understand the Oblation of

Christ’s Body in the Hebrews for us, that be-

ning properly his Intercession, but the Obla-

tion of his Body on the Crofs, and his Sufferings,

Heb. 2. 15. 17. and Chap. 13. 12. And lastly,

this being effected by the Oblation of Christ’s

Body, Hebrews, once for all, as it refrains the

word to his Oblation on the Crofs, which was

but once performed, and is past, where-

as his appearance in the Hebrews for us, is

still present and perpetual, so doth it per-

fectly overthrow the pretended Sacrifice of the

Mafs; for if by this one Oblation be hath per-

formed for ever them that are sanctified, what

efficacy can there be in this vain Repetition of

it? Nay, must it not import that Remission

of Sins is not fully obtained for us by our

Lord’s Sacrifice on the Crofs? For, faith the

Apolline, where Remission of these is, there is

no more offering for Sin, v. 18.

Ver. 12.

(c) Maim. More Nev. part. 3. c. 32.

(d) Pag. fid. part. 3. diff. 3. c. 12. Sec. 14.

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Ver. 12. 'Eis το δωματιον ποτί λέγεται, ἐπει δὶς το δωματιον ἐπὶ τὰς χώρας τῇ ζώοις, ἐπιτηκοφρων ἔστι τὸ λόγου, εἰσπραξιν Σιν για ἐπὶ τὰς. And with v. 1, where it is denied that the legal Sacrifices could, τὴν καθαρίαν τοὺς τῶν δωματίων, εἰσπραξιν Σιν για ἐπὶ τὰς. And with v. 1, where it is denied that the legal Sacrifices could, τὴν καθαρίαν τοὺς τῶν δωματίων, εἰσπραξιν Σιν για ἐπὶ τὰς.

Ver. 14. That τὸ καινόν τος τοῦ δωματίου, εἰσπραξιν Σιν για ἐπὶ τὰς, is to expiate Sin for ever, see note on v. 1. And that the Apostle here speaks of them who are sanctified by this Expiation, hath been observed, note on Chap. 9. 13. as is apparent from the Testimony of the Holy Ghost produced here to confirm this, viz. that God would remember their Sin no more, v. 17. A Question arises from v. 4. and 11. upon what ground it is here affirmed that the legal Sacrifices could never take away Sin? And wherein lies the Difference in point of Expiation between the Sacrifices of the Law, and the Omission of the Body of Christ, that one could purge the Conscience from the sense of guilt, and take away Sin for ever, and the other could not? "If all must be reolved into Divine Appointment, and Divine Acceptation, how is it impossible that the Blood of Bulls and Goats should take away Sin? Was it not possible that God might have appointed, and accepted of the Life of a Beast, instead of that of the greatest Malefactor, who thereby might be freed, not only from a Temporal, but likewise from the Obligation to eternal Death? Now in Answer to this Question, I conceive that divine Acceptation must neither wholly be excluded, nor wholly be asigned as the Cause why the Obligation of our Saviour's Body was thus available for that Expiration of the guilt of Sin, which could not be obtained by the Legal Sacrifices. And, first, I say, Divine Acceptation must not, yea cannot wholly be excluded, for that would render the Obligation of our Lord's Body, of what virtue forever it might be in itself, wholly unable to procure the Pardon of our Sin, and exclude all true Remission, and forgiveness of Sin. For,

16. The Punishment of another, being not the thing threatened, or required, but only the Death of the Offender, can be of no avail to free the Criminal from Punishment, though he be, is the Substitutbe be never so able, or so well inclined to suffer it, unless the Governor, or he to whom the Execution of the Law belongs, be willing to accept of his Vicarious Punishment and whensoever he is pleased, and sees just cause to do so, it is an Act of Grace and Favour to the Criminal, and a Remission of his Perfor

nal Obligation to bear the Punishment he had deserved. In Punishments inflicted on the Criminal it is true, that so far as he Suffers what the Law exacts, so far doth he diisolve the Obligation to farther Punishment, and so far must his Punishment be inconsistent with Remission, for as far as any man is punished, he is not forgiven. But by Admission of another to suffer in our stead, we are as much forgiven as we could be, did he not suffer in our stead, because we are as much exempted from suffering any Punishment on the Account of our Offences, and how can we be more forgiven than we are by such an Act as removes from us the whole Punishment as much as if we never had offended? The Vicious Punishment is indeed the motive, and the procuring cause of this forgiveness, as it renders it consistent with the Governor's Honour and with the Ends of Government to grant it, but it takes off nothing from the Freedom of the Pardon.

Secondly, I add, That divine Acceptation must not be asigned as the only cause that the Obligation of our Saviour's Body was thus available for the Expiration of the guilt of Sin, for then no reason can be given why he might not have accepted of the Blood of Bulls and Goats, and much more of the Sufferings of any Ordinary man for the procuring our Exemption from the guilt of Sin, whereas two Reasons have been already offered in the Note on Chap. 2. 14. why the Blood of Bulls and Goats could never take away Sin; viz. 1.5. Because they were not of the same Nature and Original with Man, who sinned, and so could not diisolve the debt his Nature had contracted. 2. They never could procure for us a Restoration, and so they could not free us from that eternal Death our Sin deferred, nor could any mortal Man do it, because he never could have power to substitute his own Body, only that Jesus who had power to lay down his Life and take it up again; who hath life in himself, and who can make the dead bear the Voice of the Son of Man, and live, can do this. Indeed they could do nothing of that which was requisite, faith this Epistle, and the whole Scripture, for that end. But the great reason why the Blood of Bulls and Goats could never take away Sin, is this, that they could never anwer the great Ends of Punishment, and thereby render it consistent with the Honour of the Governor, and with the Ends of Government to admit the Substitution of them in our stead. Now the Ends which Wife Mendo as sign of Punishments are these.

16. Παρραφαρίσα. That they who suffer may be exemplary to others, and may, by what they suffer, deter others from the Commission of the like Offences, by letting them, in their Example, know what they must suffer when the
the Guilt of their own Sins is laid upon
them.
29. Neither, That the Offender may learn
Wisdom by the Rod, that the Remembrance of
what was suffered for it might prevent the
Repetition of his Sin, and that he may be
fitted to embrace that counsel of our Sa-
vior; Sin no more, left a worse thing come up
upon us.
30. These are, The Vindication of the Princes
Honour, and the Prevarication of the Laws be hath
established, from Contemn. Now to apply this
to our Purpose, I say,
1. That by the Obedience of our Lord
Christ unto the Death in our stead, these ends
of Punishment are very signally obtained, and
that with more advantage to God's Glory,
than if the Punishment of our Offences had
been inflicted upon us, and so God by it may
be truly said to have been satisfied, feeling
that Justice, which consists in Pun-
ishing for the Transgression of a Law, is
satisfied as much when all thole Ends for which
the Punishment of the Offender could be de-
sired, are obtained.
2. Add, that none of these Ends could be
at all obtained by the suffering of Bulls
and Goats, and not comparatively by the suf-
ferings of any mortal man whatsoever. And
1st. God by this Dispenation hath given
us the belt, and most effectual Example to
derect us from Sin. For three things only
can be requisite to this end, that the Punish-
ment of Sin be insupportable when we suffer
it; inevitable when we by our Offences
have made our selves the Vessels of God's
Wrath; and that we have a lively sense, and
depth impreession of all this upon our Spirits.
Now,
The Example of our Savior's Sufferings
shews how insupportable the Punishment will
be which Justice will inflict upon the Sin-
er; for if the Apprehension of it produced
such Agonies, and Confertations in the Soul
of Christ, that God faw need to send an An-
gel to support him under them, how much
the Sinner link under that Burden when it is
laid upon his Shoulders? If he who was the
well-beloved Son of God found it so dreadful
to lie under the Burden for some hours, to
lie exposed for ever to it, must be far more
intolerable; If the Confederation of God's
paternal love, and of the glorious iuuses of
his Sufferings, was scarce sufficient to sup-
port our Lord under the Torments of that
Crm, what will support the Sinner when he
shall know himself to be the everlasting Ob-
ject of God's Wrath?
This Example also shews, that Impepi-
tent Sinners cannot escape this Wrath of
God, since he inflicted to great a Punishment
on the beloved of his Soul, when he became
our Saviour. For if on this account God spared
not his only Son, we may be sure he will not
spare his stubborn Enemies. With what
strong Cries, and with what Earnests did
our Lord pray to be delivered from this Cup?
And yet when he had made his Soul an Offer-
ing for Sin, thus did it please the Lord to
brue him. If then his Ears were shut against
the Cries of his beloved Son, how can they be
open to the howlings of Rebellious Sin-
ers? If God was pleased to lay so great a
load on him who was but Sponsor for our
Sins, their Punishment cannot be milder who
commit them. And,
Lastly, This Example gives us the most
lively sense, and deep impreession of these
things, as being the most sensible Demonstra-
tion of God's Indignation against Sin, which
is recorded in the Sacred Writings. To
find God drowmng the whole World, and
ruining Fire and Brimstone on Sodom and Go-
mmorah for Sin; to see the Darling Objects
of his Love, the Jewish Nation, become for
above 1700 Years the executors of his forset
Wrath, are Instances sufficiently to demonstrate
from Sin: But then to see God mix a Cup
so bitter, so full of Gall and Worm-wood, for
his own Innocent and well beloved Son, and
make him drink it off, only because he un-
dertook to be our Saviour; to see him lift up
upon the Crofs, the Earth trembling under him,
as if unable to bear his Weight, the
Heavens darkened over him, as if that against
his Cry: and all this because our Sins did
meet upon him, is sure an Eminent Demon-
stration of God's Indignation against Sin.
31. Whereas inevitable Ruine must have
followed upon the Execution of the deferved
Punishment on the Offender's Peron, God,
by this method, hath taken a most excellent
way for Reformation of the Sinner, which
was the second End of Punishment. For what
can be a more effectual motive to abstain
from Sin than this Example, which so clearly
represents the greatness of the Provocation,
in the Greatness of the Punishment, and
shews it is impossible that guilty Perons
should avoid the stroke of God's Vindicative
Justice, or bear the Weight of his Almighty
Arm?
32. God by this Dispenation hath suffi-
ciently confuted the Prevarication of his Ho-
nour, and Turned the Baberence, and Con-
servation of his Laws, which was the third
great End of Punishment. For,
God, by declaring thus he would not par-
don our Offences without this satisfaction
made for the Violation of his Law, hath
fully Vindicated his Inftitutions from con-
temn, seeing by this Example he hath let all
Men know, that though he be a God of great
long-suffering and Mercy, he will by no means
clear the Sinner, or suffer Sin to go unpun-
ished.
Again:—God by this Dispenation hath
Vindicated his Honour more than if he had
O
destroyed the Sinner, having more evidently shewed his Hatred of, and great Displeasure against Sin, by punishing it so severely in his only Son, when he became our Surety. For the greater is the inducement to remit the Punishment of Sin, the greater must be his hatred who inflicts it; that therefore this Consideration, that he who suffered was his well-beloved Son, would not induce him to remit the Punishment, must be the highest Demonstration of his most perfect hatred of all Iniquity.

But that none of these Ends could be at all obtained by the Substitution of a Bull, or Grant, or Rum to suffer in our stead, must be extremely evident, this being a Substitution very supportable, especially by the Rich, who very freely spend much more upon the satisfaction of their Luxts, and who would therefore gladly buy a Freedom to commit them at a small Expense. This then would be so far from tending to reform the Sinner, that it would rather be a great Encouragement to him to continue in his evil Courtes, when he thus knew the Damage could be very little to him; this also could not tend to the Honour of the Law-giver, but rather would tempt Men to conceive that his Displeasure against Sin could not be great, since he required so little to repair his Honour, and that he was not much concerned for any satisfaction for the violations of his Law, when such slight matters were by him thought sufficient Expiations for them.

Moreover the Obligations of any Ordinary Man could not procure this Expiation for us; 1. Because he only could suffer that Punishment he had deposited by his own Sins: Now evident it is, no satisfaction can be made by me for others, by suffering that which Justice doth require me to suffer for my own Offences. 2. Because he could not overcome Death, he never could raise up himself from the Grave, and so could not procure that Redemption from it to another, which he could not obtain for his own self. Nor, 3. Is it visible how he can serve the Ends of Justice, or of Government, by doing so, more than the Criminal himself would do by his own Sufferings. For, 1. What great Indignation would it be of Divine Hatred to Sin, that he required only the Death of a Mortal Man to expiate the Sins of the whole World? Or, 2. What discourage could this afford to Sinners from continuing in their evil Courtes, or what great dread of Divine Vengeance? For if, as 'twas conjectured by most Nations, the Death of a Malefactor might be sufficient for this Purpose, what Nation could ever want such Expiations for their Sins? Or, if it were to be a good Man, feencing they bore so great love to Mankind in general, and to their Country in particular, some of them would still be ready to offer their own lives for Preservation of their Nation; or how by this would God confute either the Honour of his Government, or secure the Reverence and Observation of his Laws, by thus requiring only one Criminal to suffer less than he himself deferred, to make Atonement for the continual Violations of his Sacred Laws by a whole Nation, or even the whole Race of Men?

Ver. 18. 'Our _et necesse_, no more offering for Sin. From thee, and many other Palliages of this Epistle the Sacrifice of the Mafs declared by the Trent Council, Sess. 22. Can. 2, 3. to be a true, and proper propitiatory Sacrifice for Sin, is utterly overthrown. For, 1. From their words of the Mafs, it was not needful that he should offer himself often, for then must he have often suffered, Chap. 9. 24. 25, 26. it is very evident that Christ cannot offer himself, but he must suffer. Since then they dare not say that Christ suffers in the Mafs, neither can they say that Christ offers himself there. 29. From those words, without shedding of Blood there is no Remission, Chap. 9. 22. it follows, either that the Sacrifice of the Mafs must be a bloody Sacrifice, and so Christ’s Blood must be as often shed, as he is offer’d in the Mafs, or else that it obtained no Remission of Sin. 39. This follows from those Words, By one oblation he hath perfected [i.e. hath perfectly and fully expiated, and that] for ever, them that are justified; for what necessity of, what virtue can there be in doing that again which is perfectly, and fully done already, and that for ever? And lastly, where Remission of Sins is so obtained by Christ’s one oblation, that God will remember them no more, there is faith the Apostles, no more need of Offering for Sin; but by the Blood of Christ, the Blood of the New Testament, such Remission is obtained, faith the same Apostles, v. 15, 17. Exp. 20. Only, we should, a new way.

The way into the High-seat Heaven being before is ever, impasseable, faith Josephus. See note on Chap. 8. there being no entrance for us into that Place, till our Fare-runner had entered into it, Chap. 7. 20. till he had purified, and prepared it for us by his better Sacrifice, Chap. 9. 23. John 14. 2. This was the Doctrine of all the Primitive Christians, That Christ by his Death opened this veil for the Jult that were from Adam (e) ισχυρως μεριδα αετοεποιηθη, excluded from those blissful Regions (f) That διαβαλλεις ἐξ αἰώνιων.
Chap. X.

THE EPISTLE TO THE HEBREWS.

near unto the Tabernacle of the Lord shall die, 
Numb. 17: 12, 13. God appoints the Water made of the Ark of the Red Heifer, to cleanse them from those legal Impurities which rendered them unfit to come into his Tabernacle, and made it Dangerous for them to approach unto it, filling it on that account a Purification from Sin, v. 9. and this Water was to be sprinkled on the Unleavened, and he was to wash his Clothes, and both himself in Water, and having thus purified might come into the Sanctuary, v. 19. 20. This Sprinkling of the Blood and Water justifying to the Purification of the Fifth, Heb. 9. 13. Let us therefore, faith the Apostle, who have [not our flesh only, but] our Consciences purified from the guilt of Sin, by the sprinkling [not of the Blood of Bulls and Goats, but] of the Blood of Christ, and have our High-Priest still preferring this Blood before the Mercy seat, and who have our Bodies washed with the pure Water of Baptism, the Laver of Regeneration, [as the Cloaths and Bodies of the ancients were with fountain Water;] draw near to God with greater Freedom than they could, because of their uncleanness, v. 25.

Ver. 25. An High-Priest. I.e. an High-Priest so merciful, and able to help us when tempted, and to faithful in the Performance of his Office.

Ver. 22. The high and mighty, the great and terrible Day of the Lord, the day coming that shall come upon them that do wickedly, as not to leave them Root or Branch; v. 31. That is, the Day of the Lord drawing near, when all the inhabitants of the Land should tremble, Joel 2. 2. and 31. the day of the Son of Man. That is the meaning of the place will appear from the scope of the Apostle, which is to terrify them he writes it, by the Consideration of that dreadful Day of Vengeance threatened to the unbelieving Jews, not only by our Lord, but their own Prophecy, and now near at hand; it as it follows from v. 26. to v. 32.

Ver. 26. If we sin wilfully. That is, these words do not concern every sin committed knowingly against the Laws of Christ, but only such as do confit in Apostatizing from the faith after we have received the Knowledge of it, and rejecting him as our Prophet and Law-giver, will appear, from the parallel Place, Chap. 6. 4, 5, 6. for they who they cannot be renewed unto Repentance, are they who fall away from God.

(g) De Anima. c. 55. See Petav. de Incarn. To. 2. l. 13 c. 10, 17, 18.
from the Faith after they have been enlightned, &c. which plainly answer to these words here, they who Sin wilfully after they have received the knowledge of the Truth, they are there said to exult after the Lord of Life and to put him to an open flame; yet to fail away after they have tasted of the heavenly gifts, and have been made partakers of the Holy Ghost, which also answers to the Trampling under foot the Son of God, and the being despised to the Spirit of Grace. 2. From the Infancies produced out of the Old Testament; for the Argument used, v. 28. from the Comparison of him who despised Moses's Law, and therefore was to die without mercy, under the hand of two or three Witnesses, Deut. 17. 6, plainly concerns them only who Transgress'd God's Covenant, by going, and forsaking other Gods, v. 2, 3. And as for those who sinned voluntarily, or with an High Hand under the Law, and so were to be cut off, and have no Sacrifice allowed to expiate their Sin, Num. 15. 30, 31. they were such as blasphemed, or reproached the Lord, i.e. revoluted from him, and would not own him as their Governor; they despised the word of the Lord, they made the Covenant given in Sinai void, by continuing the Authority by which it was enjoined; as the Hebrew signifies, and so they were indeed Apolostes from God. 3. From the preceding Exhortation, v. 25. not to fall off from the Assemblies of Christians, and the following, not to cast away their Confidence, v. 35. not to draw back from the Faith, v. 38. it being better not to have known the way of Righteousness, than having known it to depart from the holy Commandments delivered to them, 2 Pet. 2. 21. And lastly from the Expressions used, v. 29. which can agree to none besides Apolostes from the Christian Faith,for to tread the Son of God under foot, most freely signifies the extreme contempt that can be call'd up on him; to count the blood of the Covenant, by which we are purify, it self, sacred, clean, and polluting, can be only done by him who looks on Christ, not as the Saviour of the World by it, but as one who deterred to suffer what from the Jews he did: And to do disfigure to the Spirit of Grace, cannot well signify less than that which our Lord flies the Sin against the Holy Ghost, which Men cannot commit, and in their hearts continue Christians.

Ver. 29. ἐκ τοῦ πνεύματος, by which he was sanctified. That this refers not to Christ sanctifying himself, or offering himself as a peculiar Victim for us, John 17. 19. but to him who counted this blood an unholy thing, seems clear; 1. From the constant usage of this Phrase in this Epistle, where be that is sanctified is he that is purged from the guilt of Sin, Ch. 2. 11. and in this very Chapter, where it is said, v. 10. that we are ἓν τῶν πνεύματος, sanctified by the oblation of the Body or the Blood of Christ, and v. 14. that by one oblation he hath perfected for ever, τὰ ἑκατοντάκατα, them that are sanctified. 2. That From the Phrase, the Blood of the [New] Covenant, i.e. of that Covenant in which God promises to be merciful to us Infants, and remember our Sin no more, Chap. 8. 13. 10. 17. 39. But cause though Christ is said to sanctify himself, yet is he never said to be sanctified, but only ἐστιν ὁ ὅσιος, to sanctify the People by his own Blood, Ch. 12. 12. The words are not to be found in many Manuscripts; they are not to be found in the Vular, Syriack or Arabick Version; not in the Original, or in the Septuagint; and therefore seem to have crept in here from Rom. 12. 19. where instead of ἐπηλατεῖτο τὸ γόνατα, we know him that speakseth, we find γίνεται τῆς ἐπιθυμίας, as it is written; which reading Chatitione here hath both, and without these words the sense runs better.

Ibid. And again. Not Psaum 135. 14. y the words there being taken from Deut. 32. 36. But in the same place, or in the following Verse. So Chap. 2. 13. I will put my trust in him, Isa. 8. 17. ὑπὲρ θανάτου, And again, v. 18. Behold I, and the Children which God hath given me. 34. Τὸς δεικνύοντος, my bonds. Was this certainly the true Reading, it would fairly prove St. Paul the Author of this Epistle, but the other Reading τὸς δεικνύοντος, you had compassion of them that were bound, is more likely to be the true Reading; for so reads the Alexandrian, and two other Manuscripts, the Syriack, the Vulgar Latin, and St. Chrysostom. 36. Τῷ ἐπικαθαρισθέντι, the Promiss. That is primarily the Recompense of Reward mentioned, v. 35. So Chap. 11. 59. ἐπικαθαρισθέντι, the Promiss is the same with the Recompense of Reward, v. 26. the things not seen but hope for, which are the Objects of our Faith, v. 1. But then this Epistle being directed to the believing Jews, who had both from their Prophecies, and from our Lord, a Promise, that in the great and terrible Day of the Lord, whoever should call upon the name of the Lord should be saved, Joel 2. 32. and that the εὐαγγελία πεπραγμένα, the Epistle of the New Testament, i.e. they whom the Lord had called by his Gospel should be delivered, Ibid. That when the day was to come that burned like an Oven, then was the Sun of Righteousness to rise on them that feared him, with healing on his Wings, Mal. 4. 1. 2. that he who endureth to the End shall be saved, Matth. 24. 13. and to whom it was said, Hab. 2. 3. 4. The Viliion is, ἵνα τῷ ἔρχοντι γιορτὴν τῷ πιστοῖς, for a very little time πνεύματα πιστών, with Patience wait for him [the Messiah, say the Jews,]
for be that cometh will come, and will not tarry. Wait for him, say the (d) Jews ῶπευμὴν ἵνα πάλιν, to receive your Reward: Christ also having taught them by a Parable, that God would come, ὅταν τοῦτος, specially to avenge his Eled, who cried unto him, under Persecutions, Day and Night, Luke 18. I believe that the receiving this Promise verified to them, which tended exceedingly to confirm their Faith, might be here intended, especially if we consider that the Apostle could not properly affirm of our Lord's coming to Judgment, that it was μᾶλλον from him a very very little while, and be tarry, and would not tarry.

bb Ver. 37. οὐ χαίρων γιαῖς.] This is the Peculiar title given to the Messiah by the Jews, as we learn from the Baptist's Question to him, καὶ ὁ Ἰησοῦς ἔκρηξεν, Art thou he that should come, or look we for another? Matt. 11. 3, and from the Hellenar of the Jews, sung to him in these words, θλύξοντα ὁ Ἰησοῦς, be that cometh in the Name of the Lord, Matt. 21. 9. And the Jews do not only interpret this Praise of him, but also encourage themselves to wait for him, by this very Argument of the Apostle, ῶπευμήν ἵνα τὸ αὐτόν, That they may receive their Reward: for (i) Blest, say they, are all that hope in him, Isa. 40. 18.

C Ver. 38. οὕτως ἔστως, if any man draw back.] The Reverend Dr. Hammond hath shewed from Plutarchus, and from Aes 20. 20, 21. Gal. 2. 12. that this word signifies to draw back, refuse, and fly from a thing, and to the Object of it being here Faith, must signify his flying from, and drawing back from the Faith, or refusing fully to profess it; and so, as it follows, must be his Drawing back unto Perdition; and because this is done usually from fear of Persecutions, hence it is joined with fear, Gal. 2. 12. Peter ὑπεραμάκτων, unworthy himself, with those himself, fearing the Circumcision, and sometimes is put to signify fear: so Deut. 17. μὴ ὕπεραμάκθη πάντων ἔνεπειρας, you shall not be afraid of the face of Man; and because Men's cowardly Fears make them to hide, Diffemble, and play the Hypocrite, hence is it reckoned by (k) Julius Pollux, among the words which signify to conceal, and hide, and by Hesychius, and Suidas,

rended, ἔντειναι, δὲ διάφθειρα, he plays the Hypocrite, and deals deceitfully; all which, in things which do respect our God, and our Religion, are pernicious to the Soul, especially if we consider that he that draws back, stands opposed v. 39. to him that believeth, and therefore is an Unbeliever, and v. 38. to him that is Went by his Faith, and therefore can have none on earth to dead Faith: And I say, that God here solemnly declares, his Soul shall have no pleasure in him, and then he must still lie under his said Displeasure.

Note, 3dly, That (l) οὕτως, refers plainly to the just Man, the Man who lives by his Faith; and in the Prophet, to him that is with Faith and Patience to wait for the Accomplishment of the Vison; and v. 39. the ὑπεραμάκτως, the Drawn back, stands opposed to him that believeth to the Salvation of his Soul. And the words do therefore plainly suppute that the just Man who lives by that Faith, in which, if he persevered, he would find his Soul, may draw back unto Perdition. And this is also evident from the ensuing words, my Soul shall take no Pleasure in him; for they do plainly intimate, that God took Pleasure in him before his Drawing back: for otherwise this Threat would signify nothing the Lord taking Pleasure in no Man but in just Men only, and such as live by Faith.

Note 3dly. That (l) may be rendered not Hypothetically, and if, but carnally so, but instead Hesychius, but when he shall draw back, which I have shewn to be the common import of the Greek ταχέως. Note on Chap. 3. 15. But if we read them Hypothetically, the supposition cannot be of the Impossibility, for then God must be supposed to speak thus, If the just Man do that which I know is impossible for him to do, and which I am obliged by Promise to preserve him from doing, my Soul shall have no pleasure in him; which is to make God ferociously to threaten Men for such a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of Persecutions, and so to threaten them to none Effect.

CHAP.

(9) See Pug. 6d. p. 313. 742. (1) See Pug. 6d. p. 313. 742. 745. (k) 6 6 69.
CHAP. XI.

Verse 1.

NOW [the] Faith [by which the Just Man lived, Chap. 10. 38.] is the firm Espexiation] of things hoped for, the evidence of things not seen, [i.e. by which we are confirmed in the truth of them.]

2. For by it the Elders, [i.e. the Fathers before, and since the Flood, ] obtained a good Report, [or Testimony from God, left on Record in Holy Scriptures.]

3. Through [their] Faith [which is the evidence of things not seen] we understand that the Worlds [the lower, middle, and superior Worlds; See Note on Chap. 1. 2.] were framed [by the Word of God, so that the things [of it] which were seen were not made of things which do [did then] appear, [but the unseen thing, of things not then visible, Gen. 1. 2.]

4. By Faith Abel offered to God [a more excellent Sacrifice, than [that of] Cain, by which [Faith] he obtained Witness, [i.e. a Testimony from God, that he was Righteous, or accepted by him.] [God testifying [his acceptance] of his Gifts, and by it he being dead yet spake, [i.e. declared by this Faith that God is a Rewarder of the Righteous, though they die.]

5. By [virtue of his] Faith [that God would reward them that serve him, though in this World he might not do it.] Enoch was translated: that he should not see Death: and [he was] not found [on Earth], because God had translated him [from it] for before his Translation, he had this Testimony [from God, Gen. 5. 22, 24.] that he pleased God.

6. But without [this] Faith it is impossible to please him, for he that cometh to God [in way of Duty] must believe that he is, and that he is a Rewarder of them that diligently seek [to please] him. [To believe that he is, relates to that Faith which is the Evidence of things not seen, for God is invisible; to believe that he is a Rewarder, to that Faith, which is the Expexiation of things hoped for.]

7. By Faith Noah was warned by God of things not seen as yet, [i.e. of a future Deluge,] moved with fear [of what God threatened,] prepared an Ark to the saving of his House [from that Deluge,] by the which he condemned the [Old] World, [which would not believe his Prediction of this Deluge,] and became [Heir of the Righteousethews which is by Faith.

8. By Faith [in God's Promise] 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 whether he went, [so not so much as what the Land of Promise was, God's first Command unto him being only this, get thee into a Land which I shall tell thee of, Gen. 12. 1.] 9. By Faith, [Gen. 12, 7, 13, 15.] He foyjourned 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, [it being renewed to Isaac, Gen. 26. 3, and to Jacob, Gen. 28. 13.]

10. [For God having faiid unto him, I am thy Shield, and thy Reward shall be exceeding great, Gen. 15. 1.] he looked for a City which hath Foundations, whose Builder and Maker is God; [it being now a building made with hands, as those on Earth, but eternal in the Heavens, 2 Cor. 5.

1. Heb. 9. 17.]

11. By Faith also Sarah her self, [who at first believed not, Gen. 18. 12. after that the Lord had renewed the Promise to her, saying, At the time appointed I will return unto thee, according to the time of Life, and Sarah shall have a Son, v. 14.] received strength to conceive Seed, and was delivered of a Child, when she was past [the ordinary] Age of bearing Children, because she judged him faithful who had promised.

12. Therefore strange there even of one, and him as good as dead, [his Body being dead, and the Womb of Sarah dead, as to the Procreation of Children, Rom. 4. 19.] so many as the Stars of the Sky in multitude, and as the Sand which is by the Sea shore innumerable, [according to God's Promise, Gen. 15. 5. 22. 17.]

13. These all [formentioned that died, or all these Patriarchs] died in Faith, not having received the Promises, but having seen them afar off, and were perfected of them, and embraced them [as certain] and confessed that they themselves were [only] Strangers and Pilgrims on the Earth.

14. [I say, they died in Faith, or in firm Expexiation, not only of those Temporal, but of Spiritual, and Heavenly Promises.] For they that lay such things, [viz. that they even in the Land of Promise, are Pilgrims, and Strangers,] declare plainly, that they seek a Country, [where they may rest, and dwell, when this their Pilgrimage on earth is ended.]

15. And truly, if they had been [only] mindful of that Country from whence they came out, they might have had opportunity to have returned [to it, i.e. from Canaan and Egypt, to Or of the Chaldceans.]
Chap. XI.  the Epistle to the HEBREWS. 

16. But now [by this professing themselves Strangers and Pilgrims upon Earth, they declare that they] desire a better Country, that is, [not one on Earth, where they profess they are but Strangers, but] an Heavenly, wherefore 1 [that] being a Stranger and sojourner, is not ashamed to be called their God, [and to own them as his Sons, and Children] for he hath prepared for them a [Heavenny] City.  

17. By Faith [in God’s Power, v. 19.] Abraham, when he was tried, [offered up] Isaac [saying him upon the Wood, which was on the Altar, Gen. 22. 9.] and he that had received the Promises, [of a numerous Seed to issue from him,] offered up his only begotten Son.  

18. [Even him] of whom it was said [by God] that in Isaac shall thy Seed be called.  

19. Accounting that God was able to raise him up even from the Dead, from whence also he received him in a figure, i.e. from his own dead body, and the dead Womb of Sarah, Rom. 4. 19.  

20. By Faith, [or a firm expedient that God would make good his Benediction] Isaac [bleeded Jacob and Esau, concerning things to come, Gen. 27.]  

21. By the like Faith, Jacob when he was dying bleeded both the Sons of Joseph,  

22. And worshipped [God, leaving] upon the top of his Staff, by which he was supported from falling.  

23. By Faith, Joseph, when he died, made mention of the departing of the Children of Israel, [out of Egypt, saying, God will sorely visit you, and bring you out of this Land, Gen. 50. 24.] and gave Commandment concerning his bones [that they should be carried with them when they returned to Canaan, v. 25.] which was an evidence of his Faith in the Promises of God.  

24. By the [same] Faith, [of his Parents, that God would send them a Deliverer,] Moses, when he was born, was hid three months of his Parents, because they saw he was a proper Child, and therefore hoped he might be that Deliverer God had promised, [and therefore] they were not [at] strait of the King’s Commandment, [as to deliver him up to be slain,]  

25. Chuling rather, [by his owning himself to be one of them,] to suffer Affliction with the People of God, than to enjoy [in Pharaoh’s Court] the pleasures of Sin for a season.  

26. Esteeming the reproof of Christ greater than the Treasures of Egypt, for he had respect unto the Recompence of the Reward.  

27. By Faith he forsook Egypt, [not fearing the wrath of the King, when he pur-
36. And others had trial of cruel Mockings, Scourgings, Bonds and Imprisonments; [as Joseph, Samson, Jeremiah.]

37. They were stoned, [as Zacharias, 2 Chronicles 20, 21.] they were cast into the midst of wild beasts, and they died. [2 Maccab. 2, 28.] they were left to be eaten of the fowls of the air, and the beasts of the earth. [Jesu in Lydda 3, 9.] they were tempted, [as Joseph, 4 Kings, 13, 3.] they were scourched, [Jesu in Lydda 3, 9.] they were put to travail, [as Joseph, 4 Kings, 13, 3.] they were afflicted, tormented, and perished; [Gr. evilly treated, 1 Kings 19, 10.] they were made to wander in deserts and in howling deserts, [as Joseph, Samson, Jeremiah.] in Mountains. [Ps. 68, 19.] and in mansions of the earth, [2 Maccab. 6, 11.] and in the edges of the earth. [2 Maccab. 2, 29.] in Islands.

38. [And though they were Men of whom the World was not worthy, yet] they wandered in deserts, [2 Maccab. 2, 29.] and in Mountains, [Ps. 68, 19.] and in Islands. [2 Maccab. 6, 11.] and in the edges of the earth. [2 Maccab. 2, 29.] and in the mansions of the earth, [2 Maccab. 6, 11.] and in Islands.

Annotations on Chapter XI.

a. Ver. 1. The word «πίστις» in the Old Testament answers either to the Hebrew «תור», which signifies «Expedition», as Ruth, 11, 12. «בכ אל על ותור», have I any Expedition of an Husband? Ezek. 19, 5. «הוותה על ותור», at this Expedition was lost; or to the word «תור», which is of the same import, as Psal. 39, 6. «הוותה על ותור אשת», is the Expedition, from thence, Psal. 89, 47. It also bears the same sense in the New Testament, signifying there a confidence of Expedition, as 2 Cor. 5, 4. left we should be ashamed, «בכ על ותור», in this confidence of Expedition: and Chap. 11, 17. That which I speak, I speak not after the Lord, but as it were foolishly, «בכ על ותור», in this confidence of Expedition: and in this Epistle Chap. 3, 14. we are made Partakers of Christ, if we hold, «בכ על ותור», the beginning of our confidence firm to the end. And this import of the word accords well with the instances of this Faith that follow, they being such as generally consisted in the Expedition of some future good, which, for the Apostle, they have not yet received completely, «בכ על ותור», vi. 30. Hence is it that I render the words thus, Faith is the confidence, or Expedition of things hoped for.

b. Ver. 3. «πίστις εἰς», by the word of God.]

That is, as the comparing this with Chap. 1, 3. «πίστις εἰς τοῦ ὄντος τοῦ θεοῦ τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφά

So Philo speaking of the Framing of the Heaven and Earth, faith, «πίστις εἰς τοῦ ὄντος τοῦ θεοῦ τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφά

God made them both by his most illustrious and splendid Logos, with a Word. Leg. Alleg. 1, 1. p. 33, 5. And of Moses he faith, that dying he did not, «πίστις εἰς τοῦ ὄντος τοῦ θεοῦ τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφάνειας τῆς ἐπιφά

And this he, being dead, yet Preaches by his Faith; for this Faith which God so favourably approved of, and confirmed with so great a Testimony,
mony, he will not suffer to go unrewarded, as he must do in one fo quickly slain, because God thus preferred his Sacrifice before his Brother's, if he did not reward him in the other World. And therefore Philo says, that seeking to die as to this Contemplable Life, the Son of Man, being crucified, was borne by the incorruptible and blessed Life in God. 1. quod Deter. &c. p. 127. C. D. To say, as do the Fathers, ye yet speaketh, because he is still celebrated in the World, is to say nothing proper to Abel, that being also true of all the other Patriarchs; and to refer to the cry of his blood for Vengeance, is to refer to that which feemeth not to be the Commendation of his Faith, by which the Apostle here declareth he speakeareth.

(d) Ibid. max. degen. God testified upon his Gifts.] That is, faith Theodotion, even then, he prayed for the destruction of Heaven, and confirmed his Sacrifice, and thereby testifyed his Acceptance of it; so he discovered his Acceptance of the Sacrifice of Abraham, Gen. 15. 17. and of the Sacrifice of Aaron, Lev. 9. 24. of Gideon, Judges 6. 21. of David, 1 Chron. 21. 26. of Solomon, 2 Chron. 7. 1. and of Elijah, 1 Kings 18. 38. And accordingly the Prayer of the Israelites for their King runs thus, The Lord remember all thy Offerings, and turn to Abias thy burnt Sacrifice, Psa. 22. 3. To this agrees the Interpretation of R. Solomon, and Alien Etsa, among the few; of Decepcion and Theopneust on the Place: And (c) So Jerome confirms it by this inquiry, Whence could Cain know that God accepted the Sacrifice of Abel, and rejected his; the Interpretation of Theodotion was not true?

(e) Ver. 5. Our expiatory, was not found on Earth, because God had translated him.] God killed him not, faith Oseleus: And this we may sufficiently learn from the Story, Gen. 3. for of all the rest mentioned in that Chapter, it is said, they died; but of him this is not said, but only that he was not there, because God took him, &c. because Balaam described a place, because God translated him, faith the Septuagint, the Book of Wisdom, and the Son of Syrah, Wisd. 4. 10. Ecel. 44. 14. Moreover it is said of Noah, and of Abraham, that they walked with God, Gen. 6. 9. 17. 1. but it is not said that they were not, because God took them; this Phrase much therefore import something which happened not to them: Many of the Hebrew Doctors say, that he was taken into Heaven, or into Paradise: He was taken into Heaven by the Word of the Lord, faith the Targum of Jonathan;

He was translated into Paradise, say the Arabick, and Ethiopick Versions; God showed him the Tree of Life, say R. Melechom and Zor in 2 Kings 2. 1. He translated him into Paradise, say Kimchi, and (b) Manasseh Ben Israel. Hence Munster in the Place speaks thus, Affirmation suffieth. Enter thou, and confound as translated losses in Paradise. To be translated, faith (c) Philo, is μαντικιυ σεβαστου πνευματος, to go from this mortal to immortal Life. The fame was the Opinion of the Ancient Fathers, of (d) Irenaeus, and of (e) Pseudo-Justin, who faith, That they who rove with Christ, are with Enoch and Elias, &c. tων το μεταξειας, in Paradise. See others cited for this Opinion by Renardinus upon Irenaeus. Note, lastly, that this Translation into Paradise was the Fruit of his Faith, which Faith was the Experimentation of things hoped for, and that God would reward his Diligence in seeking him; for since he by this Faith obtained this Testimony, that be pleased God, God could not take him hence in Displeasure, but out of Favour to him.

Ver. 6. In this faith Verfe we have the f Heathens Creed, That God is, and that he is the Rewarder of them that diligently seek him, without which the Apostle declares, 1. That it was impossible for them to please God, and to God must either have laid upon them no Obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. 2. That they could have no sufficient motives to serve him, or to come into him in expectation of his Blessing upon them that did so, and therefore the Heathens embraced this as a Principle of Natural Religion, That God could not suffer it to go ill with good Men, either in life, or Death, but would be sure to take care of, and provide good things for them. Thus (f) Socrates reports his Judges to receive this as a certain truth, That a good Man living or dying, can be subject to no evil, because the Gods never neglect his Affairs; and this is commended by (g) Cicero, and by (b) Ambichus, as the great Principle which Philofigy suggests, as an Encouragement to Virtue. That if we believe that nothing is concealed from God, we must believe that which happens to the Friend of God, happens for the best, and that what seeming evils happen to him, will do him good, in this, or in the other Life. For he can never be neglected by the Gods, who is desirous to be a virtuous, and good Man, and as like to God as he is able; but πεθεις τε οικονικαν κατανει αντων ως ανωτης.
That the Jerusalem Targum and that of Jonathan interpret this Phrase, Fear not, the Reward of thy Works shall be great in thy sight to come. So ought we, faith Theophylact, to look to things above, and make no great account of things on Earth.

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time he lived here, the years of his Pilgrimage, Gen. 47: 9. So David, saying, I am a Stranger with thee, and a Sojourner at all my Fathers were, Psalm 39: 12. The same he speaks of the whole Jewish Nation, saying, 1 Chron. 29: 15. We are Strangers before thee, and Sojourners as were all our Fathers. And so he learnt out of the Law, where God speaks thus to them, Lev. 25: 23. The Land is mine, for ye are Strangers and Sojourners with me, Isaac, faith the Septuagint. Accordingly the Philosophers taught, that to die was to go into our Country, περὶ τοῦ παραδότου τοῦ ἀδελφοῦ ὑμῶν ἢ λιθοῦς, to the true Country where we came, Simpl. in Epist. P. 77.

Ver. 16. ἐστηκότες, they desire a better Country.] The Ancient Jews declare, That the Earthly Canaan was a Type of the Spiritual Canaan, and the Promise of living in the latter came by it. Parallel figures for the future happiness in the World to come. (p) It is written all Israelites have their Portion in the World to come, as it is said, and thy People shall be all safe, they shall inherit the Land for ever, 1Sa. 60: 21. This Land, faith (q) Maimonides, is a Parable, as if he should say, the Land of the living; and that is the World to come. And R. Menashen in Gen. 12. refers it to the Land which is above, watered with Waters which are above. If they received this Paradisical Interpretation from the Patriarchs, here is the reason of their Faith, and Expectation of this better Country. Vain here is the Interpretation of Mr. le Clerc, both upon the first and tenth Ver. for 1: A City, which has foundations, is, faith he, Jerusalem; whereas in Abraham's Time there was no such City that he could expect, nor was that a City which could not be shaken, Heb. 12: 28. it having been long since destroyed. Nor was it a City whole Builder, and Maker was God, but Man. Again, he expected a better Country, that is an Heavenly, i.e. the Land of Canaan which was an Anti-type of Heaven; to Mr. le Clerc, in flat contradiction to the Apostle saying, the Country they expected was not that from whence they came out; v. 14, 15: i.e. was not Canaan, but an Heavenly Country; and he adds, God had provided for them a City, not Jerusalem sure, but an Heavenly City.

Ibid. οὐκ ἔστιν ψυχή, God is not ashamed to be called their God.] i.e. The God of Abraham, Isaac, and Jacob. To be their God, and their Father is the same thing. Thus Jer. 31: 1. I will be the God of all the Families of Israel, v. 9. is thus varied, I am a Father to Israel. I will be their God, and they shall be my People, 2 Cor. 6: 16. is v. 18. I will be a Father to you, and you shall be my Sons and my Daughters. To be Sons of God, is to be Heirs of God, Rom. 8: 17. to be Sons of the Redemption, Luke 20: 36. to inherit all things, Apoc. 20: 7. And the victors, or Adoption promised by God, is the Redemption of the Body from Corruption. So Note, on Matt. 22: 31, 32. and on Rom. 8: 17, 23. and this is the Reason why God taking upon himself the Title of their God and Father, answereth this Title, by preparing for them a City.

Ver. 17. οὑ δεκατίων, he offered up Isaac. m So speaks the New Testament twice, here, and James 2: 21. So the Jews constantly, (r) Philo informs us, That though the Fact was not perfected, yet was it preferred in the Minds of the Readers, and mentioned in the Sacred Volumes as a thing entire, and absolutely done. And to this Day they Pray, *That God would be gracious to them in the Merit of the Sacrifice of Isaac, according to the Prayer which both the Taskem of Jerusalem, and Jonathan mention on Gen. 22: 14. as made by Abraham, to this effect; viz. I beseech thee, O God, by thy Mercies, that when the Sons of Isaac shall offer thee in the time of their necessity, thou wilt be mindful of this binding of Isaac. Hence have they framed this Story, (s) That when the Knife touched the Throat of Isaac, his Soul departed, and that when God said, Lay not thy hand upon the Lad, it returned, and so be being dead, reappeared. And truly Abraham having done all that belonged to him to do towards this Offering his Son, and being fully resolved to have gone through the Work, had not God's Call restrained him, may well be said, in the Divine Conduction, to have actually done it; and to this some refer Abraham's receiving Isaac from the Dead in a Figure, he being thus snatched from the Jaws of Death, and restored to him when he expected nothing but his Death.

Ver. 20. Εὐλογήτως ἢ Ιακώβ, blessed Jacob.] It may be enquired how he could bless Jacob by Faith, when he knew not that it was Jacob? To this I answer, That to the blessing him by Faith, it was not necessary he should know him to be the Person he intended thus to bless, but only that he should feel the Divine Affluence, or the Spirit of Prophecy upon him when he blessed him, that being sufficient to confirm him, that his Prediction should be established by that God before whom he blessed him, and who guided, his Lips, and his Heart in it: And though we have translated it as a Prayer, it mostly runs in the Future Tenle, and may wholly be translated as a Prophecy, and so it must be uttered in Faith; and whereas it is objected
A Paraphrase with Annotations on Chap. XI.

1. Ifaas thought he was blest ifiau, now to to blest him, as to make him Lord over his brother, v. 29. could not be spoken in Faith, because the Oracle had been declared to Rebecca, that the Eder should spring from the younger. I answer, if. That this rather is an Argument against the Truth of his Benediction, than the Faith of it; it rather proves that Ifaas should not thus have blessed Esaun, than that he believed not what he said: But indeed, it proves neither, for Ifaas might feel such a strong Affidavit upon him, as might convince him that his Benediction derived from the Gift of Prophecy, and so would certainly be accomplished, whomsoever it concerned. 2dly. The learned Bishop of Ely on v. 4, answers, That either Rebecca had not acquainted Ifaas with the Oracle, or it seems he did not understand it as Rebecca did.

2. Ver. 21. *Kai te gosspárros, and worshiped* [God, for the assurance he had of being buried in the Land of Promise, which he defined out of the Faith in the Promised God made to him, Gen. 28. 13.]

3. Ver. 23. *Asiag, a comedy Child.* He was, faith St. Stephen, ασιας το θεος of a very excellent Beauty, Acts 7. 20. μισοθεος, of a Divine Form, faith (1) Josephus; of an Angelical Form, say the (2) Jews. He was, faith Josephus: one, quem formae Pulsitudo commendat, renowned for his Beauty. (3) Josephus also adds, that an Egyptian Scribe, to whose Predictions they gave great Credit, had fore-told, one should be born of Israel, who if he came to Age, should grievously afflict the Egyptians, and bring out the Israelites from among them; and that God had by a Vision declared to Amram, that this Child to be born to him should deliver the Israelites out of Egypt; which if true, gives a farther ground of their Faith.

4. Ver. 24. Josephus informs us, that when Pharaoh had put the Crown upon his Head, adopting him as the Son of his Daughter, to be his Successor, let the Crown fall upon the ground, and stamped upon it with his feet. But the words μενος νομισαι being the very words used Exod. 2. 11. where it is said, It came to pass that when Moses was grown, he went out unto his Brethren; the Apostle doub- les had relation to them, and interpreted his going out unto them, to be his owning himself to be of one of them; It came into his Heart, faith Stephen, to visit his Brethren, Acts 7. 23. i.e. to join himself to the afflicted Jews.

5. Ver. 26. *The Re-Republication of the Prophecy of Christ.* The Seed of Abraham, even before they went down to Egypt, are styled, the Christ of God, Psalm 105. 15. μη θανατώση να τον Χριστόν, touch not my Christ. And the Prophet Habakkuk speaking of God’s Judgments upon Pharaoh, and God’s Deliverance of them from him, faith, δεινες ευς ερωτώρειν. And the same was repeated many times, then wenteth forth for the Salvation of thy People, to preserve thy Cuijith, Hab. 3. 13. So that the Re-Republication of Christ, may be the Re-Republication of the People of God, v. 15. Moreover, the Re-Republication which they, and they suffered, was for their Faith in the Promised Seed, and that was Christ, Gal. 3. 16. on which account it might be truly styled the Re-Republication of Christ, as the Affiliations of the Apostle are styled the Affiliations of Christ, Col. 1. 24. and he himself, the Prisoner of Christ, Ephes. 3. 1. as being the Re-Republication he suffered for his Faith in the Promised Seed, which was Christ.

6. (a) The Super-abundance, the recompense of Rewards here mentioned, could not Temporal, for Moses came not into the Land of Canaan, nor could he expect any greater Blessing in that kind, than he might have had in Egypt. He therefore must have re- spect to some Spiritual, and Heavenly Re-Compence.

7. Ver. 27. *Mi gosspáres, not fearing.* It is expressly said that Moses when he fled from the Face of Pharaoh, feared, Exod. 2. 14. and it is farther evident, from these words of God to him, Gen. 50. return into Egypt, for all the Aeks are dead that fought thy Life, Chap. 4. 19. And therefore they who refer this to that flight, say, He did not fear his Wrath, so as to distrust the Providence of God, in working a Deliverance to his People by his hand: But his unwillingness, when God commanded him to go back to Egypt, confutes this Glofs. Others say, he feared not the Wrath of the King, when he laid unto him, take heed to thy self, see my Face no more, for in that day thou shalt see my face thou shalt die, Exod. 10. 28. But then he had not forsook Egypt, and when he went from it, he did so by the command of Pharaoh, Exod. 12. 31. and so he was not to fear him. Against the Expedition given in the Paraphrase, it is objectted, that it agrees not with the Order of the words, because the Passover mentioned, v. 28. was kept in Egypt. But this Objection will be of little force, if we consider that other things are mentioned in this Chapter out of the Order in which they were performed: Thus, v. 32. Gideon is mentioned before Barak, and Samson before Jephtha, as also v. 33. 34. 35. 36.

8. Ver. 29. *Through the Red-Sea.* That this they truly did, see Note on 1 Cor. 10. 1. Ver. 31. She testified her Faith, not only by preferring thus the Spies, but by saying to them, I know that the Lord hath given you this Land, John 2. 9. and again, The
The Lord your God he is God in Heaven above, and on Earth beneath, v. 11.

Ver. 39. οἰκοδόμον[v]. That this is not the right reading, may easily be gathered from this one Consideration, that after two such great Punishments, as flaming, and being slain, if dead, it is very improper to introduce their being tempted, which signifies no certain kind of Punishment at all, and is included in all the other Punishments, here mentioned. Some therefore read ἢ Ἰσαακα, some Ἰσαάκα, some Ἰσαὰκαν, all signify that they were burnt; which reading agrees well with the Story of the Maccabees, where they bring Eleazar, and the young Men εἰς πόνον καθαρεύσαντες, to the Fire, and burnt their Fleece, so that Josephus (from c. 6. τοις ἑκατοντάρχαις, αὐτοῖς) faith they were, of εἰς πόνον καθαρεύσαντες, as one might say, translated in the Fire to Incorruption. But yet I prefer the Opinion of those who think this was an Error arising εἰς διαγΩγίας, from writing the same word twice, or rather that some who knew not what Ισαακα meant, wrote for it Ισαάκα, and so in time they came to be both written, because the Syriack hath not ἤ ισαακα. (γ) Eusebius cites St. Paul's words thus, ἢ ισαακα, ἢ Ἰσαακαν, ἢ φῶς μακαρις ἀκτίσθων. (τ) Jeremiah Paraphrased them thus, Hieremias lapidatus, Eliaus fecundatus, Zacharias inter altare ad eum traductus. (c) Clemens of Alexandria reads thus, λάβαρον, ἠμάρτωσαν, ἢ φῶς, &c. which gives just ground to conjecture that some ignorant Writer put ἢ ισαακα, for ἢ ισαακα. This fault is very visible in the Transferer of (b) Origen, for in his fourth Homily on Jeremia, we read in the Greek ἢ ισαακα, but in the old Translation there is only Σελίδιος, οἱ ὀφθαλμοὶ τοῦ θανάτου. And in the 15th. (c) Homily ἀλλ' ἰμαρτωκίστε ἰμαρτωκίστε, ἢ ισαακα, ἢ Ἰσαακαν, which shews that Origen did not own the word ἢ ισαακα. And though we find the word again in his (d) Homilies on St. Matthew, yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from ἢ ισαακα to κατακρατεῖς, laying the word ἢ ισαακα refers to ἰςαακα, and the words ἢ φῶς μακαρις ἀκτίσθων, to Zacharias. In his Fourth Dialogue against Marcellus, p. 125. he proves that the Prophets were not Phantoms, but Men consisting of Flesh and Blood, because ἐν τῷ ἱσαακα κατακρατεῖς, ἐν τῷ ἱσαακα ἐκ λαοῦ ἐποίηται, in φῶς μακαρις ἀκτίσθων, one of them was slain, another was stoned, and the rest were killed by the Sword: And in his Exhortation to

[Text continues with detailed biblical references and explanations]
A Paraphrase on

Chap. XII.

Verses 1-5.

W

Before we seeing we a
also are compell'd a-
about with to great a
Cloud [i.e. a multi-
titude] of Witnesses, let us [who are to torn our
Christian Race,] lay aside every weight, of [w

orly Cares and Afflictions,] and the 3 Sin
which doth so easily betet [and circumvent]
us, [and so hinder our Feet from making a due
Progress in it,] and let us run with Patience
the race that is set before us.

2. Looking unto Jesus [who by his Pro-
phetic Office was] the Author, and [by his
Regal Office will be the] finisher of our Faith,
who for the joy that was set before him,
as the Reward of his Sufferings, endured the
Crois, despising the shame of it, and [therefore]
is set down at the Right hand of the

3. For consider him, who [being so excel-
ent a Person, and so dear to God, yet] endur-
red [patiently,] such contradiction of Sinners
against himself, [such blasphemies against
his Doctrine, such Calumnies against his Person,
such Malicious, and untoward attempts against his
Life,] left ye be wearied and faint in your
minds, [under the conflict of Afflictions ye en-
dure.]

4. For which fainting you have no such cause
as this Captivity of Salvation, and this Cloud of
Witnesses had. For ye have not yet retired
unto Blood, [as they did,] striving against

5. And [by your prudence to grow weary;
and even faint,] under the Comfort you [seem to]
have forgotten the Exhortation which
spake to you as to Children, [She] My Son 4 despise not thou [be not slothful, and g

distinued under] the Chastening of the Lord,
not faint when thou art rebuked of him.

[PROV. 3. 11, 12.]

6. For whom the Lord loveth he Chast-
eth, and correcteth every Son whom he re-
ceiveth, [into that Relation.]

7. If ye [then] endure Chastening, God
dealeth with you as [a Father] with [his]
Sons; for what Son is there whom the Fa-
ther chasteneth not [for his Offences?]

8. But if ye be without [such] Chas-

ing stiments, whereof all [Sons] are part-
kers, then are you [treated as] Baldards,
[whom the reputed Parent disregardeth,] and not
[as] Sons [whom he loveth, v. 6.]

9. Furthermore, [is 5 and if] we have had
Fathers of our flesh, which corrected us,
and [yet] we gave them Reverence, [and
Honour, in Exposition of the long life pro-
mised to them that do so, Exod. 20. 12.] shall
we not much rather be in subjection to the

i Father, of [our] Spirits [who gives, and who
recals our Spirits at Pleasure, and] to [so live
everlastingly,]?

10. For they verily 4 for a few days &
chastained us after their own Pleasure, [Gr. as
seemed best to them;] but he, [our Heavenly Father
deal.
Chap. XII.
The Epistle to the Hebrews.

mand which rous thus, and if so much as a
Bean touch the Mountain it shall be stoned, on
thrust thorough with a Dart.

21. And so terrible was the light, that 1
Moses said, I exceedingly fear and quake.

22. But ye are come, [under the Gospel Dif-
penation, of which see p. 155, above, and p. 154,
not to the mere outward appearance of things, but
to the true, and, dience, to the real and
comfort to you, not as then, to mount Sinai, but
] to mount Zion, [whereby you expell all your
Spiritual Blessings, not to the Terrestrial Jeru-
salem which is in Bondage with her Children,
Gal. 4. 25:] but to the City of the living
God, the heavenly Jerusalem, [not to thou-
sands of Angels attending on God at mount
Sinai, Philm 68. 17, 19.] to an innumera-
xable Company of Angels, [ministering to
them who shall be heirs of Salvation, Heb. 1. 14.]

23. [And] to the general Assembly, and
Church [of the feme, and of the first-born regis-
ted among them, Num. 1. 16, but that ye are
] of the first-born, who are written in Heaven,
and to God [now declared to be, the Judge
of all, Acts 17. 30, 31. But and to the other
Spirits of just Men made perfect [who have run
their Race, and are to be crowned, at the great
day, 2 Tim. 4. 8.]

24. And to Jehu the Mediator [not of the
Old Covenant, which promised only the land of
Canaan, but of the new Covenant, established in his blood, by which we receive the pro-
mise of an eternal Inheritance, Heb. 9. 15] and to the blood of sprinkling, [which bec
spake better things than that of Abel.

25. [And, see it, therefore, that ye es rence did be not nor, that speaketh now by his Sonto you, for if they escaped not [God's severe Judg-
ments] who refused him that spake on Earth,
from mount Sinai.] much more shall we not escape, if we turn away from him that
spakeeth [by his Son coming down, and by his
12.]

26. Whose Voice then shook the Earth: if
[when the Law was given, Exod. 19. 18, Piat.
68. 8.] but now [under this Dispensation] he hath promised [yet a farther shakings?] saying, [yet once more, [the making my
New Covenant, 1] I shaketh not the Earth only,
but also Heaven [Hag. 2. 7, 8.]

27. And this Word, yet, once more signifi-
ceth the Removing of those things that are
shaken, as of things thar are made, that those
things which cannot be shaken may remain.

28. Wherefore we receiving [the Promise of]
A Kingdom, that cannot be moved [nor haf
ken, or give place to another.] let us have [or
retain that] Grace whereby [alone] we may serve God acceptably with Reverence, and
godly Fear.

29. For our God is [to the Disobedient,
and Rebelious among us, as he was to them,]
the Consuming Fire.
Annotations on Chapter XII.

a Verfe 1. N[ote], a Cloud, for a multitude is a Phrase used by ho-
mer, who calls a multitude of foot-men, ἑος ἰπτες, which (a) Virgilus tran-
slates, Insuperator nimbus pedum, This Cloud of Whinalef therefore contains all the Wor-
thies mentioned in the former Chapter, who by their Words, and Actions have testified
how much the Objects of their Faith were valued before all worldly things, and how
equitable it was to endure afflictions, not accept-
ing a deliverance, that they might obtain a
better Resurrection.

b Imit. Tit. 2: 11, 12. [See also the Sin that easily beft u.] The Apostle being here
speaking of the Christian Race, this Phrase is
belt interpreted with relation to it, and so it must respect the Sin which is rather a
to our Afflictions, which are the Feet of the
Soule, like a long Garment wrappt about us,
and so hinder the Running of our Christian
Race, for it is either our Affection to, and
our Desire of what we ought not to defire,
or affect at all, or which we ought not
comparatively to affect, or defire, which
gives the Rut, and prevalence to all Tem-
pitations to Sin, and renders self-denial to
exceeding Difficult.

Ver. 2. Αφοσιωθη, &c. looking to jesus.] As an Example of Patience under Sufferings,
fit to be imitated by his Disciples, and as one
largely recommended in his Humane Na-
ture for the Sufferings heuffered in it, and
as one who will give us the fame happy
Repose after our Sufferings; He having, as
the Author of our Faith, promifed, and
being able, as the Finisher of our Faith, to
confer that glorious Recompence, Chap. 10.

35. 36.

d [Ibid. Αυτι δε περεμαστη αυτι υποση, for the Joy set before him.] That Αυτι is used
for the final Caufe appears from these Exam-
les in the New Testament; He gave himfelf a
Renfe αυτι πολεμου for many, Matth.
20. 28. Rendcr not evil αυτι κακα for Evil, Rom. 12. 17. Her hair was given αυτι σι-
γαλεια, for a Covering, 1 Cor. 11. 15. Αυτι
τοτα, for this Cause had a man leave Father
and Mother, and here, v. 16. Αυτι βα-
δοκε, με, for one mofl of bread he fold his
birth-right. See I Thal. v. 15. 1 Pet. 3. 9.

Note also, that the Apostle goes on in his
Agonistical Terms, and having spoken, v. 1.
of the περεμαστη, and αυτι υποση, the Race set be-
fore us to run, he here speaks in the fame
Language of the Joy set before our Savoir
in his Race, that is of the Ρογονον, the
Price, or Crown placed in his View for his
Encouragement to run it. It being the Ca-
from in thefe Games (b) to hang the Crown at
the End of the Goal, that he who came firt to it
might fetch it, or lay hold of it: The Joy fet,
before him muft therefore be the Profeft
of that Majefly, and Glory, Power and Do-
minion he, in his humane Nature, was to be
inherited with, as the Reward of his Suf-
ferings. He for the fuffering of Death being
crowned with Majefly and Honour, Heb. 2. 9.

God having therefore highly exalted him,
and given him a name above every name, Philip. 2.
9. And thus we have juft caufe to look up-
on him as an Example of Faith, and Patience,
and of such a fecondary Favour to them that
fuffer for his fake.

Ver. 3. Ιους μη καλοι εισοδημαι τον Θεον,
you be increafed, and faint in your minds.] These
are also two Agonistical Terms; the one
signifies to be weary, as in these words of
(c) C. Marcius, Νασατηρι δι κατ το καλον, Conquerors must not be weary, and to give over
the Fight; the other to faint, and be defpir-
it, fo that we can run, or fight no lon-
erg: And because in these Combats they
fought, οδοιποδιον, flanding upright, and
χαριν ἐπιμομονου, ftricheting out their bands,
therefore the Apostle exhorts them in their Spiri-
tual Combats to stretch out the bands that hang
down and flumber, to erect their feeble knees,
V. 12. Faber. Agon. l. 1. c. 8.

Ver. 4. Αντι ημων εισοδημαι μη κακον, ye have not refilled unto blood.] This is ano-
or Agonistical Expreffion belonging to the
Pugiles, who were oft beinferead with Blood,
and sometimes died under the blows they
received from the Clubs of their Adversary.
Faber. Agon. l. 1. c. 7.

Ver. 5. Μη διλασσητε, διλασσε, to be unregardful of, to be defpifial, διλασσε, μη,
to be Craft fallen, αναμονα, to be deftined,
to fminate, καιρος, to be Gain, διλασσε, to
diffire, Aion. Defipof. l. 1. p. 23. B.

Ver. 8. Hence the Jews speak thus, Wb
the man who goeth out of the World without

Ver. 9. Το πατητη των θυμων, το Father
of Spirits. This Phrase is not here put to
signifie the Author of our New Spiritual
Birth,
Birth, for Spiritual Graces, and Dispositions are never called, ἑοπολούμεναι, Spirits in Scripture; nor is the Holy Spirit who produceth them, ever mentioned in the Moral, when they are spoken of. It plainly is an Hebrew Phrase, used twice by Apostles when he speaks thus to God,  O God of the Spirits of all Flesh, Numb. 16. 22. and again, Let the Lord, the God of the Spirits of all Flesh, set a Man over the Congregation, Numb. 27. 26. and He is so filled, both as the Creator of them, or that God who formeth the Spirit of Man within him, Zach. 12. 1. and the Preserver, and Governor of them; The God in whose hand is the Soul of all living, and the Spirit of all Flesh of Man, Job. 12. 10. and into whose hands they do return at Death, Eschel. 12. 7. according to that Old Tradition of the Hebrews, preferred in (d) Epiphanius, That Man dying ἀπαντησας κεφαλήν, he returned from whence he came, his Earthly part to the Earth, his Spirit upwards: and the Tradition of the Hebrews, That in the time of our Dissolution, (e) God comes, and takes away his Part, and leaves the Part of our Father and Mother, filled here, the Fathers of the High, (f) Sophia faith, That at the Formation of Man, God took his Image out of the dust, and planted it into a Soul and Spirit. (g) Philo faith, That his Body was indeed made of Earth, shaped into Human Form, but his Soul was only derived from the Makers, and Governor of all things, and this was signified by these Words, He breathed into him the breath of Life; so that, according to his visible Part he was mortal, as to his invisible he was immortal: Hence, faith the Targum of Jonathan, on Numb. 16. 22. 27. 16. It is God that putteth the Spirit of the Soul in the Bodies of all Men. And the Targum of Jerashalem, It is God who ruleth over the Souls of all Men, Psal. 104. 24. (h) Be so open, &c., for a few days. (i) Sees here to refer to the Days of Childrens Minority, for that makes nothing to the purpose of the Apostle's Argument, and the motive to suffer Divine Chastishments used by the Scripture, is not that they are long, but that they are but for a very little while, Heb. 10. 37. Momentary, 2 Cort. 4.17. αἰχμή δὲτοι, but for a little, 1 Pet. 1. 6. nor is ἵκτορ τό δεμένον αυτοῖς, after their Pleasure, but as it seemed good to them: This therefore seems to be the meaning of the Words, That earthly Parents chastifie their Children, aiming at that which seems best for them, in this Present Life, consisting of a few days, or for their Temporal Good in this Life, but God doth it for their Spiritual, and Eternal Benefit, to make them here partners of his Hallelujahs, and so to fit them for the pleasures of Righteousness hereafter. Ver. 11. The word παρεωμομάνετας, used here, shows that the Pharsis is Agnostic, and taken from the Exercises performed by them naked in the Olympic Games, where one of the Crowns given to the victors being of olive, ΄οιφρος τος ὕλεως, the Symbol of Peace, hence Farker conceives the Christians' Crown is here represented by the Peaceable Fruit of Righteousness. Ver. 13. Τρεῖς ἀναθηματα, Straight paths, 1. i.e. in make Straight Paths in the way of Christianity, not stepping out of it to avoid Perfection, that they who are already lame and feeble, may not be moved by your Example to go out of it, but rather by your Confinancy in it, may be confirmed. Ver. 14. Be of a pure and peaceable Conversation towards all with whom you do Converse; for as this is necessary in Order to your living with God, so will it tend much to prevent the Perfections of Men. Ver. 15. That εὐαυξηθησθαι is the same with ἀλλοδίτης, to depart from the Grace of God, which brings Salvation, or to depart from the Faith, and by so doing fall short of the Promise made, Heb. 3. 1. the words of the Apostle, and his scope, is which is to prefer the fruits from backsliding from Christianity to Judaism, and the following Exhortation not to refuse him that speaketh now, ver. 25. and, εἰς τὴν ἁπάντησιν, to return, and hold fast the Grace of God, ver. 28. sufficiently shew. But this is still more clear from the Words of Deut. 29. 18. whence this whole verse is taken, which runs thus, μην ἐπιτιθίτενες ὑμεῖς, δοκιμάζετε τὸν θεὸν ὑμῶν ἃς ἁμαρτήσατε ἐν τῷ ἑαυτοῖς, 16. left there be among you any Man or Woman whose Heart turneth away from the Lord our God, to go and serve the Gods of the Nations, μην ἐπιτιθίτενες ὑμεῖς, δοκιμάζετε τὸν θεὸν ὑμῶν ἃς ἁμαρτήσατε ἐν τῷ ἑαυτοῖς, left there should be among you any trees springing with Gall and Wormwood, Which makes it probable that the true Reading here should be not ἀπειθήσετε, but εὐαυξηθησθαι. Ver. 16. Προσκυνείτε, the Right-rightly which ἐκείνοι contain'd these Privileges, (1.) A Double Portion of his Father's Goods, Deut. 21. 17. (2.) Power and Dominion o'er the younger, for he succeeded in the Government of the Family, or Kingdom, Reuben that as my first-born, the Excellency of Dignity, and the Excellency of Power, Gen. 49. 3. The Kingdom gave he to Simeon, because he was the first-born, 2 Chron. 21. 3. This Israel goeth to Jacob in their Words, Be thou a Prince to thy Brethren, and let thy Mother's Sons bow down to thee,
the, Gen. 27:29.(3) The Honour of Primogeniture in their own Family at least, So Exod. 24:5. He fent the young-men, (Childs the first-born) of the Sons of Israel, and they offered burnt-offerings, and sacrificed sacrifices to Jehovah. Afterwards the Levites were taken into the service of God, instead of all the first-born among the Children of Israel, Num. 3:41; conjectured before to God, Exod. 22:29, 32; Num. 8:17; Gen. 23:28. This Birthright Issu snold when he was fain, and abdicated, and this fuch how proper this Influence is to preserve them from being wearied, and fainting in their Mind.

The Targum of B. Uziz Satat. That he was made faint by committing Idleness, fupply- ing no succour Blood, and going in to a Danish betrothed that Day, and this fess him a Fuminator, both in the Spiritual, and Civil Sense, and a profane Perfon. And faith, Mofes: Saach, Primogenitarum. Hereditatem fumulum adsumo, that the Primogeniture was a Type of their Celestial Inheritance; which also seems to be hinted by the Paraphraxes on the Place, for that of David faith, Pec denied the life of the World to come, and contented his Birth-right: And the Targum of Jerusalem; That he contented his Birth-right; and defied his Sons in the life to come, and denied the Exter- nation, and as this shows his Profaneness, fo addeth it lends the Apostolical Speech of this Example to the Apostles purpose.

Ver. 17. Therefore: it is not worth a Student's Labour, thought he fought it carelessly with tears. Though these Words thus Expounded do not immediately prove that true Repentance may find no Acceptance with God, yet are they designed to inflame that Men may so defile the Blessings of Christianity, as to be after thought unwilling to enjoy them; for by their Apostacy they may fall to entirely from God, as that he will not be prevailed on by their Tears to restore them to their loft and defiled Privileges, upon their Tears and Crying; as is apparent in the Cate of the Jews, who have large times of Penance, and humiliation, but are not to this Day restored to the Grace, and Favour of God, and the Privilege of being his peculiar People, and first-born, as once they were.

Ver. 20. To signify to command with Vehemence, or Severity, Matth. 16:20. Mark 9:43. 8:15.

Ver. 21. Mofes said, Mofes said. This Interpreter thinks St. Paul received by Tradition of his Ancestors, tho' no Footsteps of this Tradition have been found among them. But doubtless the Apostle had Respect to Deut. 34, where v. 15, Mofes beheld the Mount burning up to Heaven, and v. 19, faith, spoke of us, I exceedingly few. 1

Ver. 22. One cup, to mount Zion. All the good things, Blessings and Comforts which God will give to Israel, are only out of Zion, say the Jews, Piekra Rabba, Sept. 24. Mizrathy Tillman, ad Psalm 74. Heman came their Strength, Phil. 110. 3. and Hely, Pf. 29. 2. Blessings, Pf. 128. 5. and Hely, PE 132. 3. and Salvation, Pf. 14. 7.

Ibid. Tepothaia oupie to the Heavenly Jerusalem], which is the Mother of us all, Gal. 4:26, where our City H. Philip. 3:22. This the Rabbins call the Jerusalem of the Eye to come, to be built in the Days of the Messiah, saying also, That the Inhabitant Jerusalem is a Figure of that which is above. See note on Gal. 4:26. And his hero felled, the Heavenly Jerusalem, not that heaven is primarily intended by it, and not the Church of Christ on Earth, but proper Origin, & hence, as having its Site from heaven, and as leading to it, on which account the Gospel State is said to oft the Kingdom of Heaven.

Ibid. Tepothaia oupie to the Heavenly Jerusalem. The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they were made one with us in Christ, Ephes. 1:10. and to whom we are reconciled by him, Coloss. 1:20.

Ver. 23. Porphobos, of the first-fruits. I.e. Y. Of the Apostle who received the first-fruits of the Spirit, Rom. 8:23, and of the Church, which received first the Christian Faith, Ephes. 1:12. (Some names are written in loco,) 1:8. who are enrolled among the Citizens of the New, and Heavenly Jerusalem, or among the Just, for whom the Kingdom is prepared. In this respect, faith Christ, that your Names are written in Heaven, Luke 10:20. Thus Exod. 32. 32. Mofes by the Targum is introduced speaking thus, I know that hath writ thy Name in the Book of the Just: And of the false Prophets, the Targum, on Ezek. 9:3. faith, They shall not be written in the Book of Eternal Life, which is written for the Just of the House of Israel; and into this Kingdom they only are to enter, whose Names are thus enrolled in the Book of Life, Rev. 21:27.

Ibid. Kai. xey.779. And to God the Judge of all. Who will adjudge the Crown of Glory to those who have fought the Good fight of Faith, 2 Tim. 4. 8. who run this Race with Patience, 1 Cor. 9:24, 25. and will give them the Kingdom prepared for them, Matt. 25:34. Luke 12:32.

Ibid. And to the Spirits of just men, Zecl. 14:5. Whose Names are made perfect. This word here cannot well signify them who are crowned in the Agiographic Sense, because the Apostle in the former Chapter, had afflict of these Witnesses which died in Faith, that they had not yet received the Promises, and were not to be crowned before us. Christians; and faith, that he himself expected to receive the Crown only at the Great Day, 2 Thess. 1:8. But it signifies either that they had fulfilled their course, and so refted from their labours, and conflicts, as Chrysostom gave Faith, and so have nothing more to do, but to receive their crown: Or, in the other sense of the Word,
Word, τελεσθεναι, to be made perfect in He- nee, or to be perfectly purged from all Guilt of Sin and so to be admitted to this King- dom: In which sense the Apostle here denies that there was any νικήσαντα, or perfect Expia- tion made by the Levitical Priesthood, the Law making nothing perfect. Heb. 7. 11. And that the Offerings prescribed by it could not τελεσθεναι, make perfect the Worshipping and his Confession, Heb. 9. 9. that they could not τελεσθεναι εἰς τὴν δικαιοσύνην, perfect him for ever, so as that he should need no farther Expiation for Sin, Heb. 10. 1. and that Christ by one offering, τελεσθεναι εἰς τὴν δικαιοσύνην, had perfectly expiated for ever them that were sanctified, v. 14.

bb. Ver. 24. Ἀνυώνιστον δόξας, the blood of sprinkling:] Not that of Bulls and Goats, with which Moses sprinkled the People, when they entered into the Old Covenant, Exod. 24. 8. and the Tabernacle, and the Veillets of the Ministry, to sanctify them for the Le- vitical Service, and purify the blood of Christ, by which the Heavenly places are purified, and prepared for us, Chap. 9. 23. 24. and by which we have entrance into the Holiest, Chap. 10. 19. 20. 

c. Ibid. καταστείλῃ παντὶ πεπατήσας, that which speaks better things than that of Abel. Than the Blood of Abel, not because that called for Vengeance, this for Mercy; but than the Blood of the Sacrifice of Abel offer'd by Faith, of which God testified his Acceptance, and by which he being dead yet spake, Heb. 11. 4. that procuring Acceptance for himself alone, this for all Believers, that speaking only for him, and declaring him Righteous, this interceding to God for the Justification of all Men through Faith in his Blood.

dd. Ver. 25. ἐχολογήσεσθαι, him that speaks.] This word both in the Old, and New Testa- ment, signifies speaking as from God, or Words proceeding from him. See Jer. 25. 30. 26. 3. 25. 23. 30. 2. 36. 4. Mat. 2. 22. Luke 2. 26. Acts 10. 22. Rom. 11. 4. Heb. 8. 5. 11. 7. So 2 Maccab. 2. 4. ἐξελέγοντος ἑαυτόν, the Prophet being warned of God, commanded that the Ark should go with him.

ee. Ibid. ἐπιστήμωνται, wise not.] As they hid, faith Theodoret, defining ἐπιστήμων to mean simply νοον, instead of God to have Moses, by saying, speak thou to us, and let not God speak to us, Exod. 20. 19. defining not God, but an Angel, faith Philo on those Words. De Somnitis, p. 425. E. See note on Coloss. 2. 19.

ff. Ver. 26. ὑπὸ φωνῆς, whole Voice.] He speaks here not of the Voice of Christ, but of the God of Israel, who at his Appearance on Sinai, blesketh the Earth; of his Voice who made the Promisethat the Christ the Desire of all Na- tions, should come. Nor can the Apostle, or the Prophet speak of Christ's second coming, to give New Heavens, and New Earth by the Conversion of the Y' th Nation; For, 18.

This speaking was to be the Fore-runner of the Coming of the Desire of all Nations, or contemporary with it; now he was to come to fill that very Hope; then built with Glory, and to make the Glory of it greater than the Glory of that House built by Solomon. The Prophet must therefore speak of a speaking ante- cedent to the Destruction of the Temple. And therefore the Apostle, speaking of the very thing promis'd in the words of the Prophet Haggai, must also speak of the first advent of our Lord. 2dly. The Prophet speaks of a speaking which was to happen after a little time, Hagg. 2. 7. and therefore not of an Advent of our Saviour after two thousand Years Expired, yet to come. And 3dly the Apostle says plainly, That Christians had then received that Kingdom which could not be shaken, to give place to another, and upon that grounds his Exhortation to them to retain or hold that the Grace received, v. 28. Which shews it was not more than a little Kingdom before, to come after one Thousand seven hundred years, but that which throughout the Gospel is filled the Kingdom of God, and of Hea- ven, and is said to be then come to them. Mat. 12. 28.

Ibid. ἐκείνης ἡ ἡμέρα, yet once more.] The Word ἡ ἡμέρα signifies that there was yet to be another speaking for the Introduction of another Co- venant, and consequently for the Aboliishing the first; and the Word once only, that there should be no more speaking after the Introduction of the second Covenant.

Ibid. ἐν ἡμείς, I speak not the Earth only, but the Heaven, Hagg. 2. 7. 3. The Ancient Jews speak of this place thus, I will give a short Glory to the Ἀθωσίας, and afterward shall the Messiah come. Talm. Tr. Sam. de c. 11. expounding this Place of the coming of the Messiah; they add, That the first Tabernacle, and Temple were built, and destroyed, so was the second Temple, but the Messiah should build a Temple, and God had built a Tabernacle, and Temple in the Heaven, which should never be de- stroyed. Pag. Fed. p. 304——309.

Now this speaking of the Heaven and Earth being to be accomplished at the coming of the Messiah, or the desire of all Nations, cannot signify the Removal and Subversion of the Mortal Heavens, and Earth, they being not thus shaken at Christ's coming, but this is a Metaphor frequently used in the Prophets, to signify the Subversion of a State and King- dom, and of the Government which obtains amongst them; as when the Prophet speaking of the Destruction of Babylon, faith, I will make the Heavens shake, and the Earth shall be removed out of its place, Ila. 13. 13. and of the Destruction of the Jews by the Assyrians he uteth these very words, the Earth shall be moved, and the Heavens shake, Joel 2. 10. See Judges 5. 4. Psalm 77. 18. Isa. 24. 19. 20.

Thus at our Lord's coming to destroy Jeru- salem,
Ver. 1. Let brotherly love continue. 

2. Be not forgetful to entertain strangers, for thereby some, [viz. Abraham, Gen. 18. and Lot, Gen. 19.] have entertained angels unawares. 

3. Remember them that are in bonds, as [affectionately as if you were] bound with them, and them that suffer adversity, as being your selves also in the body, [and so as being subject to the like Afflictions.] 

4. * Marriage is Honourable in all [Persons.] and [so is] the Bed undefiled, but [wherefore.] Whoremongers and Adulterers [God will Judge, [i.e. adjudge to condemnation.] 

5. * Let your Conversation be without Covetousness, and be content with such things as ye have [as present.] for he hath said, [Deut. 31. 6. Jas. 1. 5.] I will never leave thee, nor forsake thee. 

6. So that we may boldly say [as the Psalmist doth, Psalm 50. 4.] The Lord is my helper, and I will not fear what Man shall do unto me. 

7. Remember them which have the Rule over you, [Gr. be mindful of your Governors, or Guides.] who have spoken to you the word of God, whole Faith follow, considering the End [or close.] of their Conversation, [main. what Constancy, and Perseverance they continued in the Faith, and sealed it with their Blood, in hopes of that Crown of Glory Christ had promised to them that were faithful to the Death.] 

8. [Even that.] Jesus Christ, [who both as to his Doctrine, and his Promises, is the same; yesterday, and to day, and for ever.] 

9. Be not carried about with divers and strange Doctrines, [i.e. Doctrines divers from and new, i.e. not taught by holy guides who spoke to you the word of God, v. 7.] for it is a good thing, that * the Heart be established [i.e. comforted, and strengthened] with Grace, [i.e. the Sense of the Divine Favours, and the Grace brought to us by the Gospel.] and not with meats [eaten at the Jewish Festivals, and their Peace-offerings.] which have not profited (to the purging of the Conscience from guilt.) 

Hebr. 9. 9.) that them have been occupied, therein. 

10. We [Christians] have [a Sacrifice upon] an Altar, [that of the Cross.] of which they
they have no right to eat [or to partake] who serve the Tabernacle, [i. e. the priests,] to the Worship appointed for the Jewish Tabernacle.

11. [The truth of that they may learn from their own institutions concerning Sacrifices.] For the Bodies of those Beasts whose Blood is brought into the Sanctuary, [for their Sin offerings, are by the Law of Moses not to be eaten, but] burnt without the Camp, [Exod. 29. 14. Lev. 4. 21. 6. 30. 16. 27.]

12. Wherefore Jesus, also, [our Sin-offering, the Person typified by theirs offered on the great Day of Atonement, Lev. 16.] that he might sanctify the People with his own Blood, [carried into the heavenly sanctuary,] suffered without the Gate. [He therefore thus answering the Type of that Sin-offering, of which neither Priest, nor People were to cast it, they who do still adhere to the legal Institutions, are by that Law excluded from partaking of this Sacrifice.]

13. Let us go therefore to him without the Camp, [the Terrestrial Jerusalem, the Jewish Church, and Jerus.] bearing his Reproach.

14. For here we [especially who are that Perfected,] have no continuing City, but we seek one to come, [even the City of the Living God, Hebr. 11. 24.]

15. By him, therefore, [our High-Priest.] let us offer the [Christian] Sacrifice of Praise to God continually, [that is, in the Language of the Prophet, Hosea 14. 2.] the Fruit of our Lips, giving thanks to his Name.

16. But, [and for the other Christian Sacrifices, stones of Adam.] to do good and communicate forget not, for with such Sacrifices God is [well pleased.]

17. Obey them that have the Rule over you, [your Bishops and Fathers.] and submit your selves, [to their godly admonitions,] for they watch for your Souls, as they

Annotations on Chapter XIII.

a Verso 2. Angels. It follows not hence, say the Commentators here, that all the three Persons which appeared to Abraham were created Angels, for one of them being called by Abraham the Judge of all the Earth, Gen. 18. 24. Jehovah, v. 22. and Abraham praying to him with so great Humility, Ob let not the Lord be angry, and I will speak into him, who am but dust and Ashes, v. 27. 31. It seems more proper with the Ancients to conceive he at least should be the Son of God, the Angel of the Covenant; for the Word of God, faith Jesus Martyr, Acts 7. 56. who could speak in the Name of God, Acts 7. 30. 38. and was called an Angel, Rev. 1. 1. Yet since in the Opinion of the Jews, these were three Angels, as Ainsworth, and Cartwright note upon the Place, the Apostle writing to them, faith no more of them, I rather think with the Reverend Bishop of Ely that it may be granted that the three that appeared to Abraham, were created Angels; but then they appeared only as the Retinue of the Shechinah, or Divine Majesty, filed the Lord, v. 1. and v. 13. For after the name Men who came in, and did eat with Abraham, and rove from the Table, were departed, v. 16. and 22. Abraham stands yet before the Lord, that is, before the Divine Majesty who appeared to him, v. 1. and files him the Judge of the whole Earth. And this agrees well with the Opinion of the Jews, who, as they acknowledge, that the three men whom Abraham entertained were created Angels, so also do they
they owneth that there was then a separate Appearance, or Divine Majesty which talked with Abraham. And this takes off the Observation of Celia, and others on this place. That the same Jehovah is given to Angels; for according to this Interpretation, the Name Jehovah is not given to any of the three Angels which were exhibited by Abraham, but only to the Schechinah, or Divine Majesty which appeared with them, and spake to Abraham, from v. 10. to the 17th, and to whom, after the Departure of these three, one into Heaven, and two to Sodoma, Abraham still spake to the End of that Chapter.

Ver. 4. Then the speech of Jehovah, Marriage is Honorable.] It is not worth disputing whether these Words should be rendred as a Precept thus, Let honorable Marriage, and the Bed undefiled obtain among all; or as our Version renders them by way of Affection. The Observation of the Ancients upon the Place is this, That Marriage is honorable in all Persons (as, Old and Young, and in all Things.

Ver. 5. He shall cleave strongly to his wife. Marriage, or Condemnation, Rom. 7. 2. So Matt. 22. 21. 1 Cor. 11. 29. 1 Tim. 3. 6. Jude 1. Mark 10. 29. Luke 22. 40. 35. to his wife, by condemning Christ they fulfilled the Voice of the Prophets, Acts 13. 27. That the Apostle here should give these Cautions against the Gospels, which are laid without ground, for no Man can prove that any Gospel has been taken among among them, but they have had the effect of the (b) Nickastans among them, mentioned, Rev. 2. 19. 20. who did causeth persecution without cause, holding fornication and idolatrie; and be miserable. Moreover, (c) Japh. 3. Martyr, Gaith, That where-ever they travelled they multiplied to themselves Wives, οὐκέτα, under presence of Marriage. See note on Rom. 2. 22. On which account there was ground sufficient for this Exhortation. Note hence, that Whoredom is a mortal Sin.

Ver. 5. Hence we learn, 1. That we are then covetously minded when we are not content with the things we enjoy at present, but are impatiently desirous of having more. 2. That what God promises to any of his Servants, may in like Circumstances be applied to all, for this Promise which the Apostle here makes and applies to all good Christians, was particularly made to Jeshua, Chap. 1. 5.

Ver. 8. 1. c. Through all Times, and世 of Ages; for, as (d) Philo obserueth, Τετελεσθη ο παλαιος οικοδομη, και χασηται, και αλλοιων, Τime comphs of three parts, the Past, Present, and Last Come, and these three signify, σημαντη ανωτερω, all things, or the whole Compass of it; so that as the same Doctrine of Christiannity must always be professed by all Christians, so the same Japheth is always ready to a席, and reward the sincere Professors of it.

That the Apostle speaks here not of their living, but dead Guides, will appear partly from his exhortation to remember them, the living Guides being the Objects not of their Memory, but Sene, partly from the Phrase ἐσθονωσε, who have spoken, which intimates, they had now left off speaking, and partly from the same the, if, or Period of their Conversation here on Earth, they are exhorsted to look back unto; their living Bishops they are commanded to obey, v. 17, their dead Bishops to Remember, v. 7. for I think, that Origin on Matthew Ed. Huct. To i. p. 420.

He who is filled by Christ ἵνα, a Guide, Luke 22. 22. is καλουμενος, as πατιναι φανερωμεν, he who is called in the Church, is a Bishop.

Ver. 9. ἔσεσθε, I render Now I Dostriune, and therefore strange to the Ears of them that hear them first; so ἐστω, are New Dionysos, Acts 17. 18. and the Apostle, they were not to look upon their Pastry Trial, as ἱσται το μαιναντων, if some new thing had happened to them, 1 Pet. 4. 12.

Ibid. μισθοφορις, which the heart is oflaborblished, is an Hebrew Phrase, signifying to comfort, strengthen, and refresh the heart. So Gen. 18. 5. I will fetch a Morsel of Bread ἄρτων καταιμ and comfort your hearts, Judges 19. 5. 8. καταλληλων καθαρον, comfort with a morsel of Bread, of which the Palmitth faith, That, καταλληλων καθαρον, perfects, καταλληλων καθαρον, strengtheneth Man's heart, Phil. 104. 15. whence it is often filled, τὸ καθαρόν, 1 Pet. 105. 16. Ezek. 4. 16. 5. 16. 14. 13. the Staff of Bread.

Ibid. The Grace here mentioned, is fay the Ancients, τὸ ἐστι τῆς αἰῶνος, the Doctrino the Gospel, or of the Grace of God tender'd in it. The meats here mentioned are the meats eaten in the Jewish Festivals, New Moons, and Sabbaths, Col. 2. 16. or their Peace-offerings and Oblations, filled, ἔσθοναι, Acts, Heb, 9. 19. which Feasts some Jews Zeland would have obliged with the Christian Festivals, viz. their Pasch, and Pentecost, 1 Cor. 11. and in the same riotous
riotous manner. v. 21. And these Sacrifices, or Peace-offerings, they would have still retained, perhaps as being not Sacrifices for Sin, but Free-will Offerings, and only Sacrifices of Peace so that the Import of these Words is this: 'Tis good the Soul, or Heart, be established, refreshed, and comforted, not with meats eaten in the Jewish Eucharist, or at their Eucharistic Obligations, which profit, or avail nothing to the Peace, and quiet of the Conscience, but with the Divine favour, and that Gospel Grace by which Justification, and Remission of Sin is obtained through the Blood of Jesus. Of which they cannot be partakers who still cleave to the Legal Obligations.

Ver. 16. (Note on Altar.) That the Altar here signifies the Sacrifice offered upon the Altar, is plain from this, that in this Altar they were to eat. So that they are of the Jewish Sacrifices, are said to be nonas, nonas, partakers of the Altar; 1 Cor. 10. 18. i.e. of the things offered at the Altar; and then it must import the Body of our Lord offered, and broken on the Cross, by partaking the Memorials of which Body, we notify our Communion with Christ, and his Church, Ibid. v. 16, 17. and of this, the Altar, they have no right to partake, who adhere still to the Medicinal Obligations.

Ver. 17. (Note on Sacrifice.) That ναί, ναί, signifies a Sacrifice for Sin, or a Sin-offering. See Note on 2 Cor. 5. 11.

Ver. 18. Without the Gate. That Sin-offering which was carried without the Camp, whilst they were in the Wilderness; when the Temple was erected at Jerusalem, was carried without the gate of the City, Maimon. de Rat. Sacr. Faciend. cap. 7. Sect. 4. Anfow. in Lev. 6. 30. And this is the Reason of the Variation of the Phrase here.

Ver. 19. His Cross, i.e. his Crosses, and Sufferings, which the Perfected Jews inflicted upon his Followers, as they did upon him, persecuting them even to strange Cities, Acts 26. 11. and from City to City.

Ver. 20. (Note on Sacrifice.) The Jews say, that in sculo antiquo (c) in the Age to come (which often signifies the Age of the Messiah) all Observations shall cease, but the Oblation of Thanksgiving, which shall never cease; and that Peace is more acceptable to God than all Sacrifices; which they prove from those words of the Psalms, I will not reproove thee for thy Sacrifices because they were not always before me: Offer unto God Thanksgiving, Psalm 50. 23. He that offereth praise honoureth me. And the Greek Commentators observe, that the Sacrifices God now requires are unceasing Sacrifices, to wit, thank of Peace and Thanksgiving, and Impression of Graces. So Christ's Sacrifice and Osmemanim, with respect to the Calves of our Lord: He 11. 12. So the Jews themselves interpret these Words, that shall we offer for the Calves of our Lord (g) Dr. Diderot Notes, that ἐκαθορίζεται here taken for sacrific, which in the Septuagint signifies an Hostis, which being usually a Sort of Sacrifice, corresponds to the Calves of our Lord: HEBREWS.

Ver. 21. (Note on Altar.) Peace-offerings, or Eucharistia, (g) Eulogia Romani places them before the Pries of the saying, John v. 17. 18. Yea, verily, Amen, I say unto you, He that enters into the Temple, and leaves money in the Temple, is his, and has no part in Me. In all circumstances, Things, and Places. Here is the true teft of an upright Conscience, that in all Times, Things, and Places, it renders us indistinguishable, to walk exactly according to the Rules of Righteounness.

Ver. 22. These words seem to express all the three Offices of our great Mediator, which are the Foundations of all our Prayers and Praties directed to God, and of all the Blessings we receive, or expect from him; his Prophetick Office, in that he is the great Shepherd of the Sheep; his Priestly Office, in that he is said to be brought again from the Dead with the blood of the Everlasting Covenant and his Kings Office, in that he is titled, our Lord Jesus.

Ver. 23. ἔκκαστος ὑπήκοος, make you perfect. Here is the Duty of every good Christian, to be ready for every good Work, Th. 3. 8. doing the will of God from the Heart, Eph. 6. 6.

Ibid. ὡς ἐν υἱόις, working in you, &c.

Here is the Power by which we are enabled so to do, and the Motive to the Performance of our Duty, viz. the Grace of God teaching us, denying Unbelieving, and Worldly Lust, to live Righteously, Soberly, and Godly, in this present World, and the Expectation of the blessed hope, and glorious Appearance of

(c) Ps. fid. Part. 3. Diff. 3. 5. 12. Sect. 14. 15. 16. 17.
(g) Epist. ad Roman. Sect. 1.
of our Lord, to reward our Services, Tit. 2. 11, 12, 13. The Love of God the Father in giving up his Son to the Death for us, and of Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar People zealous of good works; y. 14. And who died for all, that they who live might not henceforth live unto themselves, but unto him that died for them, 2 Cor. 5. 15. And lastly, the inward Afflictions of the Holy Spirit, bringing these things to our Remembrance, exciting us to the Performance of our Duty, strengthening us against our Temptations, and comforting, and supporting us under our Sufferings.

Ibid. 2 Th. 2. 36. κοιμήσω σας και εἰς ἀνάμνησιν τῶν καθομᾶν, to whom be Glory for ever, Amen. Here Schleusingius faith, That he who is a Christian cannot be ignorant, that Glory for ever and ever, is to be ascribed to Christ, as well as to the Father, as it is Rev. 5. 12, 13. and 2 Pet. 3. 18. And how then can he be ignorant that Christ is to be owned as the true God? This being the Doxology ascribed in the New Testament to him, of whom, and by whom, and to whom are all things, Rom. 11. 36. to God the Father, Gal. 1. 4. to the Omnippotent God, Ephes. 3. 20, 21. to him who dwelleth in light inapproachable, 2 Tim. 4. 16. to the God of all Grace; 1 Pet. 4. 10, 11. to the only wise God our Saviour, Jude 25. In (b) St. Clement it is frequently ascribed, καὶ εὐχαριστήσωσιν ΄Αμήν, to Almighty God, to whom be glory for ever and ever, Amen. As a Character peculiarly belonging to him. And in the (c) ἐπισκόπους Targum this is the frequent Appendix to the mention of the Great God, Let his name be blessed (i.e. glorified) for ever and ever, Amen. So that both in the Opinion of Jews and Christians, this was a Doxology, proper to the true God.

Ver. 24. τὰς ὑπομνήσεις, that have the Rule z over you.] Hence it seems evident that this Epistle was not sent to the Bishops, or Rulers of the Church, but to the whole Church, or to the Laity.

(b) Sect. 33, 38, 43, 45, 50, and 59.  (c) In Gen. 49. 2, Exod. 15. 13. Deut. 3. 2. 6. 4.
ANNOTATIONS
ON THE
Seven Catholick Epistles.

THE GENERAL
PREFACE

Of these Epistles in the General I have only this to Note, That from the Fourth Century they have both obtained the Name of Catholick Epistles, and also have been ranked in the same Order in which they now stand in our Bibles, &c. by the Council of (a) Lacedaemon, by (b) Cyril of Jerusalem, by (c) Athanasius, and (d) Greg. Nazianzen; by (e) Ambrose, and by others.

Only it is not easy to assign the Reason why they in a particular manner were so called, it could not be because they were, passim recepta ab omnibus, &c. hence, generally received by all, for we learn from the Testimonies of (f) Origen, (g) Ephraem, (h) Amphilochius, and (i) St. Jerome, That the Ancients doubted of Four of the Seven, or Five of them.

Occumnius, and others, say, they were so called, because they were written not to one Nation, as were generally those of St. Paul, &c. but because they were written to the Hebrews in general, &c. or to the Jews of the dispersion. Which last expression seems to hint the true Reason of the Name, &c. because, excepting the two brief Epistles of St. John, they were written to the Jews dispersed throughout the World. Which though it be true also of the Epistle to the Hebrews, yet hath that no Inscription, and for a long time was also questioned, nor was it written to the dispersed Jews, but to the Inhabitants of Judea, Chap. 13. and upon these accounts might not come into the number.

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(b) Πεπεμβατος εστιν ουκ εις εις εις Ιακωβον, εις Ιησους, εις Ιωαννην. Cyril. H. C. 7. 4. p 38.
(c) Ενοντες καθολικον επιστολουμεν των Αποστων εις τον Ιακωβον μιν, Ιωαννην μιν, Πτωτον μιν. Fehr. Ep. 7. 4.
(d) Ενοντες καθολικον, εις εις των επιστολων. In Jamb. apud Balf. Αυτοι εις Πτωτον, τρις εις Ιωαννην μιν. p. 1082.

Vide ibid.


(g) Vide Hist. Eccl. L. 2. c. 33. de Petri Ep. 2.

(h) Vide Hist. Eccl. 3. c. 3. & de Joanne secundo & terti. c. 24. p. 96.

S. 1. THAT the Author of this Epistle was an Apostle, hath been proved. Note on ver. 1. whereas it must follow, that he could not be James the Son of Zebedee, because that James was slain by Herod, A.D. 44. Twenty eight Years before the Destruction of Jerusalem, which yet was nigh at hand, and even at the Door when this Epistle was indited. See Note on Chap. 5. 8, 9. Nor could he be James, the Just, Bishop of Jerusalem, for he was no Apostle, if he was not the same Person with James the Left. It seems therefore that he was James the Son of Alpheus, Apostle, and Brother of our Lord, cited James the Left, in distinction from James the Son of Zebedee, cited the Greater, by reason of his Age. For that the James mentioned by St. Paul, Gal. 1. 19. was an Apostle in the strict Acceptation of the Word, is evident from this, that having spoken of St. Peter, who doubtless was an Apostle in that sense, he adds, Others of the Apostles saw I none, save James the Lord's Brother; and Chap. 2. 6. be reckoned him with Peter and John among the 12, or the chief Pillars of the Church, and to me be seems to be the same with James the Bishop of Jerusalem. For, 1st. Of this James the Bishop of Jerusalem, who was slain the Just. (a) St. Jerome saith, That he was the Son of Mary, the Sister of the Mother of our Lord, of whom St. John makes mention Chap. 19. 29. where she is filled the Wife of Cleophas, or Alpheus, and by St. Mark, Chap. 15. 40. the Mother of James the Left. 2dly, It seems highly probable, that the James mentioned Acts 15. was frizzily an Apostle; for Paul and Barnabas were sent up to the Apostles and Elders, ver. 2. they were received by the Apostles and Elders, ver. 4. the Apostles and Elders were gathered together to decide the Question touching the Circumcision of the Gentiles, ver. 5. The first Person that speaks to it is Peter the Apostle, the second James, who having determined the Question, it seemed good to the Apostles and Brethren to send Letters to the Churches. ver. 22. And these they joined with this Inscription, The Apostles, Elders and Brethren. In all which places it is evident, that the Word Apostles, must be taken in the proper Sense, they being distinguished from all the Elders or Bishops. which were not Apostles; nor can it be thought reasonable that St. James here should be ranked among the Elders or the Inferior sort of the Clergy, it remains then that he was in the strict sense an Apostle. There being therefore no other of that Name then living, but James the Son of Alpheus, who also was the Brother of our Lord, i.e. his Mother's Sister's Son, (b) i.e. his Cousin, be, in all Likelihood, must be the Bishop of Jerusalem. 3dly. The Story of Three that were called James. viz. James the Great, James the Left, and James Bishop of Jerusalem, is, faith (b) he, De Cave, a great mistake, and built upon a sandy bottom; "For besides, that the Scripture (a) mentions no more than two of these, "Name, and bred Apostles, nothing can be plainer than that St. James the Apostle, whom St. Paul calls the Brother of our Lord, was the same that prefixed among the Apostles, "and determined in the Synod at Jerusalem. "Nor do either (c) Clemens Alexandrinus, or Eusebius

(b) Life of James the Left. p. 124.  
(c) II. In professu Iudaei, ut hoc esse in se exprimat arcanum, ut eam de Apostolis ex aliquo in lexicon adscribit, ut mox. Gloss aput Euseb. i. 2. c. 1. p. 39.
The PREFACE, &c. 131

"Exceptus out of him, mention any more than two, St. James put to death by Herod; and St. James the Just, Bishop of Jerusalem, whom they expressly affirm to be the same with him whom St. Paul calls the Brother of our Lord. Once indeed Enephius makes our St. James one of the Seventy, though elsewhere quoting a place of the Clemens of Alexandria, he mentions him with the chief of the Apostles, and expressly distinguishes him from the Seventy Dispute. And though (e) St. Jerom, when he represents the Opinion of others, fits him the 13th Apostle, yet elsewhere, when speaking of his own Sense, he sufficiently proves that there were but two. (f) James the Son of Zebedee, and the other the Son of Alpheus, the one named the Greater, the other the Lesser, and be frequently joins the Author of this Epistle, write to the Twelve Tribes, James the Apostle; Besides, Galatians 1:17, the main support of the other Opinion is built upon the Authority of Clement his Recognitions, a Book, in doubtful Cases, of no Effect and Value.

§ 2. And having thus shewed that James the Apostle, and Brother of our Lord, was the Author of this Epistle, we cannot reasonably doubt the Authority of it, especially if we consider that it is cited by (g) Clemens Romanus four several times, and by (h) Ignatius in his Genuine Epistle to the Ephesians, by (i) Origen, in his Thirty-seventh Homily upon Genesis. (k) Enephius, bishop was known to moth, and publickly read in most Christian Churches; (l) St. Jerom, that in process of Time it obtained Authority. (m) Eusebius notes, "That they who before doubted of it, in the Fourth Century embraced the Opinion of them who received it, and that from thence no Church, no Ecclesiastical Writer is found who ever doubted of it, but on the contrary, all the Catalogues of the Books of Holy Scripture published by General or Provincial Councils, Roman Bishops, or other Orthodox Writers, number it among Canonical Scriptures. Quo probability ad certain fidem faciendam quiue Catholico sufficiere debet, which Proof must give sufficient certainty of it to any Catholic. As for the seeming Contradiction of this Epistle, to the Doctrines of St. Paul in the matter of Justification by Faith, it is sufficiently cleared in the Cloze of the Annotations on the Second Chapter.

§ 3. 4thly. That this Epistle was directed to the Twelve Tribes which were scattered abroad, the Words of this Epistle show; but whether the Twelve Tribes import only those of them which returned into Judea, or those of them also who were carried away by the Assyrians, and never returned to their own Nation, so as to make any more a distinct People, or a Body Politick under their own Governors, is uncertain. That God had absolutely determined, that the Ten Tribes should never more return to such a State, the Prophet Hosea in many places doth inform us, as when God by him saith, I will no more have Mercy on the House of Israel, but I will utterly take them away, Chap. 1. 6. That they should be among the Gentiles as a Vaffel wherein is no pleasure, Chap. 8. 8. That they should not dwell in the Lord's Land, Chap. 9. 3. And again, I will drive them out of my House, I will love them no more: My God will cast them away, because they did not hearken to him, and they shall be Wanderers among the Nations, says Jer. 23. 8. And yet that God designed not to exclude them from the Blessings promised in the Days of the Messiah, or from being called into the Church of Christ, it is evident from many Expressions, and gracious Promises of God recorded in that Prophet concerning the same Tribes of Israel; as v.g. That the number of the Children of Israel shall be as the Sand of the Sea which cannot be measured, nor numbered: and it shall come to pass, that in the place where it was said unto them, ye are not my People, there it shall be said unto them, Ye are the Sons of the living God; Chap. 11:10, 15. And again, I will bebroth thee unto me for ever, yea I will bebroth thee unto me in Righteousness and Judgment, and in loving Kindness, and in Mercy; I will even bebroth thee unto me in Faithfulness, and thou shalt know the Lord, Chap. 2:19, 20. I will have Mercy on her which had not obtained Mercy, and I will say to them which were not my People, Thou art my People, and they shall say, Thou art my God, ver. 23. And again, Afterwards shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter Days, Chap. 3. 9. See Chap. 1. 4, 5. Now these Prophecies being not to be fulfilled upon them, by bringing them into their own Land, is seemed reasonable to conceive, they might be fulfilled by calling them to embrace the Gospel, and that by doing so were those words fulfilled, I will call them my People who were not my People, not only towards the Gentiles, Rom. 9:24, 25, 26. but also towards those Israelites of whom they primarily were spoken, 1 Pet. 2. 10, 11. And to this the Inscription seems to lend us, it being a universal

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The PREFACE to the

There is one farther Observation taken notice of by Grotius and Dr. Hammond. That some part of this Epistle seems to be alluded not only to Believers, but even to the unbelieving Jews; especially that first high Priest of the Fifth Chapter, where he faileth. Ye have killed the Just, and he doth not reprove you; which cannot well agree to the Converted Jews, to whom he seems to speak his Speech in these following Words. Be patient therefore, Brethren, ver. 7. Yet, the whole Third and Fourth Chapters may be equally directed to both; the name of Brethren suiting to both; and used by a Jew writing to them, Rom. 9. 2.

S. 4. As for the occasion of this Epistle, it seems to be written upon two Accounts.

1. To correct the pernicious Errors both in Doddridge and Maff會員, which had crept into the Theology of the Jews, and had an evil Influence on their Practice. See Notes on Chap. 2. v. 1. and v. 14. to the end of the Chapter.

2. To Comfort and Establish the sincere Believers under the pressuring which they then suffered, or were shortly to expect from the Unbelieving Jews, or their false Brethren. Where note, (p) Or, not only at Rome, but by his Eddy through all the Provinces of his Empire; and this encourag'd the Jews everywhere to fly their unjust, foul, and horrid Persecutions.

(a) Acts 18. c. 16. (a) In Neron. c. 16. (p) Nam primum Roma Christiani suppliciis et moribus affectis, ac per omnes Provincias per persecutionis extremis impetrati. Lib. 7. c. 7.
from those People in every Nation whom for so great Hated to them? And hence (q) Josephus informs us, That they did them under in all other Places.

dly. (e) Josephus says, confesseth that the Jews in Judea did resist, hence the Jews did not go to Jerusalem, but each of their own Nation, even beyond the confines, Cæsarea, must have sufficient in this, that they might to them, and doubts, though they were not wholly dispossessed in their Expedition, for in their War commenced under Hadrian, (f) Dion expressly says, That the Jews out of all Nations came to their help. We therefore reasonably may conceive this also was so in the former War under Vespasian and Titus, and then we cannot doubt that they who shared in the War, must also bear a share in the Calamities it brought upon that Nation in those Days of Vengeance which befell them for their Injustice, and the Rebellion of the true Messiah, of which the Jews who lived in other Nations, were as guilty as those who lived in Judea.

S. 6. And hence also I return an Answer to an Objection which I foresees may be made against my Interpretation of some Passages in the Fourth and Fifth Chapters of this Epistle, viz. that I refrain them to what was done to and by the Jews in Judea; whereas this Epistle is written to the Twelve Tribes which were scattered abroad, ver. 1.

For, 1st. All the Jews of the Dispersion were under the Government of the Sanhedrim, and after of the Patriarch of the Jews residing in Judea, and obey'd his Pleasure; so many, both of Jews and Prophets, went up, and out of all Nations to their Feasts; when the Holy Ghost fell down on the Apostles at the day of Pentecost they find them there, Acts 2. and when Jerusalem was besieged at their (z) Passchal Feast; and so, even upon that account, they must be somewhat concern'd in what was done and suffer'd in Judea; and if they sided with them in that War, as I have shew'd it probable they did, they must be more concern'd in these Matters: But,

6. Josephus tells us that they had Wars about the same time in many Places of their Dispersion with the Gentiles; that when the Alexandrians, in the Reign of Nero, had impos'd their Tributes to Enemies, and Spies, (a) ηδον τοις τω θεον των εν ακαθαρσει, ης τωστω, all the Jews there rose up to their Aid; and that Tiberius Alexander, the Governor of the City, commanded the Roman Legions to stay them, ηδον και κατακρατησαν εν διαφοραν, ης τοις


(z) Euseb. Hist. Ecl. 1. 3. c. 5. (z) De Bello Jud. 1. 1. c. 36.
And in these and all the other Places mentioned by Josephus, the Jews were as forward to take up Arms against the Gentiles, as they were to suppress the Jews. Here then is a sufficient Account of their Wars and Tumults mentioned Chapter the Fourth, and of their Riches being Corrupted, and their Fie...
A PARAPHRASE WITH ANNOTATIONS
On the General Epistle of St. JAMES.

CHAP. I.

Verse 1. a James a Servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered abroad, greeting.

2. My Brethren, count it [miserable, not of sorrow, but of all joy, when] through the Divine permission ye fall into divers Temptations, [i.e. Afflictions from the World.]

3. Knowing this, that [this outward Trouble is for] the trial of your Faith, [by the help of God's ever-rising Grace, and the aid of his holy Spirit then effectually resisting on you, 1 Pet. 4. 14.] worketh [in you] Patience.

4. But [and I] let Patience have her perfect work [in you], that ye may be perfect and entire, wanting nothing [to make you perfect in Christ Jesus, and entire as to all Christian Graces.]

5. [Be ye, and] if any of you lack wisdom, [how to exercise, and preserve this Patience under the various Temptations he may be subjected to,] let him ask [it] of [that] God, who giveth to all Men liberally, [whatevery he feels needful for us,] and upbraideth [us not, for want of this Wisdom,] and [if he] be duty [ask it shall be given him.]

6. But [then let him] [take care to] ask in Faith, nothing wavering, for he that wavereth [in the time of Temptation] is like a wave of the Sea, driven with the Wind, and tossed [to and fro by every Temptation.]

7. For let not [sin you, let not then] that Man think, that he shall receive any thing of the Lord.

8. [For a double-minded Man is unstable in all his ways, and therefore cannot pray in Faith, as he that would be heard must do.]

9. [And] if Temptations be matter of the Christian's Joy. Let the Brother of low degree [improvised by them] rejoice [still in that he is exalted, to be rich in Faith, and an Heir of the Kingdom of God, Chap. 2. 5, Luke 6. 20.]

10. But [let] the rich [rejoice] in that he is made low, because as the flower of the earth he shall pass away. [Gr. For as the flower of the earth shall pass away when it is scorched with the Sun.]

11. [For the Sun] no sooner risen with a burning heat, but it withereth, the grass falleth, and the flower thereof, and the Grace of the Fasion of it perisheth] so also shall the rich Man fade away in his ways.

12. Blessed is the Man that [endureth] Temptation, [for the sake of Christ,] for when he is tried [Gr. Tempt, not, or, being approved,] he shall receive the Crown of Life which the Lord hath promised to them that love him; [i.e. being by his patient enduring of these afflictions for the sake of Christ approved, as one that loves him more than the World he shall receive the Reward promised to them, that do so.]

13. [As for the other sort of Temptations unto sin,] Let no Man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any Man [to it.]

14. But every Man is tempted when he is drawn away by his own Lust, and enticed, [Gr. being drawn, and enticed by his own Lust.]

15. Then
15. Then when Luft hath conceived, [i.e. obtained any content to, or approbation, and good liking to the design of the sensual Appetite] it bringeth forth [and engageth the Soul in] sin; And sin, when it is fulfilled, [in the deliberate outward Action, or such endeavours to perform and execute it, as wait nothing on the part of the Will to the Completion of it; and much more when by a customary Practice it becomes habitual] bringeth forth Death, [the wages of sin.]

16. Do not err, my beloved Brethren, [by ascribing your sin, or your temptations to it, some God.]

17. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, [the light of Nature, and of Grace] whom is no variableness, neither shadow of turning [from good to evil], he therefore will deny [these] Gifts to them, that duly ask him, nor will ever be wanting in his Grace, and Favour to them that love him, and much less will be temped any one to depart from him.

18. [For] his own will begat he us, [from] the word of Truth, that we should be a kind of First-fruits of his [new] Creatures, [we therefore have little cause to think he will do any thing to destroy that life, or deny us any thing which be fore necessary to preserve that life which be so freely given.]

19. Wherefore, my beloved Brethren, [being regenerated by this word of Truth] let every Man be swift to hear [it], [flow to speak,] and be a Teacher of it, [Ch. 3.1.]

20. For the wrath of Man worketh not the righteousness of God, [it is tended not to beget, or to improve that Faith by which we ar Righteous before God, but rather to hinder it in our selves, and others.]

21. Wherefore lay apart all filthiness, [all evil lustings, v. 14.] and superfluity of naughtiness, [all the Diversions of your Tongue, and of your angry Passions, v. 19.] and receive with meekness the ingrained word, which [being thus received] is able to save your Souls.

22. But that it may have this effect upon you, be ye followers of the word, and not hearers only, deceiving your own selves, [by thinking that sufficient to procure favour with God.]

23. For if any [Man] be a hearer of the word [only], and not a doer of it, he is like unto a Man beholding his [own] natural face [which he was born with.] in a Glass.

24. For he beholdeth himself, and goeth [presently] his way, and straightway forgets what manner of Man he was.

25. But who so looketh into the perfect Law of Liberty, [i.e. the Gospel which gives the spirit of liberty, and freedom from the Power of Sin, and Death, and from the spirit of Bondage, Rom.8.2.15.17.] and continueth therein, he being not a forgetful hearer, but a doer of the word, this Man shall be blessed in his Deed.

26. If any Man among you seem to be Religious, and bridleth not his Tongue, [from bitter Zeal, Contention, and Imprecations, Ch. 3. 10.14.] but deceiveth, [Gr. deceiving] his own heart, [thinks his Zeal for God will bear him out in all this] that Man's Religion is vain [Chap. 3. 14.15.]

27. Pure Religion and undefiled before God, and [i.e. who is] the Father is [unfalse in this, that it engageth the Christian] to vici the Fatherlesses and Widows in their Affliction, and to keep himself unpotted from the World.

Annotations on Chapter I.

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a Verse 1. JAMES.] That this was James an Apostle, is confirmed from the Testimony of (a) Eusèbius, who declares of that James to whom the Ancients ascribed this Epistle, that he was the Brother of the Lord. The same we learn from the Syriac, Arabick, Vulgar, and Ethopick Versions, by all which he is stiled James the Apostle.

b ibid. This dicitur filius, to the Twelve Tribes.] That some of the Ten Tribes remained in, and some of them returned to the land of Israel, we are assured from the Cities of Manassaph, and Ephraim, and Simeon, even to Nephtali, purged by Josias from their Idolatry, 2 Chron. 34. 6; from the Money lent in to repair the House of the Lord from Manassaph, Ephraim, and the Remnant of Israel, v. 9. from the mention made of the Children of Israel that were come again out of their Captivity, Efr. 6. 21. and the Sin-offering made by Ezra at the Dedication of the Temple, of Twelve Goats according to the number of the Tribes of Israel, v. 17. and from these following words, Chap. 8. 35. The Children of those which had been carried away, which were come out of the Captivity, offered Twelve Goats for a Sin-offering, and lastly, from the mention of the Twelve Tribes by the Apostle Paul, who instantly served God day and night, Acts 26. 7. ibid. Ex 19. 24. which are scattered abroad. That the Jews were dispersed throughout the World, we learn from the words of Agrippa in his Oration to them; who
Chap. 4. The General Epistle of St. James.

I. Work of Patience, there must be a strong faith as the foundation of it, a steady faith, or Christian constancy, enabling us thus to fulfill the faith of our Lord. A Trial, an exact knowledge of our duty before the Affliction, with a meek and quiet Spirit, with forbearance of love to, and Prayer for them that persecute us, which includes the height of Charity, under the highest Provocations; a great Love to God, for whose sake we suffer, and a strong Affliction to his Service; a greater fear of his Displeasure than of the Wrath of Man; an entire Trust and Dependence on him, and a full Renunciation to his Will of Providence, in which confides the Life of Godliness; an exact Temperance as to the Humbles, Pleasures, and Temporal Concernments of this Life we lose by these our Sufferings, and a true Charity to our Christian Brethren, for whose Example and Encouragement we do thus suffer. Now these are all the Graces which Apostle Peter doth require to make us fruitful, and perfect Christians, 2 Pet. 1. 5, 6, 7, 8.

Ver. 5. Therefore it shall be given. Hence it appears, that this Wisdom depends not on our own Skill or Strength; nor can it be obtained without Divine Affluence.

Ver. 6. Arise, therefore, my brethren, Farrum, what is the sun? Psa. 44. 26. 27. Isr. & Isr. & the Double-minded, and the wavering Man, we may learn from (b) Hermal, who informs us, that Visions and Revelations are the Exchange, or, for the double-minded, i. e. τους ἰδωρούσας και εἰς τοὺς οὐρανούς, ᾗς έσται σαλτπορία καὶ των ἀσεβῶν ἀνθρώπων, έν έκ της πλευράς της, that is for them who reason in their hearts, whether these things will be, or not. And again, (c) Credite Deo qui eftis dubii, Believe in God you that are doubtful, for he can do all things. Ies to the doubtful, who have heard these things, and esteemed them. And again, (d) They that doubt of God, they are the double-minded, who shall receive none of their requests. See the whole Mandate to the same effect. And from that (e) Bare him touching him that walketh in the way of Light, that is ζητεί της ἡμέρας, he will not be doubtful whether a thing will be so, or not. From this like Precept of (m) Apostolical Constitutions, μη διενεχεῖται, be not doubtful in thy Prayer whether thy Petition will be heard, or not; and from (n) St. Clement, with whom S. i. o. (b) Read the context, And in the midst of their affliction, os ἐν ἀνθρώπων ἐκτελεῖται, οἱ ἐν αὐτοῖς, ἐν τῇ ἐλαυνίᾳ, ἐν τῇ ἀληθείᾳ, ἐν τῇ ἐπιστήμῃ, ἐν τῇ ἀγαθῷ, καὶ μακροθυμεῖτε. (c) Read the context, For the double-minded, who are, as it were, σκοτεινεῖς καὶ ἐνεργοὶ, (d) P. 771. F. (e) θανατικές τοι οὐκ εἰσί, καὶ τις τῆς καθ' ἐστίν, καὶ ἐποίησες εἰς αὐτούς, καὶ ἐν τῇ ἐπιστήμῃ, ἐν τῇ ἀληθείᾳ, ἐν τῇ ἐλαυνίᾳ, ἐν τῇ ἀγαθῷ, καὶ μακροθυμεῖτε. Ad Gaium p. 791. F. (f) 1 Thess. 5. 23. N. 52. p. 367. (g) Lib. 1. V. 8. 6. (h) V. 4. 5. 2. (i) Quod apud homines, quod est οὐκ εἰσί, καὶ τις τῆς καθ' ἐστίν, καὶ ἐποίησες εἰς αὐτούς, καὶ ἐν τῇ ἐπιστήμῃ, ἐν τῇ ἀληθείᾳ, ἐν τῇ ἐλαυνίᾳ, ἐν τῇ ἀγαθῷ, καὶ μακροθυμεῖτε. Ad Gaium p. 791. F. (j) Lib. 7. c. 11. (k) Ep.
A Paraphrase with Annotations on the

Chap. I.

being all he can do, must be all he is obliged by the Law to do. There be many Scriptures urged against this Opinion in the

Neposias, but they are too importinent to be in

fined on.

Ver. 15. Aρενοιδάτατον, bingebh sanitary in

Death.] 1. e. Not only defersent Death, for so doth the content of the Will, but it renders it obnoxious to Death, and will end in it without Repentance. Hence therefore more. That not only the Soul hastened in Sin, and given up to the frequent Practice of the same Sin, is guilty of Mortal Sin, but every deliberate sinful Action done against the Conivisions, and Checks of Conscience, till by Repentance is retracted, puts us under that State, as being a breach of the Gospel Covenant of Sincere, and Impartial Obedience, a departing of the Heart from God, and a wilful, and preterminal Sin; And therefore David after his Adultery, and Murder, prays that God would create in him the clean heart, and renew in him the right Spirit.Though therefore God in Mercy may, and will deal with such Men not according to their particular Failures, but according to the general Tenure of their lives, yet can they claim no Covenant-Right to such a Favour, till they have thoroughly repented of such wilful Sins, and returned to the Sincere performance of their Duty.

Ver. 18. Ἀλλα, διάλεκτα, the Word of p

Truth. Here is a plain Evidence that the Word of God is the ordinary means of our Regeneration, it being the Word preached, the Word we are to hear, v. 19. 22. and to receive with meekness, by which the new Birth is by God wrought in us, and which, faith the Apostle, is able to save the Soul: And it is surely a great Disparagement to the Word of God, to think that his Persuasions, Admirations, Exhortations, and Threats, should be all insufficient to prevail with us to turn from our sinful Courses, and to turn to him, when all Men who do use these Methods towards their Children, Servants, Friends, or Relations, do it in hopes they shall be successful by these means; only this is not so to be understood as to exclude the Blessing and Co-operation of God with the Word preached, or the Affluence of his Holy Spirit, setting his home upon our Hearts, provided this be not by way of Physical, but Moral Operation, by that Illumination of the Understanding, from the Word which produceth that renovation in the Spirit of the Mind, by which we are enabled to discern, and to approve the good, and acceptable, and perfect Will of God, Rom. 12. 2. Eph. 4. 23 to discern what is acceptable to the Lord, Eph. 5. 10. to understand what the Will of
the things propounded to them? Their not inclining their Ear to Wisdom, and applying their Heart to Understanding? Their hatred of Knowledge, their rejecting the Counsel of God, and not obeying the Voice of the Lord? Prov. 1. 24, 25, 29, 30. Why is it said that they continue thus unrefumed, because they would have no voice of God's Counsel, but despised all his Reproofs; because, they would not frame their Doings to turn unto the Lord? to omit imnumerable Expressions of the like Import. See Note on Rom. 10. 17, 1 Peter 1. 23.

Ver. 19, Slow to speak? It was the Impatience on which the Heavens call upon the Christians, that they were in publica must, not being inclined palam loqui, to speak openly of their Religion, and this is confuted by (p) Christians to be true of the Laity, who were not by Office engaged to Preach it to the World; that it was not their Catechism to affect that their Religion publicly, but only to give an Answer to their Opponents, which required a Reason of the hope that was in them; and in this Sense good Commentators do Expostulate these Words, viz. an admonition to be slow to speak of Divine things, and much more to be Teachers of them.

Ibid. (p) [Rough to rugh] Slow to wrath, (p) This was an admonition needful for the Jewish Zealots, who were as εἰς καλος of contention, Spirit. See Note on Rom. 2. 8, filled with Wrath against the Teachers of Christianity, and especially against those who denied the necessity of Circumcising the Gentiles, or requiring them to observe the Law of Moses, Acts 13. 44, 17, 18. (q) They compelled all Men to be Circumcised if they would abide with them; and looking upon this as a thing of absolute necessity, without which nothing else would satisfy them.

Now these Difficulties naturally tended to obstruct that Faith by which Men were justified, and not by Circumcision, or the Works of the Law, and which in the Epistle of St. Paul is still filled the Righteousness of God, see Note on Rom. 1. 17. (q) They were very prone to set up for Teachers of the Law, who they understood not arising those things of which they spake, Rom. 2. 17, 18, and this might give occasion to the other Admonition here, to be slow to speak. And Chap. 3. 1. they also were incontinent, and very prone to Lying, and to Forcations, See Note on Rom. 2. 22, 2. Tim. 3. 5, Heb. 12. 16, and therefore they are admonished to lay aside all Falsities, and Superfluity of Wantonness.


(q) Tum mecumdem moralitiam in Indri desingit, ut Soman an rox nec auct. Vitae Joseph. p. 1079. B. E. Antip. Jud. 1. 2. 1. 63 s. B.
Ver. 21. **The ingrained Word** faith Occumienis, is that Principle of Reformation by which we are enabled to discern Good from Evil; but of that the Apostle would not say, that it is able to save our Souls. But the Apostles, or Preachers of the Christian Faith being said **(poresay)** to Plant the Word among their Hearers, 1 Cor. 3. 6, 7, 8. the Ingrained Word seems to be the Word planted in the Heart of Believers by the Ministers of Christ, which St. Barnabas signifies **(εικασται)** with *περισσοτέρον* worth, the Ingrained Gift of his Doctrine, § 9, p. 6.

Ver. 22. That many of the Jews had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven; See note on Rom. 2. 1.

Ver. 26. **Axiin** etc. deceiving his own Heart. That the unbelieving Jews had a Zeal for God the Apostle bears them Record, Rom. 10. 2. but then that Zeal wrought no great a Bitterness of Spirit in them, that in those very Synagogues in which they met to blaspheme God, they imprecated a Curse upon the Christians created anew after his Image, Chap. 3. 10. I being zealous for God, at all you are this day, faith St. Paul, perfected this way unto the Death, Acts 22. 3. 4. and in thus doing they thought they did God Service, John 16. 2. The Zealots among them, faith their own (2) Josephus, who gave themselves that Name from their Zeal to what was good, committed all manner of wickedness, and accounted the word of God good. And yet (2) Eitarus, the Ringleader of them, represents them as perfidious who had cause to hope they should be by God preferred, at having not offended against him, being guilty of no Fault, and being Teachers of others. That the believing Jews who urged upon the Gentiles the necessity of Circumcision, had a Zeal for God, we learn from Gal. 4. 17, 18. Yet that they had the Spirit of Contention and Envy, Phil. 1. 15, 16. and were deceitful workers, the Apostle doth inform us; so that neither of them were truly Religious, and to chafe the latter the Apostle seems chider to speak in those Words, if ye have bitter Zeal, and strive in your Hearts, Glory not, and ye not against the Truth,

Ver. 27. *Eum deum tojew* to visit the Estherlefts and Widows. It is very true that (1) Ignatius faith of some who maintained Opinions contrary to the Grace of God come unto us, That they had no regard to Charity, to the Widow, and to the Orphan, to the Oppressed, to those that were in Bonds, to the Enemies, and Thirsty; But then it is not manifest from his Words that these were the Gnostics; nothing hinders but what the Apostle here speaks of may be also true of the Jews, who as (4) Josephus notes were great Enemies one to another, and wanted Mercy much of all; or to those Zealots who spared none who would not be of their Opinion, and their bitter Zeal.

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(2) *τις είχε* i. e. ή τις της παράκλησις, εν τοις έλεγοντες, εν τοις καθουντος, εν τοις προσωποις μοι. Lib. 7. c. 34. p. 500. B.

(4) *πέρα αυτού έλαβαντοι* με της ζηλούς, με της σαφής, με της ανθυπατίας, με της πλειονεστερίας. Lib. 7. c. 34. p. 500. B.

De Bell. Jud. 1. 5. c. 22.

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**CHAP. II.**

Verse 1. **My Brethren, have not** the faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons.

2. **For if** there come into your Assemblies, (or Conferences for Judicature,) a Man with a Gold Ring, in goodly Apparel, and there come in also a Poor Man in vile Raiment,

3. **And ye have respect unto him that weareth gay Clothing, and say unto him, Sit thou here in a good place; and say to the Poor, Stand thou there, or sit here under my Footstool,**

4. **Are ye not then partial in your selves?**

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? [and are they fit to be despised by you, who are so highly Honoured, and enriched by him?]**

6. But
6. But [so it is, that] ye have despised the Poor [and had a partial Respect to the Rich, and yet] do not [thief!] Rich Men oppress you, and draw you before the Judgment Seats [on account of your Christian Profession?]

7. Do not they blaspheme that Worthy Name, by which you are called?

8. If [in this Matter] you fulfil the Royal Law [which is] according to the Scripture, [saying,] Thou shalt love thy Neighbour as thyself, ye do well; [for then ye will not be guilty of this respect of Persons, for you would not be despised because you are Poor, or have a Rich Man preferred before you in judgment.]

9. But [such] respect to persons [as to honour the Rich, and despise the Poor in judicial Causes] ye commit Sin, and are convinced of [or by] the Law [now mentioned,] as Transgressors [of Gods Law in the Cancer,] this Law comprehending all the Duties of the Second Table, Rom. 13. 9, Mat. 22. 39.

10. For whatsoever shall keep the whole Law [in other Matters] and yet [knowingly] offend in one Point, he is guilty of all.

11. For he that saith, Do not commit Adultery, said also, Do not Kill; Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law [of Love, mentioned v. 8, which comprehends all the Duties of the Second Table in which here the Apostle infers.]

12. So [therefore] speak ye, and so do, as they that know they shall be judged, by the Law of Liberty.

13. For he shall have Judgment without Mercy, who hath shewed no Mercy, and so hath highly thwarted the great Law of Love, and Mercy rejoiceth against [or triumphed over] Judgment, [i.e. it enables the merciful Man to rejoice, as being free from the Judgment of Condemnation.]

14. [And let not any Jew or Christian think his Faith sufficient to justify, and save him without these Works of Charity and Mercy, for] what doth it profit, my Brethren, tho' a man say he hath Faith, [in God, v. 19, or in Christ,] and have not Works [to evidence his Faith?] can [such a naked, Fruitless] Faith save him?

15. If a Brother, or Sinner be naked, and deftituate of daily Food, and one of you faie unto them, Depart in peace, be you warried, and filled, [wishing only that they may be fae,] notwithstanding ye give them not those things which be needful for [the clothing, or feeding] the Body, what doth it profit [them to bear your kind wishes?]

16. Even so Faith, if it hath not Works, is dead, [trustless, and lifeless as those Words,] being alone [without Works shewing the Truth of it.]

17. Yea, a man may say, [to such a Satis- faction,] thou hast [in thy Pretentions] Faith, and I have [real] Works; shew me thy Faith, [of which thou boastest] without thy Works, [which thou canst never do, since Faith being feasted in the Heart can only be discovered by its effects,] and I will shew thee my Faith by my Works, [as the cause is demonstrable by the effect.]

18. Thou [being a Jew] believed that there is one God, thou [in that] doest well, [but doth no more than the very Devil, for] the Devils also believe, and tremble: [and if thou hast no better Faith than they, thou hast the same reason to tremble which they have.]

19. But wilt thou know, O vain Man, [who boastest of a Faith distinctive of Works,] that Faith without Works is dead, [and so unavailing to justify and save thee? See it in the Example of that very Abraham in thy relation to whom thou dost consider;]

20. For was not Abraham [whom we faith] our Father justified by Works [proceeding from Faith,] when he had offered his Son Isaac upon the Altar, [counting that God was able to raise him from the dead? Heb. 11. 17, 19.]

21. Seest thou how [Gr. thou seest (by this Example that)] Faith wrought with his Works, [to produce them,] and by Works was Faith made perfect [in him.]

22. And the Scripture was [again] fulfilled, which faith, Abraham believed God, and it [viz. that Faith which produced these Works] was impoted to him for Righteousness-shefes, [and upon that account,] he was called the Friend of God.

23. Ye see then how [that by Works [proceeding from Faith] a Man is justified, and not by Faith only, [alone without them.]

24. Likewise also was not [Read the] Harlot, justified by Works [proceeding from her Faith,] when the had received the Messengers, and had sent them one another way?

25. [And so it must be in all other Persons who would be saved, they must shew their Faith by their Works; ] For as the Body without the Spirit is dead, so Faith without Works is dead also; [and therefore cannot save us, or give Life unto us.]
Annotations on Chapter II.

Verse 1. *This Version feems obnoxious to this Exception, that the Pronoun αυτος will not suffer the Word Lord to be joined with Glory; therefore that which Renders the words thus, The Faith of our Lord Jesus Christ, the Lord of Glory, This Version feems obnoxious to this Exception, that the Pronoun αυτος will not suffer the Word Lord to be joined with Glory; therefore that which Renders the words thus, The Faith of our Lord Jesus Christ, the Lord of Glory, is inadmissible.

Acts 10, 31. He fhall have no respect to Nations, or External Professions in his future Recompences, Rom. 2, 6, 10. Or, 24. With regard to their Condition, as being Mafers, or Servants: Hence Mafers are bid to deal with their Servants, as knowing they have a Mafter in Heaven, with whom is no respect of Persons, Eph. 6, 9. And Servants to be just to their Mafers, because he that is unjust shall receive for the Wrong that he hath done, and there is no respect of Persons with God, Col. 3, 25. 1 Pet. 1, 7. Or, 5. To their Quality: For God accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they are all the Work of his Hands, Job 34, 39. And this is the thing here cenfur'd.

Verse 2. *Vt. 2. Τοιαυταις, into your싶ими.] That here the Apostle speaketh of Conftitutories for Civil Judicature, is argued, v. 1. Which in the Old Testament, and the New, as oft as it is applied to men, respecteth Human Judicatures. 24. From the Passages mentioned, v. 3, which obtained in their Judicial Conftitutories, and which was proper to Princes on their Thrones, and Judges on their Thrones, 34. From the Judges mentioned v. 4, and the κεφαλης or Judgment Seats, v. 6, 42. From the Law violated by this Respect of Persons, v. 8, 9.

And lastly, From the Canon of the Jews, by which it is provided, That when the Rich and Poor have a Suit together in their Conftitutories, either both must fit, or both stand, to avoid all marks of Partiality. R. Levi Barcino, I, 142. Juris Hebraici.

Yet because the Jewish Christians then had no distinct Churches of their own, much less any with rich distinct Seats for Men of Rank, or such Præsidia as Chief Places as the Jews had, Matt. 23, 6. both in Judea, Alexandria, and other Places, Clem. Virgina de Synag. vet. 1, c. 6, 9, but rather assembled still in the Jewish Synagogues where there was a Beth-din, or House of Judgment, where the Head of the Synagogue, and the Seniors that Affifited him, sat to give Judgment on Offenders, and where they were brought before them, and foured for their Offences, Matt. 10, 17. 23, 34. Acts 23, 19. 26, 11. fee the Notes there, the Assembly here mentioned might be a Jewish Synagogue. Moreover, the Jews living among the Gentiles retained still a Jurisdiction over Men of their own Nation, and Religion, even to Matrimonial, and Pecuniary, as well as Religious Causes; and so the Jewish Christians might be drawn before their Judgment Seats on those Accounts, v. 6, this being long after for-

Ver. 4. Kali διαφέρειν εις ταύτας; [Do you not put a Difference, or Discrimination among your selves on those accounts, which are Alien from the Cause? That this is the frequent Subject of the Words of the Law, and ἡμεῖς, see Acts 15. 9. where ἡμεῖς διαφέρειν is rendered, he put no difference between us, and them. And Jude 22. where we read thus, of some base Compunction, διαφέρειν, making a Difference. See Note on Rom. 14. 23.]

Ibid. ἐδεικνύεται διὰ τούτων ὁ Ἰουδαίος, Judges of Evil thoughts.] i.e. Who pass Judgment, from your own Evil thoughts, as judging the Rich worthy of Respect in Judgment, for his Gorgon's Attire and outward Appearance, and the Poor fit to be despised for his outward Meaness.

Ver. 11. οἱ ἤλθον τις ἐκ τῆς Σαρδίου, the Royal Law.] Not so much because it is the Law of Christ our King, it being a Law of the Old Testament, as because it is the Law which of all Laws which concern our Neighbour, is most excellent, and which governs, and moderates other Laws, especially the Ceremonial, and positive Laws, which are to give place to that of Charity, and Mercy. Moreover, The Jews themselves to Interpret this Law as to forbid the Contempt of our Brother, as you may see in Dr. Churton's Mischief upon this Place.

Ver. 11. τίσιν δὲ τῶν ἀνθρώπων, A Transgressor of the Law.] Or. Because the Authority of the Lawgiver is as much defied by the breaking any one of his Laws, as by the Violation of them all, and be that by it will not be restrained from the Violation of it in one Point, under the like Tempations, will do it in another.

Note farther, that these Words seem to be directly levelled against that loose Doctrine of the Jewish Doctors, mentioned by (a) Dr. Peacock, That God gave so many Commandments to them, that by doing any of them they might be saved. So Kimchi Expounds those Words of Hophet, Take away Iniquity 2 and 4, and receive good, i.e. faults, he receive in lieu of them any Good, ἄρα καὶ τίνις ἡ ἀνάθημα, any Commandment that we have done. It was a vulgar Rule among them, faith (b) Dr. Smith, That Men should single out some one Commandment of God's Law, and therein especially exercise themselves, that so they might make God their Friend by that, left in others they should too much Displease him. And he cites from them this Rule, (c) He that obeys any one Precept, it shall be well with him, and his Days shall be prolonged, and he shall possess the Earth. And this Precept was with them usually that of the Sabbath, of Savvi-

Ver. 18. The Greek in most Copies runs οὐχὶ διὸ ἢ καὶ τῷ τῆς ἀληθείας, i.e. They violated the Laws of Nature, and polluted the Divinity with their Injuria towards Men, he adds, That no good Affection was so entirely lost among them, οὐκ ἀγαπᾷ, as that of Mercy.

Ver. 18. οἵτινες τὰς ἀνθρώπους, the Gentiles, who were so unmindful, that (d) Josephus having said, They violated the Laws of Nature, and polluted the Divinity with their Injuria towards Men, he adds, That no good Affection was so entirely lost among them, οὐκ ἀγαπᾷ, as that of Mercy.

Ver. 18. The Greek in most Copies runs οὐχὶ διὸ ἢ καὶ τῷ τῆς ἀληθείας, i.e. They violated the Laws of Nature, and polluted the Divinity with their Injuria towards Men, he adds, That no good Affection was so entirely lost among them, οὐκ ἀγαπᾷ, as that of Mercy.

Ver. 21. ἄνευτος, etc. When he offered his Son Isaac. This being a greater Act of Faith that by which he was at first justified, for that was only Faith in God's Promise, that he would raise up Seed from his Dead Body, and the Dead Word of Sarah, Rom. 4. 25. This was a Belief that he would raise up this very Seed committed to Abimelech from the Dead, and therefore by this Work was his Faith made perfect, i.e. advanced to the greatest height; there being no more noble Act of Faith, than this of the Resurrection of the Dead committed to Abimelech, and none by which we give more Glory to God, See Exef. 144. 20.

Ver. 23. Εὐλογηθείς δέντων ἡ δικαιοσύνη m Was accounted to him for Righteousness.] That is, It engaged God to own him as a truly Re-

ligious Person, or one that did sincerely fear him, by saying, Now I know that thou fearst God, seeing thou hast not with-held thy only Son from me, Gen. 22. 13. Or as one who upon Tryan had been found faithful; So Merchants, in Wars were found faithful in Temptations, and that was accounted to him for Righteousness, 1 Macab. 2. 52. And also to deal with him as a Righteous Person, so as to renew the Covenant made with him, and to establish it with an Oath, Gen. 22. 16, 17, 18. And so give him the high Title not only of his Servant, but his Friend, 2 Chron. 20. 7. 14. 4. 8.

Ver. 25. [p. 26] Parci, not, Raab the Harlot.

n That Raab had a Strong Faith in God, the Apostle testifies by saying, By Faith Raab the Harlot purified not with those that believed not, receiving the Spies in Peace, Heb. 11. 31. and that she showed by saying, The Lord God be in Haran above, and in Earth beneath, Josh. 2. 11. And this she testified by being so indolent to preferve the Messen-
gers, and to do all things agreed on betwixt them and her, for her safety.

Ver. 26. There have been many ways invented to reconcile these Words of St. James with the Apostle Paul alliterating, That a Man is justified by Faith, without the deeds of the Law, Rom. 3. 28. As, If, That when St. Paul faith, We are justified of Faith, without the Works of the Law, and that to him that worketh not, but believeth, Faith is imputed unto him for Righteousness, Rom. 4. 5. or to Justification; Justification, that referred to Faith alone, imports only our Abolition from Condemnation by Reason of our past Offences, committed before Faith, and our Reconciliation to God by the Pardon, or the not imputing them to Believers. It confits, faith the Apostle, in the Remission of sins that are past, Rom. 3. 25, 26, faith Peter, the Purgation of us from our Old Sin, 2 Pet. 1. 9. It is effected by the Death of Christ procuring Redemption, for Sins committed under the Old Covenant, Heb. 9. 15. This is apparent from the chief Argument the Apostle sixth to prove the necessity that both Jew and Gentile, should be justified freely by his Grace, and not by the Works of the Law, because they were all under Sin, all become guilty before God, all having sinned, and come short of the Glory of God, Rom. 3. 9, 19, 23. Whereas, faith he, being justified by Faith we have Peace with God, and rejoice in hope of the Glory of God, Rom. 5. 1. 2. Therefore Chapter the 3d. He must be speaking of the Condition of Jew and Gentile, before Faith. So again, when the Apostle faith, The Scripture hath concluded all under Sin, that the Promise of Justification by (the Person of) Jesus Christ, might be given to them that believe (in him), Gal. 3. 22, 23, 24. Wherefore the Law was (then) our School-Master to bring us to Christ, that we might be justified by Faith (in him), Gal. 3. 25. But now after that Faith is come, we are no longer under a School-Master, (i.e. under the peda-
gogies of the law,) Gal. 4. 5. For ye are all the Chil-
dren of God through Faith in Christ Jesus, but plainly intimates that we cannot be justified by the Works of the Law, because the Law leads us to Christ before Justification, and ceaseth, now the way of Justification by Faith in Christ is made known; And again, we are justified by Grace, not of Works. For we are his Workman-right Created in Christ Jesus to good Works, Eph. 2. 8, 9, 10. Where the Argument seems plainly to run thus, We cannot be justified by Works preceding Faith, because we do no good Works till by Faith we are Interceded in Christ Jesus. Whereas St. James speaks plainly of those Works which we cannot do but do, and are the Fruits of it, and of their necessity in order to our Containment in a State of Justification, and freedom from our final Condemnation.

2dly, That St. Paul Excludes from Justifi-
cation only those Works which are op-
posed to justification by an Act of Grace, and make it to be of Dece, and to give occasion to our glorying in our being Righ-
teous in the sight of God, purely by rea-
son of our Works, as in their Words, If it be of Grace it is no more of Works, otherwise Grace is no more Grace, but if of Works then it is no more Grace, otherwise Works is no more Work, Rom. 11. 6. And again, To him that Worketh the Reward is reckoned, not of Grace, but of Dece; but to him that Worketh not, but believeth, Faith is imputed unto him for Righteousness, Rom. 4. 4, 5. And again, Where then is Glorying? It is ex-
cluded. By what Law? By that of works? No; But by the Law of Faith, Rom. 3. 27. Whereas St. James requires only those Works to our Salvation, and our conti-
nance in a State of Justification, which proceed from, and are accepted through Grace, and so can never Render our Justification of Dece, or give us a just ground of boast-

3dly, That St. Paul is arguing against the Jews, who sought for Justification by Virtue of the Law of Moses, and sought it not by Faith, Rom. 9. 32. nor ever conceived that sufficient for that End, declaring against that way of Justification, because it would confine the Blessing of Abraham to the Circumcision only, Rom. 4. 9. And because the Law of Moses was Four Hundred and Thirty Years after the Promise made to Abraham, speaking of that Law which faileth, Do this and Live, Gal. 3. 17. which was our School-Master to bring us to Christ, and which was then to cease, as to the Obliga-
tion of it, whereas St. James speaks of Ju-

Chap. III. the General Epistle of St. James.

Justification by works performed under the Covenant of Grace, and as conditions even of that new Covenant. Now I except not against any of these ways of Reconciling these two Apostles in their Discourse upon this Subject; but then I also think we may add this other to them.

4y. That St. Paul plainly speaks to Christians only, concerning their justification from their past Offences by Faith in the blood of Jesus, but St. James speaks as well to the unbelieving, as believing Jews, teaching Faith in God, such as Abraham had when he believed God's Promise, v. 23 and such as

Reab the Harlot had, v. 25. saying, Thou believest there is one God, v. 19. without the least mention of Faith in Christ, and who perhaps thought it sufficient to keep them in the Favour of God, and render them his Friends, that they had cast off all Idolatry, and only owned the tree God; proving this not to be sufficient to procure the Divine Favour, unless by the Obedience of their Lives they glorified him as God, since otherwise they could not do in words profess to own him, but in Works deny him, being disobedient.

CHAP. III.

VERSE 1. My brethren, be not many Morders, [I. 22.] or Doubters, [I. 6.] Teachers of the Law, knowing that thereby we shall receive the greater Condemnation, [for our Offences against the Law we teach to others.]

2. [And this we ought the rather to beware of.] For in many things we offend all against the Law, and more especially in that Member we employ in Teaching others, for if any Man offend not in Word, the same is a perfect Man, and able afo to bridled, [curb, and direct the motions of] the whole Body.

3. [Lift the Metaphor of a Bridle as opposite in this Case, for Behold we put Bits [or Bridles] in the Hores mouths, that they may obey us, and [with them] we turn about their whole Bodies. [even so, if we by any means can bridge, and thereby govern the Tongue, by the like means we may govern the whole Man.]

4. Behold also the Ships, which though they be so great [in Bulk] and are driven with fierce Winds, yet are they turned about with a very small Helm, whithersoever the Governor [or Pilot of the Ship] listeth.

5. Even so is it with the Tongue [as with this Bit and Helm, it is] a little Member, and boasteth great things. [It is weak, but it mightily exalts itself by its great Performances.] Behold, how great a matter a little Word, how great a little Fire kindleth.

6. And the Tongue is a world of Iniquity [is kindled by it.] So is the Tongue amongst our Members, [as fire amongst wood] that it defileth [Gr. festing or blackening] the whole Body, and letteth [Gr. inflaming, or setting] on fire the Court of Nature, [or the Succession of Men in the world, and it is set on fire of Hell, [Gr. being set on fire by Hell.]

7. And it is like fire in this also, that when it bath once got the Masterly, it cannot easly be subdued, and extinguished.] For every kind of Beasts, and of Birds, and of Serpents, and things in the Sea, is tamed, and hath been named, by Mankinde.

8. But the Tongue of other can no Man tame; it is an unruly evil, [and like the Serpents mentioned, v. 7.] full of deadly Poison.

9. Therewith blest we God, even the Father [of we all; and therewith curse we the Men which are made of the Similitude of God, and upon that account are to be revered by all.]

10. Out of the same mouth proceedeth Blessing and Curse: My Brethren, these things ought not so to be.

11. Doth a Fountain spring forth at the same place, sweeter water and bitter?

12. Can the Fig-Tree, my Brethren, bear Olive-berries, or a Vine Figs? [Surely no, even I no Fountain can both yield Salt-water, and fresh; And if Nature produce no such contrary fruits, much less should Grace produce things so extremely opposite as are Blessing and Curse.]

13. Who [then] is a wise [and understanding] man, and endowed with knowledge among you? [to which you are great Pretenders.] let him shew out of a good Conversation his works with meekness of wisdom, [or the works of wisdom with meekness, i.e. let him by his charity, and meekness towards his Brethren, new forth his wisdom.]

14. But if there be envious, and strife in your Hearts, glory not [of your wisdom,] and lye not against the Truth [in pretending to be wise unto you.]

15. This wisdom descendeth not from above, but is Earthly, [from the love of Earthly things,] sensual, [proceeding from the Lusts of the Flesh, among which Strife, and Envy are reckoned, Gal. 5. 20.] devilish [coming from Satan the promoter of Strife, and Envy, and from Pride and Ambition, by which he fell, 1 Tim. 3. 6.]
Annotations on Chapter III.

a Ver. 1. **M** the Jews had not only in Judea, but in their several diffusions, their **M** or Doctors of the Law, who being created Doctors, Masters, or Rabbins by Imposition of Hands, were authorized to teach the Law to others. This Office the Jews much affected, **M** affecting to be Teachers of the Law, v. 17. and being constant in their abilities, to be guides to the blind, as a light to them that sat in darkness, instructors of the foolish, and **M** Teachers of Babes, Rom. 2. 190. 20. And such especially were the Zealots among them. Whence (a) Eleazar the chief of them, Eleazar and his companions, Eleazar obtained the name of the Zealots, from their zeal for the observance of the Law, and also Teachers of it to others. This Affection of that Office the Apostles here warn them to avoid, as which would expose them to greater Contumacy for their Offences against the Law which they taught to others, and so confound them knew themselves.

b Ver. 2. **ε** a perfect Man. This word signifies to be perfectly instructed in his Duty. See Note on 1 Cor. 2. 6.

c Ver. 5. **κατ** great things. This word signifies not only to vaunt of, but also to do great things. It is the door or great things, for Fabric. It answers to the Hebrew **י** which signifies to be valid, and move it self violently, to be raught and exult it self: Pss. 9. 19. 10. 16. 40. Zeph. 3. 11. Exc. 48. 18. And this signification, both the text, and the Resemblance of the Tongue to fire, seem plainly to require.

d Ver. 6. **το** the Tongue is a fire. The Comparison of a Tongue to fire, is taken from the Scripture, and from the Sayings of the Hebrew Doctors: The fireward Man bringeth Destruction in his Mouth, Prov. 16. 27. And v. 28. And a multitude, **κατ** according to the wood of the Fire, that it burneth, and the stronger they are that contend, the more they will be inflamed, Excl. 28. 10. A lively Contention kindleth a Fire, The fire burneth kindles great heaps, with the Word, which is that explained. As a little fire consumes great heaps of wood, so nothing more wafts the World than an evil Tongue.

Note. 2dly. If the Original was, as our Translation hath it, a world of Iniquity, something must be added to it to make the Sentence complete, as I have done in the Paraphrase, or as the Aethiop, a world of Iniquity is contained in it. But the Syriac reads thus, And the wicked world is as the wood; and this makes both the Sentence, and the Similitude run clear.

Ver. 7. **λυσιν** man, by mankind. is the Hebrew Phrase for Man, as καπνογονον, is a Man, 1 Pet. 2. 13.

Ver. 9. **καταρασσω** a perfect Man. This signifies the unbelieving Jews did towards the Christians, Carnifex, and Anathematizing them in their Synagogues; as (b) against the Mourners often testifieth to the Face of Tyre the See. Ibid. καταρασσω δι αυτων, after the Similitude of God. From this 9th Ver. it appears that Man lost not the Image of God by the Fall; and hence it is probably that it contains not principally in holiness, but in Dominion, Gen. 1. 26.

Ver. 13. **παρεσκευαζομαι** to be with a wife **Μ** among you. That the Jews were great Preceders to Knowledge, see Rom. 2. 13. That they gloried in the Title of Babylonian, or, wise Men, see Note on 1 Cor. 2. 10. Hence their Divines are called **Ποιεσις προσεκτωριας** wise Men as to the Truth, faith面包. Ver. 14. **δια** evil and fire. The unbelieving Jews are represented still as in Ποιεσις προσεκτωριας.
Contention, who obeyed not the Truth, Rom. 2. 8. Men who were filled with bitter Zeal against the Preachers of the Gospel, Acts 13. 45. 17. 5. and very mad against them. And some of them who owned the Gospel, did yet preach Christ, &c. out of contention, and envy against St. Paul, Philipp. 1. 15. and the effect of their Disputes were, faith the Apostle, &c. &c. and Strife, 1 Tim. 6. 4. 13. 2. Vexatious Contentions and Strifes, 1 Tim. 6. 4. 13. aginst provoking one another, and envying one another, Gal. 5. 20. against doing things through Strife, and vain glory, Philip. 2. 3. Or complaints of the Abounding of thefe Vices, 1 Cor. 1. 11. 3. 3. See especially 2 Cor. 12. 20. 

Ver. 16. Ἀνακομμάζοντας, Confusion.] i. c. Tumult, Sedition, and Disturbance of Peace and Order; for Contention naturally tends to fighting, and Envy, to the Destruction of him we hate, odes & c. in these you are curious, and Hector against one another, Amen. 2. 3. and then it follows μεταξως, ye fight and war.

Ver. 17. Μηθείσος, full of Mercy.] Which, faith (c) Θεόφυλακτος, of all good Parents was most of all left among the Jews.

Ibid. Ἀδερφε ὥστε, without Partiality.] Or, as the word signifies, without putting a Difference betwixt Men of their own, and other Nations, as the Jews did, counting all other Nations, Dogs, unclean, not fit to be converted with, and dealing with them accordingly; for as (d) Timæus lieth observed of them, apud Ilios fides obstinate, mifericordia in promissa, adversus omnes alios hostes odio; They would be merciful to Men of their own Religion and Country, but hated all Mankind besides; confining brotherly love to Men of their own Nation, as we learn from our Saviour's Parable of the good Samaritan. When they broke into Sects and Parties, they had the same hatred to those of their own Nation who would not think, and do, as they did. The Zealots, and those that were for War, set themselves against, and even threatened Death to those who were for Peace, looking upon them as no better than Heathens, so that true Christian Wisdom requires us to live peacefully with, and to do good to all.

Ver. 18. Ἀδερφέ, ἤτοι, &c. The fruit of Righteousness.] i..e. The Reward of Righteousness to them who make it their business to live peaceably themselves, and incline others to it, is here own happily and quietly, by the Preachers of the Gospel of Peace declaring it to the World, and shall hereafter assuredly be reaped by them. Or thus; These Fruits of Righteousness now found by the Christian endowed with this Heavenly Wisdom, will yield a plentiful, full and happy Crop to them who are Promoters of Peace.


C H A P. IV.

F

Rom 2. 8. Whence come wars and fightings among you? [Jews?] Come they not hence, even of your Lusts, [or Pleasures] that war in your Members, [against the Soul?] 1 Pet. 2. 11.

2. Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may confound it upon your lusts.

4. Ye Adulterers and Adulteresses, know ye not that the friendship of the World, [which bands in competition with, and indulges in to please, and obey God's Will] is enmity with God, [and so Idolatry, which in the Language of the Scripture is Adultery?] Whoever therefore will be [thus] a friend of the World, is the Enemy of God, [having renounced him to hate Mammon for his Lord, Matth. 6. 24.]

5. Do you think that the Scripture saith [Gr. speaks] in vain, [against this worldly, mindedness?] the Spirit that dwelleth in us [Christians] lusteth [is] to envy, [as yours doth?] v. 2. Is he not rather the Spirit of Life: and goodness, engaging us to love all Men, and especially our Christian Brethren? 1 Pet. 2. 22.}

T 2
6. But [so far is he from this Envoy, that d where be dewitts] he giveth more Grace, [or Favour] wherefore be [or it, the Scripture] faith, God redifeth the proud, but giveth Grace [or sheweth favour] to the humble, {Prov. 3. 34.}

[Be ye then humble, and] submit your selves therefore to [that] God, [who giveth Grace to the humble]: reftit the Devil [the Author of those Wars, Envyings, and Lustings which are among you;] and [Shew] he will fly from you.

8. **Draw nigh to God [by Prayer, Humiliation, Repentance and Obedience] and he f will draw nigh to you [in Mercy] cleanse your hands, [from Rappine and Injustice] ye simmers, and purifie your hearts, [from the love of the World] ye double-minded, [whose hearts are divided between God, and Mammon.]

9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

10. Humble your selves [therefore] in the sight of the Lord, and under his mighty hand that is upon you, {Pent. 5. 6.} and he shall lift you up, [that he may exalt you as a seat, in that season of his Visitation, as he did then his faithful servants, by a wonderful Deliverance, according to his Promise. See Note on Matth. 24. 31.}

11. **Speak not evil one of [or against] another, Brethren, he that speaketh evil of [or against] his Brother, and judgeth his Brother, speaketh against the Law, and judgeth the Law, [or speaketh against the Law, as being evil, or imperfect, in that it doth not command, or condemn those things which thou doest command, or condemns;] but if thou [take upon thee to] judge the Law, thou art not [in thy behaviour as a door of the Law, but a Judge of it.]

12. **Whereas indeed** There is [only] one Law-giver, who is able to save and to destroy; who [therefore] art thou that judgest another?

13. **Go now therefore that Prayer to he say, Today or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain, [as of covetousness, and the advantages of life, depended] merely upon your felons, and not at all on Divine Providence.]

14. **Whereas ye [who speak with such confidence of the future] know not what shall be on the morrow; for, what is your life? It is even [as] a Vapour, that appeareth for a little time, and then vanisheth away.]

15. **Thus ye are not to speak: For that [Gn. whereof ye ought to say, if the Lord i will we shall live, and do this or that.]

16. But now you rejoice in your Bovings [of the future] all such Rejoicing is evil, [as being an assuming to your selves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: For since this life is so short, and uncertain, and thereby teacheth you to think humbly, and speak modestly; and with due dependance on the Divine Providence, with refresheth both to your lives, and future actions, you by this pleased your selves in these vain Bovings, and thinking as if you were immortal, and independent upon Providence, are guilty of an evil Exaltation, and vain Boasting.]

17. Therefore to him that knoweth to do good, and doth it not, to him it is sin: If after my Admonition to avoid this, and other Crimes, you continue in them, you will be necessarily guilty of sin, {Joh. 15. 22.} and the guilt of it will abide upon you, {Joh. 9. 41.} as it is also in all other things done against knowledge, and the Conformity of your Conscience; for in such things the heart departs from, and rebels against the Lord, but without sin, despiseth the Word of the Lord, and reproacheth him that speaketh it, {Numb. 15. 30, 31.}

**Annotations on Chapter IV.**

a Ver 1. Ver 1. This Epistle seems to have been writ about the 8th. Year of Nero, and the 62d. of Christ, the Year before the Death of James, before which time the Jews had great Wars, and Fightings, not only with their Neighbours, See Note on Matth. 24. 6. but even among themselves in every City, and Family, faith (a) Josephus, nor only in Judea, but in Alexandria, Syria, and many other places. See the Preface, § 5. 6.


(d) Vide de Bell. Jud. 1. 18. 1. Vide de Bell. Jud.

(e) Ο νυοια ανεφερεαι εσεεερεωες πολλην, ενα διεκκακεν εσεερεωες, εσε ηνοιαν εσεεερεωες ηματαν ανεφερεαι εσεεερεωες τη τοιαυτα της μετανοιας της περιπτωσεις, Ι. 2. 6. p. 397. C.
to fight for their 'Liberty' from the Roman
Taxes.

2dly. Dominion over other Nations, for
having got this Fancy into their Heads, that
their (a) Mešlub was to be a Tempo-
ral Prince, who should enable them to
Lord it over the Heathens, they were Zea-
losus to have thee pretended Prophecies ac-
complished, and (b) the hopes of it encour-
gaged them to Fight. Whence we may Para-
phrase on these two Verres thus, Thou hast
(for Liberty and Dominion) and you have it
not; yet in perfect and desire of them) kill,
and (yet) you cannot obtain (them), be
cause you ask not (whether that be according to the
Will of God which you so greedily desire) Ye ask these thins, and receive them not,
because ye ask amiss, that you may confine them upon your luft; viz.
That having thy Liberty and Empire, you may
poisfon the good things of this World you luft after; and may Lord it over the Heathen
World.

c. - Ver. 4.  "If someone bring a greek, or a heathen, or a slave,
of, Do you think that the Scripture saith in vain, "et cetera." They who make this whole Verre one Sentence, are obliged to shew
where the Scripture hath these Words, The
Spirit that saith the words, which no Interpreter hath or never shall
expostuated. But in the Exposition
given in the Paraphrase, which makes the
whole to consist of two Questions, this
is needless. Now in favour of this Exposi-
tion, let it be noted,

1st. That nothing is more ordinary than for Particles to be repeated from the precedent Member. So Psa. 9. 19.
The needy shall not always be forgotten, the Expostulation of the Poor shall (not) perish for ever.
See Psa. 38. 4. 19. 1 Sam. 2. 3.
Job 30. 25. 31. 20. Prov. 25. 27. 30. 3.
So John, if Psa. 139. 8. Prov. 6. 1. 9.
12. See Gloions de Elephas. 1. 4. tr. 2.
obvret. 10. p. 221. So here the Particle
a may be repeated thus, Or doth the Spirit
that is in you enjoin to Envy? Though the
Senec be full only by Reading the Words
by way of Interrogation. Note,

2dly. That not to speak in vain, is not to
do it without Cause, or just Reason;
as Ezek. 6. 10. And God, or the Scripture,
is said to speak in Vain to them who attend not to, or receive no benefit by
his Words, Jer. 8. 8. So then the Senec
runs thus; Doth the Scripture speak without
cause against this Worldly-mindedness? Would
it not have you attend to, and receive advan-
tage by what is saith against it?

Ver. 6. Mešlub, or Eba, Eba, but do be
given more Grace. That if and because
throughout the Scripture signifie Favour, and Good-will, See Note on 2 Cor. 6. 1.
And this Senec the Opposition here re-
quires, God being displeased with, and
opposing himself to the Proud, who shew-
ning Favour to the Humble, and causing
them to find favour, among Men, Prov.
3. 34. What Monisier le Clere here faith,
"That in those times the Jews used to
produce as out of Scripture, not only
the Sense of Places without regarding
the Words, but also a Jewish Tradition
or Interpretation of Scripture, and to
we are not to look for what is here said
in the Old Testament, is intolerable; for
is it fit to make an Apostle giving us
those Scriptures which are to be our Rule
of Faith, speak thus, Do you think the
Scripture speaks in vain, what it speaks not at
all? And to call a Jewish Tradition the
Scripture?"

Ver. 8. "εγκατεστηκεν πανθεν, Draw nigh to e
God." The way of drawing nigh to God
being now, under the Gospel Dispensation,
through Faith in Christ, and in his Blood shed
for the Propitiation of our Sins, we being
made nigh to him through the Blood of Christ,
Eph. 2. 13. and through the Introduction
of that better Hope, by which ελεησονται οἱ
we draw nigh to God, Heb. 7. 19. it
being Christ alone by whom we have an In-
troduction to the Father through Faith in
him, Eph. 2. 18. 3. 12. and who hath
suffered for us that he might bring us to God,
1 Pet. 3. 18. This may be looked on as an
Exhortation to the ευπλοοι, the unbelieving
Jews to believe in Christ, and to the
δεκαοι the waverers Jews. (See Note on
 Chap. 1. v. 8.) to cleave steadfastly to the
Faith.

Ibid. "Καθαρισθείτε χιλιοτ, cleanse your
Hands." That the Hands of the Jews, and
especially of the Zealots among them, were
full of Blood and Rapines we learn from (f)
Josephus, who makes very often sad com-
plaints of the Murders, and Rapines com-
mitted by them. (See Chap. 5. 4. 6.) And
so this Exhortation must be very properly
directed to them. True also is the Note of
Eshbhius here, Porro si jabetur homines emun-
date manus, & purificare corda, nee jabetur
quid
A Paraphrase with Annotations on
Chap. IV.

150

quid impossibile, conseqvem of eos posse hac praefare.

g. Ver. 9. "Iec karibias, into beavines,]
For now the day of Vengeance upon the unbelieving and back-fitting Jews approacheth, Luke 21. 22. Now the Coming of the Lord to Execute Vengeance on them draweth near, Chap. 5. 8. When Wrath shall come upon them to the uttermost, Thes. 2. 16.

h. Ver. 11. μη καταλαληται, speak not Evil.
For Explanation of these Words let it be noted, that the great Exception which both the unbelieving Jews, and the Judaizing Christians among them had against the Believing Gentiles, was this. That (g) they observed not their Feasts or Sabbaths, and that they were not Circumcised, whence they concluded they differed little from the Heathens. This was the thing for which the (b) Christian Fathers did contend against them; viz. That the Ancient Patriarchs of Old were acceptable to God, and consequently the Christians, and especially the Converted Gentiles, might be acceptable to God without the Observation of these Feasts and Sabbaths, or of Circumcision. Hence the Apostle is so concerned that they should not judge one another on the account of Days or Meals, Rom. 14. 4. 5. 6. Hence he inveighs against the Galatians, as being brought in Bondage by the Judaizers to the Observation of Circumcision, Chap. 5. 3. And of Days, Months, Times and Years, Chap. 4. 10. And warns his Colossians not to be induced to follow the Rudiments of the World, as being Circumcised in Christ, Colos. 2. 11. And faith, let no man judge you in Respect of Feasts, New Moons, or of the Sabbaths, v. 16. So that the Argument of the Apostle here seems to run thus, Let no man speak against his Christian Brethren the Gentiles, for not observing these things; for, the Law it self requiring these things not of the Gentiles that even dwelt among them, but only of the Jews, he that speaks against them, and judgeth them for the Non-observation of these things, he in effect speaks against and judgeth that Law as deficient which required not these things. And thou who talkst upon thee to say they cannot be Saved, Acts 15. 1. and so judgest them to Destruction without the Observation of them, thou even takest upon thee the Office of this great Law-giver, who alone is able to Save and to Destroy, and who by not requiring those things of the Gentiles, shews he will Save them without them, and not destroy them for neglect of them. So the Targum on Ezek. 18. brings in God speaking to the false Prophets thus, Can you kill, or make alive the Souls of my People? Others indeed refer this to the Testimony of Christ's Love, but this is still the Law of Christ, Gal. 6. 2. Or, the Law of Liberty, Chap. 2. 12. But never absolutely, the Law, as here, and therefore, I prefer the former Interpretation.

Ver. 15. "Iex o Κυριως Σωσητης, if the I Lord will."] It was a Rule of Ben Syra, (Buxt. Flor. p. 4.) Let no man say he will do any thing, unless he first say, if the Lord will: Who also adds, that one died before Night for refusing to add this. And when Achiobas had fall to Socrates, I will so, if you will, (i) Socrates tells him he ought to have said, I will so, if God will. Not that we are obliged always to say thus, Rom. 14. 28. but only will to own our Dependance on Divine Providence.

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CHAP. V.

Verse 1. O to now, ye Rich Men [of the Jewish Nation, you will have cause to] weep and howl for the Miseries that shall come [Gr. are coming] upon you.

2. Your Riches are corrupted, [or, are as things purified by being kept too long] and your Garments [are become] Moth-eaten, [They being laid up in your Wardrobes and not used to Cloath your naked Brother, I shall be as unpleas to you as if they were devour'd by the Moth.]

3. Your Gold and Silver is canker'd [or eaten out with Rust] and the Rust of them shall be a Witness against you [of your Covetous and Worldly Minds.] and be shall eat your Flesh as it were Fire; ye have
have heaped Treasures together for the last days, [Gr. It shall not your Faith as Fire, you have Treasur'd it up for the last days.] c 4. Behold the Hire of the Labourers which have Reaped down your fields, which is of you kept back by fraud, crieth; and the Cries of them that have Reaped, [Land are thus Depraved of their Wages by you.] are entred into the Ears of the Lord of Sabaoth. d 5. Ye have lived in Pleasure on the Earth, and been wanton; ye have nourished your hearts as in [or for] a day of slaughter. e 6. Ye have condemned, and killed the Just, and he doch not reff you. f 7. Be patient therefore, Brethren, unto the Coming of our Lord, [to avenge you of these Murthers.] behold, the Husbandman waiteth for the precious fruit of the Earth, and hath long patience for it till he receiveth the early and latter Rain, [the first to make the Corn spring, fowell, and grow up, the latter to make the Earplump before Harvest.] g 8. Be ye also patient, stabilize your Hearts, [in expectation of this Advers.] for the Coming of the Lord draweth nigh. h 9. Grudge not [Gr. grow not] one against another, Brethren, [as men impenitent, and desiring Vengeance, use to do.] lest ye be Condemned, [or waiting in that Patience which ought to have its perfect Work in you, and in that Christian Charity, which requires you to pray for Merity, and not to cry for Vengeance on your Enemies.] Behold the Judge [who will plead your Cause against your persecuting Brethren] standeth before the Door. i 10. Take, my Brethren, the Prophets who have spok [As you.] in the Name of the Lord, for an Example of suffering, Afflictions, and of Patience [i.e. of patience suffering; for they had experience of cruel Mockings, and of Death, and yet they suffered these things patiently, Heb. 11. 36, 37.] j 11. Behold, we count them happy that endure [Afflictions for Righteousness sake, and for the Tryal of their Faith, Matt. 5. 12. 1 Pet. 4. 14.] ye have heard of the Patience of Job, and have seen [i.e. known] the End of the Lord, that the Lord is very pitiful, and of tender Mercy, [as then he was to him Deliverer, and a Redeemer of: his Patience, I will be to you.] c 12. But above all things, my Brethren, I Swear nor, neither by Heaven, nor by the Earth, nor by any other Oath, but let your Yeas be Yeas, and your Nays, Nay, [i.e. let your Assents be agreeable to your Words, See Note on 2 Cor. 1. 17. ] lefth me ye fall into Condemnation. 

Annotions on Chapter V.

Verse 1. "A ye vix, go to now.] This is only a form of Transition, Chap. 4. 13. and converting of Speech to any Person, as if he should have said, And now to speake to you that are Rich, I call upon you to weep, &c.

That this Prediction was exactly fulfilled by the Slaughter and spoiling of the Rich Jews throughout Galilee, and Judea, (a) Jeafus will not suffer us to doubt. For he informs us, that the Zealots spared none but those who were innocent, &c. poor and
and low in Fortune, and that they were so inconstantly rapacious, that they searched all the Houses of the Rich, killing the Men, and abusing the Women. And that it also was fulfilled touching those of the Diphon, see the Preface, § 5, 6.

b. Ver. 3. It shall eat your Fleth as Fire, as κατασφαγή, in the last Days.] As the Ruff eats into the Gold and Silver, so shall your Fleth and Substance be eaten up as with Fire, as if you had treasured up Fire in the midst of it.

For, 1st. This is a frequent Metaphor among the Prophets who often speak of the Fire eating up the wicked, and devouring their Fleth, θανάσαι αὐτοὺς τὸ σῶμα, and the fire shall eat them up, Phil. 21. 9. The Light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn his spoil and eat up his Tents and Briers in one Day, κατασφαγήν καὶ κατασφαγῆ αὐτοῖς ἐκ τῶν σκουριῶν, and it shall eat up from the Soul to the Fleth, λόγος νους καὶ σῶμα, the fire shall eat up the Adversaries, Chap. 27. 11. Behold the Name of the Lord cometh forth from far, burning with Anger, θάνατος, έκ τῆς θυμίας ταύτης, and the Anger of his Fury shall eat as the Fire, Chap. 30. 11. Behold I will make my Word in my mouth fire, and this People wood, κατασφαγήν, and it shall eat them up, Jer. 5. 14. They shall go out from one fire, κατασφαγήν, and another fire shall eat them up, Ezek. 15. 7. I will bring forth a fire from the midst of thee, and the fire, κατασφαγή, shall eat thee up. See Amos 5. 6.

2dly. This was punctually fulfilled in the Deformation of that Nation by their own Seditions, and the Roman Wars. For amongst the Sicari, and the Zealots, the Ringleaders of all their Seditions, it was Crime enough to be Rich, and their insatiable Avarice induced them still to make τῶν πλούσιων ζώνα νεκρά, a search into the Houses of the Rich: For them to remain among these Tyrants was Destruction. (b) For in false Accusations they were slain as Defectors, for their Substance; Yea both their Substance and their Fleth were (c) devoured by the Flames which burnt up the City and the Temple, and so consumed both their dead Bodies and their Sub-

scape and their Wardrobes; and that which remained became a Prey to the Army of the Romans. See the like done in their Differ-

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Chap. V. the General Epistle of St. JAMES.

Death of Christ is imputed to the Princes and Rulers of the Jews, and to the People in General, Acts 3. 14. 7. 52. 13. 27. 28. AD 1.

"Tis said in the Pretent Tenet, and be doth not reject you, whereas had this been spoken of Christ it should have been said, he did not reject you; and therefore Oecumenius doth acknowledge this is to be extended also to all those just Men, St. Stephen, and others who suffered in like manner from the Jews, according to our Lord's Prediction, Matt. 24. 9. and St. Paul's Confession, That before his Conversion be perjevcted this may unto the Death, Acts 22. 4. Hence this Passage is Connected to the ensuing Words directed to the Christians in general by this Particle, therefore.

Vers. 7. The Husbandman Waiteth, etc. So the Targum of Jonathan, on 2 Sam. 23. 4, compareth those who expect the Years of Consolation, to the Husbandman, who in a Year of Draught waiteth for Rain upon the Earth.

Vers. 8. if paxagw ἐν ἡμῖν ὑπέστη, the Coming of the Lord is at Hand.] He speaks, faith (f) Oecumenius, of the Coming of the Romans to Captivate the Jews, which be called the Coming of our Lord, as St. John does, Chap. 21. 22. And this Exposition is confirmed, l. c. From the confident use of the Greek Language, by St. Jude, King, the Day of the Lord is at Hand, 1st. 14. 5. Ezek. 30. 3. Joel 1. 15. 2. 1. 3. 14. Obad. 15. Zeph. 1. 7. 14. from the Evils which he faith are coming on the Rich, v. 1. and which then especially came upon them. 2dly. From his saying this Coming is at Hand, and the Judge standeth at the Door, ver. 9. or in St. Peter's Prayer to ὑπέστη, the End is at hand, 1st Pet. 4. 7. which answers exactly to the Words of Christ touching the Destruction of Jerusalem, then shall ye see, the End come, Matt. 24. 12. it is near, τὸ ἐρποῖσα, even at the Door, v. 33. Her Delphic Prophecy, 1 Peter 1. 19. corresponds with Luke 21. 26. 27. See Note on Philip, 4. 5. And this was a true Ground for Patience, and answers the Objection of Euphrosin against this Exposition.

Vers. 9. μὴ σάκισθε, Great not.] These groanings in the Scripture have a Voice and Cry, and God is said to hear them. Thus the Children of Israel groaned by Reason of their hard Bondage, κατασκευαζομαι, and their Cry came up to God, Exod. 2. 23. and the Spirit is said to intercede in Christ's suffering Members with Groans unuttered, Rom. 8. 26. Thus David prays, that God would bear the Voice of his Groanings, and the Groaning of the Prisoners, Phil. 102. 5. 20. These Groanings when they are only the Natural Idies of an Afflicted Soul, move God to pity, Tit. 2. 18. and remember us in Mercy, Exod. 6. 5. but when they are the Fruits of Impatience under Troubles, and a desire of Revenge upon our Enemies, they tend to our Condemnation; and the Perfecting Jews, being of the same Rock with the Converted Jews, their groaning against them is filled groaning against one another.

It is the Observation of (g) Justin, that the Converts among the Gentiles were not only more than those among the Jews, and the Samaritans; but also that they were better Christians, and more truly so, for these Jewish Converts were still Leavened with an expectation of a Temporal Kingdom, and of Liberty from the Roman Yoke, and the Dominion over all Heathen Governors. Whence the Apostles do frequently enjoin them to be Subject to the higher Powers, Rom. 13. 1. to be Subject to Principalities and Powers, Tit. 3. 1. to be Subject to every Human Ordinance, and not use the Liberty to which they were called, as a. Chose of Malice-sinus, 1 Pet. 2. 13. 16. Now these, as Dr. Hammond well observes, lived intermixed with the unconverted Jews and Zealots, who were full grasped, and contending against all that would not stand up for Liberty, and fight for this Temporal Kingdom, (b) accounting them no better than the very Heathens on that account, and thefe may be the Grudgers here intended.

Vers. 11. The patience of Job.] Hence may see we very probably conclude, that what is written in the Book of Job, is truly an History of what hapned to him, and not, as some conceive, a Parable or Fiction of a thing not truly done; for seignior things contain so serious Motives to, nor just Examples of Patience. We find this Holy Man numbered, with Noah, and Daniel, as Persons very prevalent in Prayer, Ezek. 14. 14. 20. as therefore Noah, and Daniel, were Persons truly prevalent in their Supplications, Gen. 8. 21. Dan. 9. 29. so also Job must be, as he is represented, Chap. 42. 8. 10.

Vers. 12. μὴ ὑποκύπτε, Stand not.] Let not your Affictions move you to use Rith Oaths, as Men are wont to do when much provoked. That Rith Oaths are only forbidden here, and Mark 5. 24. see the Note there. The Oaths here forbid being such as our Impatience under Sufferings, and our unbridled Passions do produce.
Among the miraculous and extraordinary Gifts were said at first to the Preachers of the Gospel, and to the Rulers or Elders of the Churches, was the Gift of Faith, as in the words, to another is given Faith by the same Spirit, 1 Corinthians 12: 9. or by a strong impulse of the Spirit, fully persuading them that God would enable them to do this or that. This seems to be that Faith which is called the Faith of God, to which even the removing of Mountains, or the performing things most difficult, and extraordinary is promised, Mark 11: 23, 24; Matthew 21: 21, and of which the Apostle speaks, saying, If I had all Faith so as to remove Mountains, 1 Corinthians 13: 2, and by which they healed the Sick, even by Faith in his Name, Acts 3: 16. and therefore this is here promised, that where the Prayer of the Elders was attended with such a Faith, it should be still effectual for the healing the Sick, or the raising him up again from the Bed of sickness; for as we will have it, by that he shall raise him up.

Ibid. And if he hath committed Sins, let him pray over him, and they shall be forgiven him. Such Sins for which God was pleased to inflict this bodily Difcalce upon him, as he did on the Members of the Church of Corinth, for their disorderly celebrating the Lord's Supper, for which Cause, Faith, the Apostle, many are weak, and sickly among you, 1 Corinthians 11: 30, they being thus obstinate of the Lord, v. 32. And where the Sicknefs is by way of Chaffiment, the healing it is a Testimony of God's fornications of it. Hence, thy Sins be forgiven, is our Lord's usual Exphregation when he healed the Sick, Matthew 9: 2, 6, 7. See the Note there, according to those words of the Prophet Isaiah, The Inhabitants shall not say they are sick, the People shall be forgiven their Impiety, Chapter 33: 24. Hence it is evident, that here is no Foundation for the Sacrament of Extreme Unction, called in the Roman Church, The Sacrament of the dying, and administered for the purgation of their Sins, when they seem past hopes of recovery; for how can they gather a Sacrament of Extreme Unction, from an Unction that is not Extreme; or a perpetual Ordinance from an Action that was extraordinary and miraculous, and is long since ceas'd? How can they prove a Sacrament that is proper to dying Persons from a Rite used only upon Persons who were not to die, but to be raised up from Sicknefs? Or promise to him forgiven of his Sins, to whom they cannot promise Recovery, which was the foundation of it? Moreover the things already observed, afford us a sufficient Answer to the Objections.
Objections of Ephesians against our Exposition, which are these:

Obje. 1. First, That the Grace of Miracles extended not to Spiritual Effects, as the forgiveness of Sins, but Temporal.

Obje. This is said in that Contradiction: to our Lord, who doth so often Preface his miraculous Cures of the Sick with this Exposition, _Thy Sins are forgiven thee_, Matthew 9. 2. Nor was this forgiveness to such a Spiritual Effect, as temporal, it being only the Remission of a Temporal Punishment of Sin, viz. Sicknes inflicted for it.

Obje. 2. Had the Apostle Spoke of miraculous Cures, he would only have advized them to call those who had the Gift of Healing, whether Presbyters or not, not all the Presbyters, and them only.

Obje. He reasonably advized them to call them, and them only to pray over the Sick, who were by Office appointed for that Work, and doth here only tell them what they might expect from it, when that miraculous Faith was raised in them, which often, in those times of Miracles, accompanied their Prayers.

Obje. 3. The Apostle speaks of a sick Christian Brother to be anointed by a faithful Presbyter, whereas the use of Miracles was chiefly for converting Infidels; and hence this anointment was not used towards Trebbianus left at Milestum sick, 2 Tim. 4. 20. or to Epaphras, sick near unto Death, Phil. 2. 27.

Obje. If it were not used by St. Paul to them, and especially to Epaphroditus, 'tis certain that he knew nothing of this Sacrament. 2. Ephesus hath no caufe to affert that of Miracles in general, which the Apostle faith only of the Gift of Tongues, that they were only for Unbelievers; the Gift of Healing, for ought he knows to the contrary, might be still exercis'd upon Believers, but only under the Conduct of the Spirit, raising up this miraculous Faith which allured them of it in respect to some, and not to others, as he saith. See Note on Phil. 2. 27.

Obje. 4. That had the Apostle intended miraculous healing, Oil had not been prescribed, Christ having said, they _should lay their hands_ on the Sick only, Mark 16. 18.

_Appl._. One Ceremony excludes not the other; moreover laying on of Hands is there prescribed in preaching to the Gentiles, anointing with Oyl here to the few, as being customary in case of Sicknes.

Object. 5. All the other things delivered in this Epistle, belonging to the Christians of all Ages; this therefore must do so too.

_Appl._. As if this hindered the Apostle, as they had occasion, to give Rules touching the Spiritual Gifts proper to their own Times, that, when they spake of other matters not to cease, their Precepts reach unto all Times. St. Peter in his following Epistle hath one Division concerning those Spiritual Gifts, 1 Pet. 4. 10. 11. though the other Precepts contained in that Epistle, do concern all Ages.

Ver. 16. _Omnis ignis infernalis, the inspired Prayer._ As they who were inwardly acted by an evil Spirit were filled _invierno_, so they that were act'd by the Holy Spirit, and inwardly mov'd by his Impulses, were also _invierno_ in the good sense, and therefore it seems most proper to apply these words not to the Prayer of every Righteous Perfon, but to the Prayer offered by such an extraordinary Impulse, not only from the Force of this Exposition, but 2dly, from the same thing here mentioned, as the subject of this Prayer, that our Sick-Brother may be heal'd, which was to be done by the Prayer of Faith, 1 Cor. 14. 36. From the Example of Elias, for his Prayer was the Prayer of Faith in the sense now mentioned; for he absolutely foretold, and confirm'd it with an Oath, that there _should be no Rain those Years_, but according to his Word, 1 Kings 18. 1. And his Prayer for Rain was upon God's Promise to send Rain upon the Earth, Chap. 19. 1.

Ver. 17. _Three Years and six Months._ So Luke 4. 25. when therefore it is said, that Elias came to Abai in the third Year, and the Lord said, I will send Rain upon the Earth, Note, that Elias tarried before a Year at the Brook Kerith, and then in the middle of the Third Year came to Abai.

Ver. 50. This seems to be meant not of the Sins of the Berion thus converted, for the saving of his Soul include the Remission of his Sins, but of the Sins of him that converts him, i. e. this charitable Work shall be so pleasing to God, as to prevail with him to cover many of his Sins.
CONCERNING this Epistle, allowed by the Church of all Ages to be the Genuine Work of the Apostle Peter, it may be enquired, 1. When? 2. Whence? 3. To whom? 4. On what Account it was written? And,

Quæst. 1. Ist. Whereas it is ordinarily affirmed by the Romans, that this Epistle was written in the Forty-fourth Year of Christ, so this Opinion seems to have been taken up by them in favour of their second Text that St. Peter was Twenty-five Years in that See, and therefore be dying in the Year of our Lord 69, must have contributed in the Year 44. So it is easily concluded both from this Epistle, and by many other cogent Arguments.

1. From the Words of this Epistle, Ch. 4.8, 17, 18, 23, 25. 2 Peter is the end of all things as it standeth; that is, faith Dr. Hammond, who also followeth the Opinion, the great and fatal Destruction to the Obdurate Jews so often spoken of by Christ, and his Apostles, is now near at hand; and which could not have been said in the Forty-fourth Year of Christ; that is about Twenty-five Years before it happened; seeing the Apostle St. Paul, in his Second Epistle to the Thessalonians wrote, Faith the Remaining Dr. Hammond, A.D. 51, annum the Thessalonians not to be taken by any Word, or Epistle as coming from the Apostles, which intimated that the Coming of the Lord was at hand, and so must have contradicted St. Peter, had he been delivered this sufficiently Seven Years before.

2. The Apostle James hath the like Expressions, saying, In apocalypse, 2 Peter, the Coming of the Lord draweth near, Ch. 5.8. Behold the Judge standeth on the Door; before the Door; whereas Dr. Hammond, and Dr. Lightfoot well conclude, That this Epistle could not be written long before the Death of St. James, which happened in the Year 63. And this Argument concludes as strongly for this Epistle's being indited after the same time.

Add to this that these Expressions, viz. the Greek ἐρχόμενος, the Latin venient, the coming, the Coming of the Lord, is at Hand, and etc., as before the Door, are plainly taken from the Saviour's Words in his Prediction of the destruction of Jerusalem; where also the Time is fixed by two remarkable Characters. 1. When you shall see Jerusalem compassed about with Armies, then know ye, ὅτι ἔσται ἐν ταῖς δυνάμεσι τοῦ αὐτοῦ, that her Destruction draweth near; Luke 21. 20. that is, faith Dr. Hammond, when you see Jerusalem besieged by the Romans, then know the Destruction of the City is near. Now this happened not at all till the Twelfth Year of Nero, and the Sixty-fourth Year of our Lord, when (a) Cæcilius besieged Jerusalem; it happened not, say the best Interpreters, according to the Words of the Evangelist, till the Year when Vespasian coming thither, his Army (b) compassed the City round about. These faith St. Luke, are the days of Vengeance, when all things which are written shall be fulfilled, ch. 22. and then shall they see the Son of Man coming in the Clouds, v. 27. Again, our Lord having foretold all the Signs of his Coming, v. 11. σημεία, and of the end of the Jewish Age, adds, when you see all these things come to pass, then know that the Destruction, ἡ μεταβολὴ, even at the Door, Matt. 24. 33. Mark 13: 29. clearly showing that Palestine must fill a nearer approach of that great Destruction.

3. That St. Peter was not at Rome, departed from Judea, till a long time after the Forty-fourth Year of Christ, is evident from the History of the Acts, and the Epistles of St. Paul, that he that you may read it. For St. Luke in an Historical style, especially to record the Acts of St. Peter and St. Paul, should omit a matter of such vast Moment and Importance to the whole Christian World, happening within that very time in which he speaks of St. Peter; that saying of him Ch. 12. 17. He de-
departed and went to another Place, he should not far, as Bellarmin and Burtonius, that place was Rome, but in fact Contradiction to them, that he went down from Judea to Greece, and there abode, v. 19. "That he should tell us how Aquila and Priscilla came from Italy, because Claudius had commanded that all the Jews should depart from Rome, but should not tell us, as they do, that St. Peter came thence to Jerusalem on the same account, and therefore was put before at the Council of Jerusalem about Six Years after, but truth of him there, as if he never had left Jerusalem. That in this Council he should argue against the Necessity of imposing Circumcision on the Gentiles, only the Example of Cornelius, and his Kinsmen, converted and not circumcised, and say not one word of the Church of the Romans, the Seat of all Primitive Power, and Infallibility, and to which all other Churches were to hold, and do Homage, conversed by him in like manner, and free also from the Tote of Circumcision; Nay, that he should not mention that ever he was there, in an History continued till the fifth Year of Nero, though he mentions his Travels to, his Preaching, and abode at several other Places; these are things sufficient to convince all unprejudiced Persons, that St. Peter was not then at Rome."

3dly, The same may strongly be concluded from the Epistles of St. Paul. For about the Year 57, faith Bishop Pearson, he write his Epistle to the Romans, in which be givens the greatest part of one Chapter in relating particular Persons that were there; but yet we find no SALUTATION to St. Peter. Who, had he been then at Rome, would doubtless have been mentioned in the first place, and yet in so large an Epistle, he neither is directly, nor indirectly taken notice of. Moreover, St. Paul himself, in the beginning, intimates his earnest desire to come thither, that he might impart unto them some Spiritual Gifts; so to the end they might be established in the Faith; for which there could be no apparent Cause had Peter been there so long before him. St. Paul himself soon after comes to Rome, which when the Brethren heard of, they came to meet him as far as Appii Forum, Acts 28. 14, but not a word of St. Peter either coming or being sent to him. When he is come, he goes not to joyn with, or so much as to salute St. Peter, which were his usual custom in his first Mission to such a person as St. Peter, which sure he would have done if he had been there; but dwells in his own hired house. Being come, he calls the chief of the Jews together, who desire to bear of him, what he thought of the Sect of the Chritians, they knowing the only of it, that it was in every way spoken against, v. 22. And what then had St. Peter, the Apostle of the Circumcision, been doing all this while among them? And how likely is it that there should be then, as (c) Dr. Hammond faith, a Church confessing much of the Jews retaining there? and how relating on the supposed Labours of St. Peter among the Jews there, are the following Words, v. 26, 27, 28: that because they would not hear, or be convinced, he would not leave them to St. Peter, but turn unto the Gentiles who would hear. After his coming to Rome, be writhe Epistles to several Churches, to the Ephesians, Philippian, Colossians, and one to Philemon, in which two last we have best from Rome the Salutations of Arillusarchus, Marcus, Justus, Ephraim, and Luke, and Demas, Colos. 4. 10. — 14. Philim. 23, 24. but not a word from St. Peter. Initial to the Colossians, he tells them he had no other Helpers, or Fellow-workers unto the Kingdom of God among the Jews, which had been a Comfort to him, but Arillusarchus, Marcus, and Justus, Col. 4. 14, 15, which evidently excludes St. Peter. In his Epistle to Timotheus be faith, that at his first Answer at Rome, all men forsook him, 2 Tim. 1. 16, which we can hardly believe, had St. Peter been there. He adds, that only Luke was with him, that Crefecens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore is it, that if St. Peter were gone from Rome, St. Paul should take no notice of it. Was be a Person so inconsiderable, as not to desire to be remembered? Or was he gone upon a few great Errand, not worthy of the notice of St. Paul? Or was he not rather one who being not at Rome, could give St. Paul no reason to take notice of him when he write from thence? But this Subject is so fully handled, and the Hypothesis of Baronius so learnedly confuted by (d) Dr. Cave, that his superfluous to insist longer on this Subject.

Quent. 2. To the Second Enquiry, Whence this Epistle was Indited? I have returned a sufficient Answer in the Note upon these Words, 1 Thess. 1. 3. The Church which is at Babylon is of the most ancient, by showing that by Babylon Rome is to be understood; whence this Epistle must be therefore written. And then it may be observed, that after the Perfection in the 10th of Nero, at which time neither Paul nor Peter were at Rome.

Quent. 3. That it was written to the Jews dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, the Inscription (e) shows; but that it must be also written either to the Gentiles professed to the Jewish Religion, of whom see the Note on 1 Pet. 1. 1. or to the Converts of the Twelve Tribes scattered among the Heathens, and therefore their Gods, according to the Threat denounced upon them Jer. 28. 36, 36, that they should serve other Gods, which neither they nor their Fathers had known, seems evident from these Words, that they

(c) Preface to the Epistle to the Romans.
(d) In the Life of St. P. Perr.
(e) Whence by Tertullian, and St. Cyril, and St. Epiphanius, ad Fontes.
they were deliver'd from their vain Conver-
sation delivered to them from their Fathers,
Ch. 1. 18. See the Note there; that in times past
they were not the People, but now are the People of
God; that they had not obtained mercy, but
now had obtained Mercy, Chap. 2. 10. which
words were spoked of the Ten Tribes;
Hos. 1. 10. 2. 23. and that the time past might
suffice them to have done the Will of the Gen-
tiles, when they walked in Lasciviousness, Lusts,
Excess of Wine, Revellings, Banquetings, and
abominable Idolatries, Ch. 4. 9.

To imagine that the Apostle is here speaking
of the Dispersion mention'd Acts 8. 1. is
to speak what is very improbable, they being
dispers'd only into the Countries of Judea
and Samaria, faith the Text there; nor is
it said that any of them travel'd any farther
than Phœnix, Cyprus, and Antioch, Ch.
11. 19. Nor is it likely that many of them
travel'd so far, the Churches of Judea and
Samaria having Peace soon after this Disper-
sion, Acts 9. 31. That any of them went
to all, or any of the Places here mention'd
by St. Peter, we have no reason to imagine,
but that there was long before a great Dis-
perion of the Jews throughout those Parts
of Asia. See the Note on James 1. 1.

Lastly, Upon what Account this Epistle
was written, we may best learn from the
Epistle itself; which informs us, 11. That
it was written to encourage them to perse-
vere, and to continue constant under those
manifold Temptations, Ch. 1. 6. those Fiery
Trials, Ch. 4. 12. and Persecutions, Ch. 2. 5,
4. 5. they were then subject to. 21. To
preferve them from being concerned in the
Jewish Wars, or bearing any part in that Re-
bellion against Caesar and His Officers, which
was then beginning among the Jews Ch. 2
from ver. 12. to the 23. and Ch. 3. 16. 17. 18.
And 31. To engage them to lead a Christian
Conversation, that to they might bring over
others to the Christian Faith, Ch. 2. 12. Ch.
3. 1. and might stop the mouths of those
who spake against them as evil-doers, Ch.
3. 16.
A PARAPHRASE WITH ANNOTATIONS
On the First Epistle of St. PETER.

CHAP. I.

Verse 1. PETER an Apostle of Jesus Christ [writeth] to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia [minor.] and Bithynia.

2. [That is, to those who are] Eleventh according to the foreknowledge of God the Father, through sanctification of the Spirit unto Obedience, and not the sprinkling of the blood of Jesus Christ; [whereunto] Grace to you, and Peace [may] be multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively [Gr. lively] hope, by the Resurrection of Jesus Christ from the dead.

4. [We being begotten by his Resurrection, as the first-fruits of ours, 1 Cor. 15, 20, 23.] to [the hope of] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, [Believers.]

5. Who are kept by the power of God through Faith unto [the] Salvation ready to be revealed in the last time.

6. Wherewith [i.e. on the Account of which] you greatly rejoice, though now for a season, as if need be, ye are in heaviness through manifold Temptations.

7. That the trial of your Faith being [which is] much more precious [and advantageous to you] than [the Trial of Gold that perifieth, though it be a tried by fire, or though upon Trial it endurest the fire.] might be found to your praise, honour, and glory at the appearance of Jesus Christ [in Glory.]

8. Whom, having not seen, ye love, in whom, though now you see him not, yet [Gr. not see, but] believing, ye rejoice with joy unfeaspable, and full of Glory.

9. Receiving the end of your Faith, even the Salvation of [now.] Souls.

10. Of which Salvation the Prophets have enquired, and searched diligently, who prophesied of the Grace that should come unto you, [i.e. of the Grace to be brought unto us at the Revelation of Jesus Christ, v. 13. March. 13, 17.]

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, [for to what time he did relate.] when he testified before-hand the Sufferings of Christ [in himself and his Members.] and the Glories that should follow [them.] Dan. 9, 24.

12. To whom it was revealed; that not unto themselves, but unto us they did minister the things which have now been reported, [or have been now declared] to you, by them who have preached the Gospel to you, which the Holy Ghost sent down from Heaven, which things the Apostles \\

13. Wherefore gird up the loins of your mind, be sober [Gr. vigilans.] and hope to the end for the Grace that is to be brought [Gr. that is brought] to you at [by] the Revelation of Jesus Christ, [who hath brought life and immortality to light by the Gospel.] 2 Tim. 1, 10.
14. As [is becoming] obedient Children, not fashioning your selves according to the former lusts [you prattled] in your ignorance.

15. But as he [God the Father, v. 17.] who hath called you is holy, so be ye holy in all manner of Conversation.

16. Because it is written [Isa] be ye holy for I [the Lord your God] am holy, [Lev. 11, 44. 19. 2.]

17. And if ye call upon the Father, who without respect of Persons judgeth according to every Man's works, pass the time of your sojourning here in fear [of Condemnation from the impartial Judge at that day.]

18. [For]asmuch as ye know that ye were not redeemed with corruptible things [such as [are] Silver and Gold, [such as the Jews brought up to Jerusalem to buy their Offerings] from the drossy [you] with Conversation received by Tradition from your Fathers.

19. But with the precious blood of Christ, [who was delivered up to Death for you,] as a lamb without blemish, and without spot.

20. Who verily was [fore-ordained [Gr. forebore, i.e. designed as the Messiah] before the foundation of the World, but was manifested in these last times for you [v. 27.]

 Annotations on Chapter I.

Verse 1. He writes especially to the Strangers.] He writes especially to the Dispersion of the Jews, to whom the word Strangers, or Foreigners, here chiefly doth belong, but not to them only, for he speaks to them also, who in time past had walked according to the will of the Gentiles in abominable Idolatries, Chap. 4. 3, and 'of them who formerly were not the People of God, and had not found Mercy; we therefore are to understand, that among them were manyDevout Greeks, and Professors of the Gentiles, converted with them to the Christian Faith: Thus when St. Paul and Barnabas, preached in a Synagogue of the Jews at Iconium, a gross multitude both of Jews and Greeks believed; Acts 14. 1. and Paul preachers at Ephesus, and thereabout two years, prevailed so, that all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks, Acts 19. 10. See Chap. 17. 4. 12. 18. 4. In the Acts of the Apostles we read of Professors of all Nations. They were reckoned in the Days of David and Solomon 15000 Persians, 2 Chron. 2. 17. In the Days of Antiochus we are told that ἡμεῖς τῶν ἱεροσόλυμα ἡσυχάζομεν, and that many of the Heathens were Consecrated and by their own hand turned Jews, Ed. Th. 8. 17. And so it was also in the succeeding Ages; for (α) Josephus informs us, that after the Times of Antiochus Epiphanes, the Jews, in Antioch, and other Places, always converting to their worship a great many Greeks, made them as it were a part of themselves; And at (β) Damascus he saith, they would have defrocked the Jews among them, but that they feared their own Wives, who, all except some few, were Converts to the Religion of the Jews.

Ibid. [Hereof, of the Dispersion.] i.e. dispersed through Pontus, Bc. The Apostle speaks not of the Dispersion made by the Persecution mentioned, Acts 8. 1. for that scattered the Christians only through Judea, and Samaria, ibid. Nor were they afterwards dispersed farther by the malice of the Jews, but went themselves to preach the Word, not in Asia, but in the parts of Syria, in Phoenice, Cyprus, and Antioch, Acts 11. 19. Of their Dispersion thence into Asia, we read not one word, but that
that there were great Dispersions before of the Jews through the Places here mentioned, from the time of the Captivity under S_betweenia, we learn from (c) Agrippa's Address to Ca__us, where he informs him that they puffed up most parts of Asia, to the utmost bounds of Babylonia and P__isia.

c. Ver. 2. Ε__άκτις, Eld__r. i. c. To the converted Jews, filled the Eld__r, Mat__h., 24. 22. See Note on Chap. 2. 9.

d. Ibid. Κακαὶ διαβλάτων, according to the foreknowledge of God. Discovered in the Prophetic Writings, which foretold of these Blessings to be conveyed to them by the M__ssiah, who also is said to be foreknown before the foundations of the World, i. e. proph__eished of from the beginning, Gen. 3. 15. but manifested in the last times for them, ver. 20.

e. Ibid. ἐκ τούτων ἄγνωστος, through sanctification of the Spirit. The great Principle of all true O__estancy; so v. 22. Having sanctified your South or Lives to the O__edence of the Truth through the Spirit.

f. Ibid. Καὶ ἐνεπετρέπων, and sprinkling of the blood of J__sus. By way of Obligation of that Covenant by which we are engaged to that O__edence, for so it was in the Deli__ery of the Old Law: For upon the reading of that Covenant in the Audience of all the People, and upon their Professing, All that the Lord hath said we will do, and be obedient, Moses took the blood, and sprinkled it upon the People, and said, Behold the blood of the Covenant which the Lord hath made with you, concerning all these words, Exod. 24. 7. 8. So Dr. Hammond. Or to that sprinkling of the blood of J__sus Christ which cleanseth us from all Sin, 1 John 1. 7. i. e. from all the sinful Imperfections which cleave to our O__edence, and by which the full pardon of our Passions is procured, and we obtain an entrance into the Holy of Holies, Heb. 10. 19. 20. and which procures for us not only Acceptance upon Earth, but an Inheritance in Heaven, Heb. 9. 15. 12. 24. whence this Blood is filled, ἄνα εὐπρέπεια, the blood of sprinkling, Heb. 12. 24. and of Christ it is said, be shall sprinkle many Nations, Isa. 52. 15.

g. Ver. 3. ο ἐκείνος, the God and Father of our Lord J__sus Christ. Here, faith Schindlerius, as formerly the God of Abraham, Isaac, and Jacob distinguished the one true God from any other, in the way of Rhyme distinguishing him who is called his God, and Father, from J__sus Christ. But yet the Primitive (of Fathers thought otherwise for they stiffly maintained, against the G__esists, who held there was another God above the God of Abraham, So that the God of the Jews, that he was the God and Father of all, suprema quos non est alius, and yet that J__sus Christ was God, as being in the Father from all Eternity, and receiving the Divine Nature from him.

Ibid. ὑπὸ τοῦ δικαίου ἐκατορμίας, to a living hope. Either an hope that giveth life, as δόξα ζωῆς, living water, John 4. 10. 14. διὰ τοῦ γενομένου, the living bread which came down from Heaven, of which if a man eat, he shall live for ever, John 6. 51. 52. ἡζωνα ἡμέτα, the living Oracles, Acts 7. 38. which if a man observe, faith Moses, he shall live by them, Lev. 18. 4. 5. 6. ἡζωνα ἡμέτα, a living water, John 10. 20. as leading to life eternal, and ἄλλοι πηχαί, living fountains of Waters, Rev. 7. 17. or by Hope we are saved, Rom. 8. 24. Or a Hope that makes us active, and lively, joyful, and comfortable in our lives, rejoicing in hope of the Glory of God, Rom. 5. 2. In which sense it is said of the Word of God, that it ἐν ὑπνοια ἐπηρεάζεται, living, and aliv__g, Heb. 4. 12. Of the Members of Christ's Spiritual Hou__e, that they are ἄλλοι ἡμέτα, i. e. living Stones, 1 Pet. 2. 5. And we are bid to offer our Bodies, Σπέτρας ἡμέτα, a living Sacrifice, Rom. 12. 1. Hence it seems to follow, that the Jews before had not this lively hope, which our Lord's R__eaut of the ministr__es.

Ver. 4. Αὐτοτροπία, unselfish. The Land in which Men who are Sinners dwell on Earth, is said to be defiled by their Sin, Lev. 18. 28. Numb. 5. 3. 35. 34. Deut. 21. 23. Isa. 24. 5. Jer. 2. 16. 18. Hea__en, into which no unclean thing can enter, being the only Inheritance undeclared. Ver. 5. ἐν πάσην οὐσίαν ἔφευρεν ὅσοι πιστεύειν, who are kept by the Power of God through Faith. Not that all who have true Faith are kept by the Power of God, so as that they shall certainly continue in the Faith; but, that they shall be thus preferred, if they continue in the Faith, rooted, and fastened, and are not removed from the hope of the Gospel, Col. 1. 23. If they keep the begin__ing of their Confidence firm unto the end, Heb. 3. 14.

X

Ibid.

A Paraphrase with Annotations on Chap. I.

1. Ibid. "et alia quae in Domino audirem sermone, a quo sua sermo, the Salvation ready to be revealed in the last time." 1. e. Say tome, the Deliverance ready to be vouchsafed to the Christians at the Destruction of the Church and Polity of Jerusalem, this being the Salvation then ready to be revealed. But this seems not very probable; 1. Because in this Salvation Christians are said to rejoice greatly, or to exult for joy, v. 6, which it becomes not them to do for Temporal, but for Spiritual Blessings. 2. dly. Because 'tis the Salvation, now of our Bodies, but our Soul, even that Salvation which is the end of our Faith, v. 9. See the Note there.

To the Argument produced for the other sense from the Words.

I answer, 1. That though the last times, and day, in the Plural do mostly signify the times of the Gospel Dispensation, concurring with the last times of the Jewish State, yet they are, in the regular use of the times of the Reformation, or the last judgment, especially when it is joined with the Reformation of the Body mentioned here, v. 3. So John 6. 39. I will raise him up, even the last day, in the last day. See v. 40, 44, 45. Chap. 11. 24. I know that he shall rise in the last day, and Chap. 12. 48. the word that I have spoken shall judge him in the last day.

2. dly. As there is mention of a double Revelation of Jesus Christ; one when he appeared as a Prophet to the World, filled duly with all the powers of Jesus Christ, another at the day of Judgment, filled with a Redeemer's Revelation, the Revelation of our Lord Jesus Christ, 1 Cor. 1. 7. the Revelation of Jesus Christ from Heaven, 2 Thess. 1. 7, his glorious Revelation, 1 Pet. 4. 13, and here emphatically the Revelation of Christ, v. 7. 13. So is there a double Revelation of the Salvation promised in the Gospel, one by the preaching of the Gospel which brought Life and Salvation to light, 2 Tim. 1. 10, and a farther Revelation of it to be made hereafter, when Christ who is our Life shall appear, Col. 3. 3, 4. 1 John 3. 2. filled the glory ready to be revealed, when the great Shepherd shall appear, 1 Pet. 5. 4. the glory ready to be revealed at the Redemption of our Bodies, Rom. 8. 18, 23, to which this Passage may refer.

Ver. 6. "et si necesse, if need be." This is a great Conflation under all the Afflictions of God's Servants, that they then only shall befall them, when God sees them needful for the Promotion of his Glory, or for the furtherance of our Salvation, as when they tend to make us Partners of his Holiness, and to work in us the comfortable fruits of Righteousness, Heb. 12. 10, 11. or work for us an exceeding and eternal weight of Glory, 2 Cor. 4. 17. by conforming us to him in Sufferings to whom we shall be like in Glory, 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11.

Ver. 7. "et is to be genuine by the Fire it endures, as your Faith is by patiently enduring fiery Trials. See Note on Chap. 4. 12.

Ver. 8. "et is to be true, it is most proper to translate the words thus, whom having not known, if yf by idôôtrav, as other Copy's have it, and all the Versions do translate it, to be the true reading, then our Translation is right also.

Ver. 9. "et is to be of sparingly, the Prophecy of your Brethren, so Dr. Hammond, and there is no οὐκέτι in the Greek, to answer to the word, οὐκέτι, in the English, and the Salvation of lives seems not so properly allaged as the end of our Faith, as the Salvation of Souls, as we may learn also from the following words.

Ver. 11. "et is to be what, or what manner of time." The Particle τον is oft redundant. See Nold. p. 66, 67, and p. 454, or it may here be rendered of what time, as 2 Cor. 12. 6. let no Man think, τον τος, of me, more than he ought to think, Eph. 5. 32. I speak, τον τος, τον τος, of Christ and the Church, Acts 2. 25. David spake τον τος of him, So Acts 2. 26, 20. Heb. 7. 14. τον τος, of whom Tribe.

Ibid. "et is to be to the Spirit of Christ which was in them." That is, say the So- lomists, the Spirit in them which spake of Christ, as the word of life, and of Salvation, which is the word which speaks of Life, and of Salvation. But in this sense he might as well have been filled the Spirit of Antichrist, or the false Prophets, because he also spake of them. All the Ancients agree in the other sense, that is, if Antichrist spake by his Spirit in the Prophets, they being inspired with his Grace, and taught by his Spirit, their words proceeded from the Divine Word, moving them, and by him they prophesied; He spake in Isaiah, in Elias, and in the Mouth of the Prophets. So the Fathers.

Ibid. "et is to be the Sufferings of Christ." Not only in himself, but in his Members, and the Glories which should be after, as well to them, as to their Saviour,

Saviour, Rom. 8. 18. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. as appears from v. 13. where this Glory is filled the Grace to be brought to us at the Revelation of Jesus Christ.

Ver. 12. εν πνεύματι παντοβατεν, by the Holy Spirit sent down from Heaven.] Hence it is evident that the Apostles in all those Writings, in which they declared the Gospel of Christ, were inspired. Men affected by the Holy Ghost, and that in the preaching, and inducing the Gospel, were acted by the same Spirit who moved formerly the Prophets. See the General Preface.

u [Ibid. ταοηωσαν ταῖς, Angels desire to look into.] And shall Holy Prophets be so dexterous to know the time when these things should happen, and holy Angels so diligent to look into those glorious Revelations; and shall we, to whom, and for whose happiness, this Gospel was revealed, neglect not only to obtain, but even to know this great Salvation? Some refer this to Dan. 8.

Ver. 13. Note, that from this, and the foregoing Verse we have several Arguments to prove these things relate not to the Temporal Deliverance of Christians from the Persecution of the Jews, but to their Deliverance from the guilt of Sin, by the blood of Christ, v. 19. and that eternal Deliverance which is the object of the Christian's hope. For, 1st. That cannot properly be filled the Grace which is to come to us by the Revelation of Jesus Christ; that being the Grace which brings Salvation, Tit. 2. 11, 13. (2dly.) That was not the thing which they who preached the Gospel did, δώγυραι μεν προάσφοραι, declare unto us, but as St. John informs us, they did δώγυραι σοι άνθρώπου, speak unto us eternal life, 1 John 1. 2. (3.) They could not be the things the Angels did desire to look into. (4.) The motive to Perseverance to the end, is not a Temporal Deliverance from the Jews, but a Spiritual, and Eternal Deliverance, Rom. 8. 18. 2 Cor. 4. 17. Heb. 10. 35, 36.

Ver. 16. ενδομένος εκάστου. The Holiness of God in Scripture, hath respect to a double Object, viz. Sin; and so it doth import his perfect freedom from, his hatred of, and Opposition to all Impiety. 10. His entire freedom from all Impiety, for God is Light, that the Apostle, and in him is no Darkness at all, 1 John 1. 5. He is a just God, and without Iniquity, Deut. 32. 4. A God of pure Eyes than to behold Evil, Hab. 1. 13. i. e. without the greatest Detestation. 2dly. His perfect hatred of it; whence he is laid to loathe, detest, and to abhor it, and the workers of it; and it is filled the abominable thing which his Soul hateth, Jer. 44. 4. And since God's Nature is immutable, his Holiness unchangeable, he must for ever hate with a most perfect hatred whatsoever is unholy, and impure; and to supposo an Interruption in his hatred of evil Doers, is to suppose he can cease to be a pure and holy God. And, 3dly. from this hatred naturally flows a just Allusion of his Opposition to all Impiety, and Unholiness, that he by so means will clear the guilty, Exod. 34. 7. or let the Sinner always go unpunished. Nah. 1. 3. And this seems to be the import of the Holiness of God we are here called to imitate, because it stands in Opposition to the former lusts of their Ignorance: Or, 2dly. God's Holiness respects such Persons as are by Consecration, or by Refinement of him, holy; and so it intimates his great Affection to them, and Concernment for them.

Ver. 17. ημανοικοδομησαν.] i. e. without any difference of Nations, whether Jew or Gentiles. Without Respect had to any Man's Progenitors in the great Day of his Account, Acts 10. 34, 35. Rom. 2. 58. See Note on James 2. 1.

Ver. 18. εις τὰς μόρτας ὑπενεπείληται, as from your vain Conversation. Two Expressions in this Chapter, seem to intimate that the Apostle speaks here, not only to the Native Jews, but also to the converted Gentiles. 16. His Exhortation to them not to fashion themselves according to their former lusts, ὡς οἱ ἀνθρώποι ἦσαν, in their Ignorance, which Pherae in the New Testament, hath still Relation to the Times of Ignorance in which the Gentiles lay, before the preaching of the Gospel to them, so Acts 17. 30, ὑπενεπείληται, ὑπενεπείληται, the times of Ignorance God winked at, Eph. 4. 17. being darkened in your Mind, ὡς οἱ ἀνθρώποι, by the Ignorance that is in you, 2dly. This of their Conversation received by Tradition from their Fore-fathers, for tho' the Seraphs and Pharisees had delivered Traditions to the People, which rendred the Worship of God vain, Matth. 15. 9. yet a vain Conversation received by Tradition from their Fore-fathers, seems rather to respect the Conversation of the Heathens, ὡς οἱ ἀνθρώποι, being the word by which the Conversation of the Gentiles is denominated, Ephes. 2. 3. 4. 22. 2 Pet. 2. 7. 18. and μαθαυρα here added to it, determining the Conversation to the Worship of vain Gods, Acts 14. 15. Eph. 4. 17. Their Plea for their Religion, and vain Worship being also this, that they received it from their Fathers, saying that (f) they were not to be moved by any Persecutions from the Religion which they bad (g) received from their Fore-fathers. But yet I X 2 confess

confesses these things may relate to the Gentile Prophets among the Jews, which were very numerous. See Note on v. i.

bb Ver. 19. ἰδίς αὐτῷ ἀληθεύει, a lamb without blemish.] Christ, being perfect, and without spot of sin, was typified by the Lamb offered daily for their Sins; and that Lamb being bought with the half Shekel, every one gave for the buying of the daily Sacrifice, Exod. 30. 14, 15, 16. and which was therefore filled Rexephon Kippurim, the Money of Expiations, and was sent unto Jerusalem from every City of Judea, and all the Provinces where the Jews lived, in Silver and Gold, the Apology may here allude to this when he faith, You were not redeemed with Silver and Gold, by which the daily Sacrifice was bought, which made atonement for your Sins, but with the precious blood of Jesus, who shed his blood for your Redemption from that Death, which by your sin you had committed. Others refer this to the Paschal Lamb, by the sprinkling of whose blood they were delivered from Destruction when the first-born of the Egyptians perished, Exod. 12. 14, 17. Both these Lamb were to be ἀβαύνυμι κατά σκύλον, perfect, and without spot, that they might be accepted, Exod. 12. 5. Lev. 22. 21. Num. 28. 3, 9, 11, 19, 20.

c Ver. 20. τογγον χωνεισ, forebomn.] The Jews say, that (b) "When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Messiah and his Company, and said to him, wilt thou heal, and redeem my Sons after Six thousand Years? He answered, "Yes. God faith to him, If so, wilt thou bear Chastishments to expiate their Iniquity, according to what is written. John 1. 4. Surely be here our Griefs? He answered, I will endure them with Joy. And to this Representation of this Covenant made with the Messiah, before the Creation of the World, it may be the Apology here refers. See the Note on Eph. 1. 4. In the title of (i) Philo he is ἀληθινὸς Μοσκος, the eternal world, the first-born, and the most ancient Son of the Father, by whom all the Species were framed. This therefore is according to the received Opinion of the Jews.

de Ver. 21. ἡμεῖς ἐν Ἰησ., by him do believe in God.] Here the Socratic object thus. He by whom we believe in God, is not that God in whom we believe, for the means of Faith, can never be the Object of it; but Christ is he by whom we believe in God, ergo, Christ is not God. To this I answer, That Christ according to the Nature which died for us, and which was raised from the Dead, is he by whom we believe in God, i. e. own him to be able to raise us also from the Dead; and according to the same nature we acknowledge him not to be God, but that hinders not his being God according to that nature by which he had power to, and did actually raise himself from the Dead, Job 10. 18. 2. 1.

But still they object, That by him we believe in him that raised him from the Dead, that our Faith and Hope might be in God, to wit, the Father; Faith therefore and Hope in Christ, is not Faith and Hope in God. Anfw. 1. It only follows hence that it is not Faith and Hope in God the Father; but zedly, the Apology here faith, that by believing in him who raised up Christ from the Dead, we believe in God, because we believe in that Divine Power which can raise us also from the Dead; since therefore the Holy Scripture expressly and frequently affirms that we shall be raised up from the Dead by the Power of the Son of God, John 5. 24, 28. and that because as the Father hath life in himself, and is able to give life to the Dead, to hath he given to the Son, to have life in himself, v. 26. Seeing Christ often faith of him that belief them in him, I will raise him up at the last day, John 6. 39. 40, 44, 54. for I am the Resurrection and the Life, Joh. 11. 24, 25. Since the Apology faith he hath Domination over the Dead, and over the Living, Rom. 14. 9. that by him all Men shall be made alive, Cor. 15. 22. and that he will change our vile Bodies into the likeness of his Glorious Body according to the mighty power where by he is able to subdue all things to himself, it rather follows hence, that our Faith and Hope in Christ thus raising us from the Dead, as his Father did him, is Faith, and Hope in God.

Ver. 23. Ἀναφέρεται, being born again, of Incorruptible Seed.] Here is a farther Evidence that the Word of God is the ordinary means of our new Birth: For θεός τὸ γῆς τοῦ ἐπιθέσετο, the Word preached, (not any inward Word infused,) which is here filled that Incorruptible Seed, from which this new Birth is derived. Ith. Dei ὁ ὅλος Χριστός, the living word of God.] This Epithet is ascribed to the Word of God, Heb. 4. 12. and that this is not spoken of the Living God, is evident, because in the Greek it is not Χριστός Χριστός, but Χριστοῦ Χριστοῦ, i. e. not
the First Epistle of St. Peter.

Chap. II.

Verse 1.

W

Herefore laying aside all malice, and all guile, and hypocrisy, and enmities, and all evil speaking, (Fines to which the Jewish Nation was then very prone, and for which they are severely taxed by their own Josephus; see the parallel place, James 1. 21. and which are contrary to the great Christian Command of Love and unfeigned devotion of the Word of Truth, by which we are born again.)

2. As new-born babes devise the sincere milk of the Word, that (as you were begotten, Chap. 1. 23. &c.) you may grow thereby (unto a perfect Man in Christ Jesus, Eph. 4. 13.)

3. If so be (living stones) ye have tasted that the Lord is gracious, (as having pardoned them who crucified him, and procured the favour of God to them. That living stones, see Note on Eph. 2. 2.)

4. To whom coming as to a living Stone, disbeloved (Gr. rejected) indeed of Men, but chosen of God, and precious;

5. Ye also as lively (Gr. living) Stones are built up a Spiritual house, (and are) holy Priesthood, to offer up Spiritual sacrifices acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the Scripture [Ps. 118. 22.] Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded [Gr. ashamed.] (And it is also written in the same Scripture, behold I lay in Zion a stone of stumbling, and a Rock of offence, [Ps. 118. 22. 24.] Rom. 9. 33.)

7. To you therefore that believe he is precious, (Gr. τιμιως, belongs the honour of being built upon the Corner-stone to a Spiritual House,) but to them which are disobedient, (belongs what is written, Psalms 118. 22.) the stone which the builders disallowed, the same is made the head of the Corner.

8. And (also what is written, Isa. 8. 14. 15.) a stone of stumbling, and a Rock of offence, (Or failing,) even to them who stumble at the word, being disobedient, whereunto also they were appointed.

9. But ye (who are built upon him) 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. Who in times past were not a nation; but are now the People of God; who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as Strangers and Pilgrims to abstain from fleshly lusts which war against the Soul. 

12. Having your Conversation honourable among the Gentiles, that whereas they speak against you as evil, they may by your good Works which they shall behold, (be induced to) glorify God in the day of Visitation.

13. Submit your selves (Gr. be falleth therefore) to every Order of Man for the Lord's sake, whether it be to the King as Supreme;

14. Or unto Governors as to them who are sent (by him for the punishment of evil) for your good.

15. For so is the will of God concerning you, (that) with well doing you may put to silence the ignorance of foolish Men, (i.e. of those Gentiles which slaying you by the turbulent Jews, are apt to present you also,) as those ignorant of yourselves, which walk in the fashion of the world;

16. As Free [Men; and] (and) not using your liberty for a Cloak of malicefulness, (as the Jews do,) but as those who are the Servants of God, (and so for confidence towards him are subject to his Ordinance.)

17. Honour therefore all Men, (even Heathens,) love the Brotherhood, fear God, honour the King: (Whom then was Nero the Lord of Kings, and the Persecutor of Christians.)

18. Servants (are) to be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.

19. For this is thank-worthy, if a Man for Confidence towards God, endure grief, suffering wrongfully.

20. For what (ground of) glory is it to you if when ye be buffeted for your faults, you shall take it patiently? But if when ye do well, and (yet) suffer for it, ye take it patiently; this is acceptable with God.

21. [And
21. [And it is also suitable to your Profession.] For even hereunto were ye called: because Christ also [whole followers ye profess to be] suffered for us, leaving us an example [both of well-doing and patient-suffering] that ye should follow his steps.

22. [For he was one] who did no sin, neither was guile found in his mouth, [and so he could not suffer for evil doing.]

23. [And also one] who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously, [and so was an example of perfect patience.]

24. Who [was not only to us an Example of sufferings, but] his own self bare our sins in his own body on the Tree, that we being dead to sin, should live unto righteousness, by whose stripes we were healed.

25. "For ye were as Sheep going astray [from], but are now returned to the Shepherd, and Bishop of your Souls.

 Annotations on Chapter II.

a Verse 2. Τὸ λόγον τοῦ ζωλοῦ. The milk which rational Creatures feed on; for so λόγος λατερίας is the service performed by Men of Reason, Rom. 12. 1. It seems to be the same in sense with the ingrafted Word, James 1. 21.

b Ver. 4. Ἀποδεδειγμένον, disallowed, or rejected of Men, i.e. of the Jewish Sanhedrim, the builders mentioned, Ps. 118. 22. So R. Solomon sarbi on those words of Mich. 2. Out of thee shall come a Governor that shall rule my People Israel, i.e. the Messiah, the Son of David, shall come from thee, as it is written, Ps. 118. 22. The stone which the builders refused is become the Head-stone in the Corner. And so our Lord expounds these words to the High-Priests, Scribes, and Pharisees, Matth. 21. 42, 45. Luke 20. 17, 19. So Peter full of the Holy Ghost, Acts 4. 11.

c Ver. 5. ὁ λίθος ἴσως καρποῦ, a living Stone, v. 4. living Stone.] The Christian Church being not a building made up of Materials without life, as was the Temple of Jerusalem, but a Spiritual Building consisting of the Members of Christ's Body, living by the Spirit communicated from Christ their Head, and the Fountain of Life to them, Eph. 2. 16. Col. 2. 19. He who communicates this Life to them is therefore called a Living Stone, and they who receive it from him are also living Stones; and being by this Spirit thus fitly put together, compacted, and edified into one Building, Rom. 14. 19. 1 Thess. 5. 11. are said to be built up a Spiritual House.

d Ibid. ἠκέφτασθαί αὐτοῖς, an Holy Priesthood.] The legal Sacrifices were to be offered by the Priests alone, and only in the Temple; accordingly the Christian Church is here represented as God's Temple; the Priests they offer up to God in their Assemblies are filled Spiritual Sacrifices acceptable to God through Jesus Christ, Heb. 13.
among the Crucifiers of the Messiah, and condemned with them hereafter, it being just with God, that they who will not reform, and amend at the preaching of the Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so the world for it, Christ being set for the failing, as well as the rising of many in Israel, Luke 2. 34, and the Gospel being a Savour of Death to them that perish, 2 Cor. 2. 15, 16. And they being those whom also the Eileth appointed for wrath, 1 Thess. 5. 6. And to be sure it cannot signify that God absolutely ordained the unbelieving Jews to be a Disobedience, for then this Disobedience would be a compliance with the Divine Ordinance, or Will, and so could not defer the Name of Disobedience; nor could this Disobedience be objected to them as their Crime, unless compliance with his Ordinance and Will be divine, and be a fault to be such as God by his immutable Counsel and Decree hath ordained we should be, or it should render Men criminal and obnoxious to Punishment, that they have not made void God's absolute Decree, or done what that made it impossible for them to do. Wherefore this Paffage cannot signify that the unbelieving Jews were appointed to Disobedience, but only that being disobedient to the Gospel, so clearly revealed, and by so many Miracles and Distributions of the Holy Ghost confirmed, they were appointed to the Punishment of that Disobedience to fall and perish: For so the Hebrew סרב and the Greek ἀνελεημοσύνη, και εἰριστικής, the Ruin and Fall of them who stumble at this Stone, as hath been proved on Rom. 14. 13. See Prov. 16. 19. Job. 8. 14, 15. Jer. 6. 21. Ezek. 3. 20. 21. 15. Zech. 12. 3. Matth. 21. 41. Luke 20. 18. So (c) Eusebius on the Place. Or, secondly, the words may be thus confirmed, to them who are disobedient, and through that Disobedience stumble at the word, this other Character of the Stone belongs, of a stone of stumbling; whereunto these stones were put one for Honour to the Believers, the other for a stone of stumbling to the Unbelievers, and Disobedient, for to both these stones the Apostle Paul Rom. 9. 33. and St. Peter here, do put this Preface, Peter I lay in Zion a stone. And this agrees with that of Simon, Beloved, this Child is placed for the fall, and rising of many in Israel, Luke 2. 34.

h Ibid. The Titles here given to the Christians are the same which formerly were given to the whole Jewish Nation, and are accordingly to be interpreted.

(2) ἵνα ἴδητε ἀπόκαλυφθή τοῖς ἑκάστους ἀνθρώπους ἁπάντας αἰμάτως, σοὶ, ἵνα ἐκεῖνος ἐπιτύπωση, ἵνα ἐν τῷ ἐπαγγελματίῳ καὶ τῇ ἀθροίζῃ.
And to carry on this Phrase even to the times of the New Testament, in the Book of Esther we are told of a time in which the Jews, having been delivered from the Babylonians, should be permitted, Esth. 16. 21. i.e. in which the wicked, Haman designed to cut off the Jews. In the Book of Ecclesiasticus we are informed that Joshua, his successor, was the first to make war against the kings and nations, for the sake of the Lord, and taking vengeance on their Enemies that rose up against them, Eccl. 46. 1. that he might set Israel in their Inheritance.

Thus have I traced this Phrase throughout the whole Old Testament, and shewed, that it belongs not to particular Persons, but to the whole Jewish Church, and People in the general, to the Bad, as well as to the Good among them, to them whom God threateneth the world of Evils, as well as to them whom he promiseth the greatest Blessings.

The same in the New Testament this Phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian Faith, though afterwards too many of them fell off from it, or brought not forth those fruits of Righteousness which Christianity required, and is applied to them all in general, and without distinction.

And it is highly reasonable to conceive it should be so, for the Apostles writing to that Nation, who had been still accustomed to this notion of the Word, and were all filled with the Holy Ghost, they must be supposed to use the words of the Old Testament in that sense in which they always understood them: That the Apostles doth here to use the word is evident from this consideration, that the holy Nation, the peculiar People, the royal Priesthood, joined with it, are Expressions belonging primarily to that Nation, and from them derived to the Christians. 3dly. That this Epistle is written to the Gentiles, that is, the Gentiles of the Dispersion of Antioch, Galatia, Cappadocia, Asia, and Bithynia, they all being filled the Holy Ghost, i.e. such as professed Christianity, and so were visible Members of the Church of Christ, whereas too many of them were not so, according to that meaning of the word Eile, which makes it to import Men absolutely designed for eternal Happines, as this and the Second Epistle may inform us. (3dly.) That the Second Epistle lent to the same Persians, writes only to those whom, who had obtained the precious Faith with us, and so informs us that the Faithful and Eile are in St. Peter's Pharse the same: And that this is the notion of the Word in all the other places of the New Testament, see proved in the Notes upon them: and that it is applied to whole Churches, and scarce ever to any individual Person, in that sense in which it hath so generally been used by some Latine Divines.

Ibid. 22. 26. εἰς τοὺς Ἰςδα, a Royal Priesthood.] Exod. 19. 6. A Kingdom of Priests: Kings and Priests, faith the Chaldean. And so St. John, declares, that Christ hath made us Kings and Priests to God, Rev. 1. 6. 5. 10. Kings to reign with him, Chap. 20. 6. And Priests made, and wrought unto him our Spiritual Sacrifices. See here 7. 5.

Ibid. 22. 26. ἵνα ἔγερθης, an holy Nation.] i.e. A People separated to God from all other Nations, and from their Idolatry, or false, and antiquated Worship, to serve him in an acceptable manner. On which account all Christian Churches, being called out of the World, and dedicated to the Service of God by Jesus Christ, are in the Preface to St. Paul's Epistles filled Saints. See Note on 1 Cor. 1. 2.

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peculiar People, with εἰς τοὺς μὲν οὐκ ἔχετε τὰς ὁμοιότητας, to follow forth my Prince. See also Chap. 63. 7. Heb. 3. 3. Zech. 6. 13. Ezr. 14. 10. 1
Ibid. λαός ἐστιν παντὶς ἥσαντι, a peculiar People.] A Treasurse, as the word ἱεράς signifies, a People in Covenant with God, and to become his οἰκουμένη, whom he will be careful to protect, and preferve, and to whom belong his peculiar Favours, and Privileges.

m Ver. 10. οἱ πατήσι τινὰ, who in times past were not a People.] These words plainly relate to God's dealing with the Ten Tribes, when he had given them a Bill of Divorce, Jer. 5. 8. and sent his Prophet Hosea to say unto them, ye are not my People, neither will I be your God, Hosea 1. 6. 9. And again, I will no more have mercy upon the House of Israel, but will utterly cast them away. And indeed, God having so expressly said, that the Children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his People, thou art my People, Hosea 1. 11. 2. 23. and that, thou art my God, and that the House of Judah should walk with the House of Israel, I doubt not but that there was a considerable return of the Ten Tribes, or at least a considerable Conversion of them in the places where they were; and though they being mixed with the Heathen, did many of them, serve their Gods, as he threatened they should, Deut. 28. 36, 64. and so may be also said to be called from darkness to this marvellous light; yet since the Apostle Paul applies this Palleage to the Gentiles, Rom. 9. 25. I doubt not but that in the Mystical Sense it must relate to them also.

n Ver. 12. οἱ ἤδη ἐκκλησίαι, and Strangers and Pilgrims.] They whose ζωὴ πάντως ἐν οὐρανοῖς, and whose οἶνος are written in Heaven, Phil. 3. 20. Heb. 12. 23. must be Pilgrims, and Strangers upon Earth. See Note on Heb. 10. 13.
Ibid. ἀγαθωτάτης, war against the Soul.] For whereas the natural motion of that Spiritual Being, is towards Spiritual, and Heavenly Beings, These lyeth, faith Oecumenius, draw down, and captivate the Soul to sensual, and worldly things: As therefore Strangers and Pilgrims are wont to be affected much with the Objects which the eye in their Travels, so neither should we, who profess to be Pilgrims in this World, be much affected with sensual Objects.

o Ver. 12. Καταλαβὼν αὐτοῦ, [seek evil of you as of evil Doers.] Here Oecumenius gives this Relation from Irenæus, Bishop of Lyons concerning the Martyrs, Sabinus and Blandina: that the Heathens apprehending the Servants of some Christians, and compelling them to declare what evil they knew of them, these Servants having heard from the Christians that the Holy Sacrament was the Body and Blood of Christ, and thinking that it was ἐκείνη, verily and substantially his Flesh and Blood, related this to the Enquirers, and they thinking of διπλατημένη, that this was done in very deed by Christians, told this to other Heathens, and compelled the Martyrs, Sabinus and Blandina, by Torments to confess it; to which Blandina answered, How can they be guilty of such things, who by Exercice, (i.e. through Temperance,) permit not themselves to enjoy lawful Flesh?
Ibid. ἐκείνης ἡ εἰρήνη, in the day of Visitation. That is, when they afflict and perfect you; So εἰρήνη and ἠπαύγασθεν often signify in the Septuagint, in the day of Visitation, when your Affliction shall come from far: Jer. 6. 15. ὡς ἦρχα τὸ ἐν καθαρίας, in the time of their Visitation, they shall shine, and again, Chap. 10. 15. Wild. 3. 7. ἢ λαθείς ἐν καθαρίας in the time of their Visitation they shall shine, Ecle. 2. 14. Woe to them who have left Patience, what will they do. ἐκείνης ἡ εἰρήνη, ἡ ἐν καθαρίας, when the Lord visits? And Chap. 18. 20. Before the Judgment examine thy self, οὐ καθαρίας, and in the hour of Visitation thou shalt find Propitiation.

Ver. 14. οἱ ἐκκλησίαι, by him.] That is, by God, faith Ephesians, because these Governors were not always sent by Caesar for these good ends; but it is sufficient that this was the general end of Punishment, &c. and therefore that in Charity must be fupposed to be sent by Kings and Emperors for those ends.

Ver. 16. ἔξερεθοίτε, as free, &c.] That the Groans pretended to any such liberty as [exempted them from Subjection to Superiors, I find not in Church History, but that the Jews to whom St. Peter writes, and especially the Zealots among them, were notorious for this Doctrinre, and were praching it at the writing of this Epistle, is evident: For

18. They held themselves obliged to own (a) God alone as their only Lord, and Governors, in opposition to Caesar, and all Kings, which were not of their own Nation, and did not govern them by their own Laws, or his immediate Appointment.

Y. 2dly.

adly. They, many of them, rebelled against the Romans, and against the Governors sent by them, upon this very pretence, That (a) they were a free People, and ought to preserve their Liberty. And thus they used their Liberty for a Club of misconduct.

u Ver. 18. Or braketa. Servants be subject. This also was a Levitical needful for the Jews, because the Jews among them, say, Phipps, and Josephus, thought against the Law of Nature to be Servants to any, and their Rabbin's allowed not a few to be a Servant to an Hebrew. See Note on 1 Tim. 6. 1, 2.

x Ver. 19. To τη τη τη τη τη τη τη τη τη. This will procure the Divine Favour, and Reward. So what is, ποιε υπο υπο υπο υπο. What thank have you? Luke 6. 32, 33. Is τη μη μη μη μη μη μη μη. What Reward have you? Matth. 5. 46. and in the following Verse this Phrase is repeated this is acceptable.

y Ver. 20. Note, 1. From comparing this and the preceding Verse, that to suffer, v. 19, and to take our Sufferings patiently, v. 20, in the Scripture import is the same thing.

z Ver. 21. That to do that which is truly acceptable to God, is also matter of our Glory, See Note on 1 Cor. 6. 19. Jer. 9. 24. Rom. 2. 7, 10.

Ver. 24. Ἀναγκαία, rare our Sin's.] If these Words be truly rendered, he bare our Sin's, 'tis certain that an Innocent Person can only bear them by bearing the Punishment due to them. And that this is the proper import of these Words, τας ἁμαρτίας ἡμῶν ἀναγκαίας, is evident, both from the Prophet's Exposition of them, when he faith of the same Person, 1 Pet. 2. 24. where he bore his sins, and Expounds this thus, Τις τος ἀνάγκασαν, ἂν προεπέρας, he was delivered up to Death for their Iniquities, and from the usual Import of the Phrase in the Old Testament; as when we Read in the Book of Leviticus, Ch. 7. 18. He that eateth of the Peace offering in the third Day, it shall not be favourably accepted, τις ἄναγκασας λατετα, he shall bear his Iniquity. And again, Thou shalt not hate thy Brother in thy heart, thou shalt in any wise revenge him, καὶ λατετα αὐτον ἀφιεῖται, and not bear Sin for him, Lev. 19. 17. And in the Book of Numbers thus, Your children shall wander in the Wilderness forty Years, καὶ ἀνάγκασας τοῖς πεπατών ἀποθανεῖ, and shall bear your Iniquities Forty Years, Numb. 14. 33, 44. When we hear the Prophet Jeremy complain

ing, Our Fathers have sinned, and are not unalaunt; τος ἁμαρτίας οὕτως τοῦ Σωσίας, and we have borne their Iniquities, Lxxv. 7. When we hear God saying to Ezekiel, Lie thou upon thy left side, and lay the Iniquity of the House of Israel upon it, according to the number of the days that thou shalt lie upon it, Lxxii. 30, 34, 35. when it is further said, The Soul that sinneth it shall Die, the Sin, καὶ λατετα, shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, Ezek. 18. 20. When we read so often in the Law of Moses, that such Persons have been guilty, (f) and shall bear their Iniquity, they shall Die for it, and find to many Cautions there given to the Jews, that they offend not in such a kind, (g) that they bear not Iniquity and Die, or least they bear Iniquity and Die; in all these Places neither Sinners nor any other Persons, do suffer any other Import of these Words, but that by bearing of Iniquity, and Sin, is meant to express the Punishment of Sin, and in these latter Places being punished with Death for it. When therefore the same Jews found it foretold of their Mosis, by their own Prophet, that he should bear their Iniquity, that he should bear the Sin of many, What could they understand by these Expressions, but that he was to suffer the Punishment, and bear upon him the burden of their Sin's? When the Apostle informs those very Jews who were so well acquainted with the import of this Phrase, that Christ was once offered, or given up to Death to bear the Sin of many; and when St. Peter, writing to the same Jews, informs them, that he bare our Sin in his own Body on the Tree, how can we think otherwise than that they both apprehended, and the Blessed Apostle did design to teach them, that he suffered this Death as the Punishment of their Iniquities? Let Mr. Le Clerc continue, if he please, to be confident, that it is not so much the Expiration of Sin, as the Morification of them that are bereftified, whilst we poor Mortals rather think our Sin's must be mortified in us, than on a Tree, and in our own Bodies, than in Christ's, or in the Sufferings of his Body; and that this is not very good Sense to say, he mortified our Sin's, that we might die unto him.

Ver. 25. And the Former Words are taken from, Is. 53. 7, where the words are, we as Sheep have gone astray, and the Lord hath laid on him the Iniquity of us all. Hence are both Jews and Gentiles represented as lost,

Sheep,
Sheep, and Christ as the good Shepherd who goes after them, and brings them home upon his Shoulders. See Isa. 40. 11. Ezek. 34. 23. Here then is a farther Conflation of the (b) Sacrament Gloss upon the former Verse, viz., That Christ took away our Sins by his own Body Crucified upon the Cross, procuring our Absolution from them by his Sufferings, not that he underwent the punishment of our Transgressions, but because his voluntary Death prevailed with God to give him Power to absolve his Servants at the last, and to reward them with eternal Glory. For were this the whole Import of the Words, why is it added, in plain Allusion to those Emphatic Words of the Prophet Isaiah, he bare our Sins, the Chastisement of our Peace was upon him, and by his Stripes we are healed? Why is it so Emphatically Noted, That he who did no Sin, v. 22. yet bare our Sins? Doth not this lead us to this Sense, That he thereby suffered not for his own, but for our Sins? Why is he said to take away our sins in his own Body? Doth not that seem to intimate that the Punishment of our Sins was laid upon his Body? Why is he said to do this upon the Tree? Must not that intimate that what he did to take away our Sins was done upon the Cross? Especially if we consider that the Cross was the Altar, upon which he suffered, and that δωρεάν, δεσμακατὰ Ἑλὶ τῆς Σαμαραίας, to (i) carry up upon the Altar is the usual Phrase for offering the Sin-Offering, or the Burnt-Offering upon the Altar. And fo the Import of this whole Sentence seems to be this; He bare or took away our Sins in his own Body offered upon the Altar for us. Moreover, if this be chiefly done after Christ’s Resurrection, and the great Day of Reconcurrence, and only by Christ’s Death, as it prevailed with God to give him power, then to absolve us from our Sins, why doth the Author to the Hebrews make such a plain Distinction, betwixt Christ’s bearing our Sins, and his second coming to give a final Absolution from them, saying, Heb. 9. 27, 28. Christ was once offered to bear the Sins of many, and to them that look for him, he will appear a second time, ψευς ἤπατωκας, without a Sacrifice for Sin unto Salvation? Crellius allows that ψευς ἠπατώκας signifies without a Sin-Offering; and doth it not hence follow, that his first coming to bear our Sins, was his coming with a Sin-Offering for them? Since then the Sin-Offering still suffered in the Sinner’s stead, and bare the Punishment of his Iniquity, it follows that he who came to be a Sin-Offering for us, must come to suffer in our stead, and bear the Punishment of our Iniquities.

Lastly, Admit the words may be translated thus, He took away our Sins, it is most reasonable to interpret them as thus Phrases is used in Scripture, when tis applied to the same purpose, now when it is there used of taking away Sin by a Sacrifice offered up to God for Sin, it always hath Relation to an Atonement made by the Sacrifice for that Iniquity; and that Sin-Offering is said to bear away the Iniquity, by taking it upon himself. So when tis said that the Sin-Offering is given, τὸ ἀφέων τὴν ἀμαρτίαν τῆς συνάρτησις, to ἀπέκτασαι τὸν ἄνθρωπον, to take away the Iniquity of the Congregation, it is there said to do it by making an Atonement for them before the Lord, Lev. 10. 17. So it is said of the Scape-Goat, That he shall bear away all their Iniquities; but then he must be presented before the Lord, to ἀπέκτασαι τὰς ἀμαρτίας, to make Atonement with, or upon him, Lev. 16. 10. i.e. Aaron must confes their Iniquities upon his Head, and he shall bear upon him all their Iniquities, ἀμαρτίας, to ἀπέκτασαι τὰς ἀμαρτίας, he shall take their Iniquities upon himself, and shall bear them away into the Wilderness. So Deut. 21. 9. Thou shalt take away innocent blood from among you; but this is to be done, by making an Atonement for the innocent blood shed. When therefore it is said that Christ was manifested to take away Sin, 1 John 3. 5. and that, He took away our Sins on his own Body, and was offered to take away the Sins of many, Heb. 9. 28. is it not reasonable to suppose he did this by taking the Punishment of them upon himself, and making Atonement for them before God? Especially if we consider that he is speaking to those Jews to whom these Phrases were familiar.

(b) Neque enim Christus perfessimus fuisse eum Dei in nos conceptum exalvatum, aut debita nostra propria legando exploravit, sed tanta suo et eam gratiam Deo obviam, et ibi simuliam gloriam, et quis invocat pecus exaltum Remissionem, Recepit crelinis beneficium, Rex beneficior imperatorium. Schillingst. locum.

C H A P. III.

Verse 1. **AND to proceed to the other Relations of Man and Wife.** Likewise ye Wives, be in subjection to your own Husbands that if any [be such as] obey not the word, they also without the word, [i.e. without attending to the other Demonstrations of the Truth of it,] may be won [to the Faith] by the Conversation of the Wives:

2. Whilist they behold your Chaste Conversation coupled with fear.

3. Whole Adorning, let it not be that outward Adorning of plaiting the Hair, and of wearing of Gold [Chamis,] or of putting on of [gorgeous] Apparel.

4. But let it be [that of] the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek, and quiet Spirit, which in the sight of God is of great price.

5. For after this manner in the old time the holy Women also who trusted in God, adorned themselves, [with chastity and subjection,] being in subjection to their own Husbands.

6. Even as Sarah obeyed Abraham, [in token of that subjection] calling him Lord: whose Daughters ye are as long as ye do well, and are not afraid with any Assurance, [i.e. And be not moved by your Fears to deny the Truth, as she was,] yet, for she was afraid, Gen. 18. 15.

7. Likewise ye Husbands, dwell with them according to the Knowledge [of your Christian Duty, which requires you to love, and cleave to your Wives, for] [as being the internal] to persons, to be courteous, [that being an effect of love.]

8. Finally, be ye all of one mind, [minding the same things,] having Compassion one of another, [under all your Afflictions,] love as Brethren, be pitiful, [as being the internal] yet [to be courteous, [that being an effect of love.]

9. Not rendering evil for evil, or railing for railing; [things contrary to love, as burning ranter in the Heart, and Tongue,] but contrariwise, being [knowing that ye are thereunto called, [i.e. for this very end] that you should inherit a blemish, and so by blemish others, will imitate your gracious God, and show how willing you are the same mercies may be conferred on others.]

10. For he that will love life [i.e. who is desirous of a quiet, pleasant life, and would be good [i.e. prosper] days; let him refrain his Tongue from evil [speaking, that so Men may refrain from speaking evil of him, again,] and his Lips that they speak no guile.

11. Let him eschew evil, and do good; let him seek Peace, and ensue it, [that so Men may be disposed to speak uprightly, and do good to you, and live peaceably with you, and you may live under the Protection of Divine Providence.]

12. For the Eyes of the Lord are over the Righteous, [to protect them from evil,] and his Ears are open to their Prayers: but the Face of the Lord is against them that do evil, [to return it upon their own heads.]

13. And [this is Department also naturally tend to preserve you from evil, for] who is he that will [be so unnatural, and ungrateful as to] harm you, if ye be followers of that which is good, [and obliging to them?]

14. But if [it should so happen, that notwithstanding] ye [should] suffer for Righteousness sake, happy are ye; [Chap. 4. 14.] and [therefore] be not afraid of their Terror, [i.e. of what they threaten,] neither be ye troubled, [for it shall be inflicted upon you.]

15. But [fulfil the Lord God in your hearts; be ready always to give an answer or account,] to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear.

16. Having [or retaining] a good Conscience; that whereas they speak evil of you, as of evil Doers, [and consequently represent your Faith as instigating you to evil Practices,] they may be ashamed [of such false Acquisitions,] when they fallily accuse your good Conversation in [the Faith of] Christ.

17. [This care of retaining a good Conscience is necessary, that you may have comfor in your Sufferings, and be conformed to Christ by them.] For it is better, if the will of God be so, [and be fesit to permit it,] that you suffer for well doing, than for evil doing.

18. For Christ also hath once suffered for us, the just for the unjust, that he might bring us to God, being put to Death.
Chap. III.

Death in the Flesh, but quickened by the Spirit.

19. By which [Spirit] also, he went and preached to the Spirits in Prison;
20. Which some times were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were saved by water.

21. The like figure wherunto [Gr. the Antitype of which Ark is that] Baptism [which] doth also now save us, not [merely] as it is, the putting away of the filth of the flesh, but [as it is] the answer [or fulfillment] of a good Confidence towards God; [and this Salvation it works for us] by [virtue of] = the Resurrection of Jesus our Christ;
22. Who is [Gr. being] gone into Heaven, and is on the right hand of God there interceding for us, and invested with all Power to give eternal life to those whom God hath given him, and who is able to fast us to the uttermost who come unto God by him, Heb. 7. 25.) Angels and Authoritie and Powers being made subject to him, [who] therefore will use the good Angels as ministering Spirits sent forth to minister to them Who are Hears of Salvation, Heb. 1. 14. and will preserve them from those Authoritie and Powers, and evil Spirits, which oppose and persecute them, and seek their Ruin.

Annotations on Chapter III.

a Verse 2. "Their consciences troubled, your chief Conscience in fear." I. e. That they observing that the Fear and Reverence of that God you serve, produce in you all due subjection and obedience to them, great Chastity, and Freedom from all suspicion of Luft, great meekness and quietness of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by these things connected to them, not only your own Persons, but that Faith which produces in you these good Fruits.

b Vers. 3. "Epaphras, not the outward Adorning, &c." These in the words of Clemens of Alexandria [a] pater clementia, the Ornaments of Wores, and such as demonstrate τὰ νόμισμα, ἡ Σκληροῦ, ἡ ἐκκλησία, their Arrogance, Softness and Lasciviousness, the Plaiting of the Hair was, faith he (b) a sign of corrupt Women, χρώματα ἐπάνοιας τῇ ἔμφραξι τιμοῦντες τοὺς Θεοὺς, and they that use them, faith he, were οἰκετζουμενοὶ ἀτέχνηται ἐν τοῖς αἰρέσις. And as for the meaning of Gold, (c) γυαλίζων in the Life of Pythagoras, faith, to χρυσόν κλαυθεν ἀνθρώπων σοφῶν, μᾶς ταύτα ἐπαίσχεται, that no free Woman wore Gold, but Wores only. The precious Apparel is the thing which all the Comedians mention as the Attire which such Women fought after, and gloried in. These things therefore when they are used as such marks of Difinction, are absolutely forbid Chast Women; But when they cease to be so, they may be worn by Chriftian Women, provided they do it without Pride, or much concern about them; and still remembering that Gravity in Apparel, is still more honourable, and becoming Chriftian Matrons, and that the Ornaments of the Mind, which are not subject to Corruption, are much to be preferred before them.

Ver. 7. os ἁγιοι τῷ τρίῳ, likewise, ye Husband.] I am very uncertain what is the true sense of these words. The Reverend Dr. Hammond interprets them thus; "Let the Husband in like manner live conjugal with their Wives, as Chriftianity requires of them, giving them maintenace as Persons less able to provide for themselves, and considering that they are by God's appointment Co-partners with them of the good things of this life; that so they may not be disturbed in their Prayers by their Disfractons and Solicitudes for this World? Which Interpretation I should acquiesce in, could I find that the Phrase συγκατάθεσις θεως, or ὁμοίως, being heirs together of the Grace of life, was ever used, only with respect to the good things of this present Life: or that οἱ δικασθεὶς ἐπιδιοίκησις signifies only to be disfratated in Prayers, and not rather to have them wholly hindered.

Others interpret them thus, Let the Husband live with their Wives as Chriftianity requires, not irritating, or provoking them, Col. 3. 19. but deifying their Company; but giving honour to them as most needling it, and as considering that they are equal to them in respect of Spirituals; and that by your Difcontents, Difpleasure against, and separation from one another, your Prayers be not hindered.

Others, as in the Paraphrase, refer this to conjugal Relation, and to conjugal Duties; as all the Ancients, who have spoked of these words, interpret them. Oeconomius faith, he thinks they are to be interpreted

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(a) Fadag. 12. c. 12.
(b) I. 30 c. 11. p. 248.
(c) Lib. 1. cap. 37. p. 165.
A Paraphrase with Annotations on Chap. H1.

174

preted, תָּבָא עַל עַיְּנֵי עַיְּנֵי, of the Conjugal use of one another; and the word ἡσυχία signifies to plead for this Sense; but then I find not that the word παρασκευάζεται beareth any such sense. Only to this it may be anferred, That (d) Origen seems to point the words thus; Let the Husband dwell with the Wife according to Knowledge, as being more instructive, giving Honour to them also, as being Heirs of the grace of life. And seeing ἡσυχία signifies to marry, or contract Matrimony, the words may be thus Paraphased, Likewise ye Men, be ye joined in Marriage with the Women, as you find them ended with the knowledge of Christianity, they being the weaker Vessels, and so more subject without this knowledge to miscarry: Giving Preference in your Choice to such as be Heirs together with you of the Grace of Life, that through difference in Religion your Prayers be not cut off.

Ver. 14. "οἱ οὐδὲνα μὴ φοβηθείτε, fear not their Fear." These, and the following words, ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν, are plainly taken from Ἰσα. 8. 12. and they are there an Exhortation not to fear the Λεγίστας, nor to be dismayed, as these Jews were, who out of fear were devious to confederate with them, and so accordingly they must here signify, that Christians were not so to dread those by whom they suffered for the sake of Righteousness, nor any that out of fear conspired with them to avoid Persecution, as too many of the Jews did, Gal. 6. 12. 13. as to do any thing contrary to the fear of God, or unbecoming their Profession.

Ver. 15. Κηρεών ἀγάπης, but ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν. This Paraphrase in Scripture seems to import these things. 18. That we should always have upon our Spirits such an holy fear and reverence of God as will prevail upon us to adore more his Displeasure, than anything which can suffer from the hand of Man, Matth. 20. 28. and so enable us to flock close to our Duty, and to endeavour to secure his Favour, whatsoever we may suffer for so doing. So Ἰσα. 8. 12. 13. Fear not their Fear; but ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν; and let him be your fear, and let him be your Dread: So Chap. 29. 23. They shall ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν; and shall fear the Holy One of Jacob, and shall fear the God of Israel.

30thly. The Lord God in our hearts, is from the heart to own, and to believe the Truth of all that God delivers by his Word and Promise: As when God faith to Moses and Aaron, Because ye believed me not to ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν; when dren of Israel, therefore ye shall not bring this. Congregation into the Land which I have given them, Num. 20. 12. Hence the Apostle, having told the Christians he writeth to them of the Engagements God had made, that his eyes should be over the Righteous, and his ears open to their Prayers, and minded them of the Hope that was in them, requires them thus to ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν.

3dly. This Paraphrase imports a firm belief of his Almighty Power, which makes him able to protect his People against all their Enemies, and an Alliance in his goodness, and especial Providence towards them: ἵνα ἰδίᾳτε τὸν Κύριον ἐν ψυχήσιν ὑμῶν, and shall be for a Sanctuary, Ἰσα. 8. 13. So Ἰσα. 36. 22. 23. 24. 4thly. To ἰδίᾳτε τὸν Κύριον, is to acknowledge and believe his Justice, and that he is a God who will sure to execute his Judgments on the wicked, and more especially upon the Persecutors of his People. So when he executed his Judgments on Nadab and Abihu, Ἰσα. 36. declares, This is the thing the Lord had spoken, I will be ἰδίᾳτε in that same thing; So Num. 20. 13. This is the Water of Meribah, because the Children of Israel contended with the Lord, and he was ἰδίᾳτε in them, by punishing their Rebellion, faith the Tongue. So God declares he would be ἰδίᾳτε upon Sedom, which had been to the House of Israel, a pricking Bitter, and a grieving Thorn, Ezek. 28. 24. And upon Gog, the great Enemy of Israel, Chap. 38. 3. So the Rabbinis say, That when God doth Judgment, he ἰδίᾳτε himself before his Creatures; according to these words of the Prophet Ἰσα. 65, The Lord of Hosts shall be exalted in Judgment, and God is holy shall be ἰδίᾳτε in Righteousness, Chap. 5. 16.

Ibid. Νεκταριος.] This Apology for the hope that was in them, seems rather such as should be made by Works, than Words, against them who accuse the Professors of it as evil Doers, rather than against them who only doubt of the Truth of it.

Ver. 18. ποιήσετε ἀμυνότατον ἐν ταύτῃ, hath suf
gffered for sins.] Here note that the Term is not only laid to suffer for us, but to suffer for our sins. Now was ever any Man laid to suffer for his own sins, who did not suffer the Punishment of his Iniquity? Why therefore should our Lord be laid to suffer for sins, if he did not some way suffer the Punishment of our Iniquity? Again, is not the sin-offering in the Old Testament filed above 60 times, τοιαύτα, and τοιαύτα, the offering for sins; when

(d) So is the διδήμω παρασκευή, τὴν γραμματείαν ἐν ἀνθρώποις πάθους. Hom. 24. in Math. To. 1. p. 335.
when therefore the Oblation of our Lord is also called, τῷ μετὰ ἑαυτῆς, an offering for sin, Rom. 8. 3, when he is said to suffer μετὰ αὐτῆς, for sin, 2 Cor. 5. 21. When old the Sin, to whom the Apostle writes, conceive to be the proper import of these words, but that he suffered to make Atonement for their Sins, as did all their Sin-Offerings, by suffering in their stead, the Punishment of their Iniquity? See the Notes on Rom. 8: 3. 2 Cor. 5. 21.

Ibid. ὧν ἐκλέξω ὑπὲρ ὑμᾶς, the just for the unjust.] That is, faith (a) Schleiermacher, that the unjust might not suffer Death, nor bear the Punishment of their Iniquities; for the Victim suffers left the guilty should be punished.

Ibid. οἱ πεπτωκυμένοι, that he might bring us to God. This Place in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us Freedom of access to God, who by our Sins were formerly excluded from him, and banished from his gracious Presence. By him we have, faith the Apostle Paul, πεπτωκυμένοι πρὸς τὸ παῖς, Admission to the Father. By him we do obtain πεπτωκυμένοι εἰς τὴν πεπτωκομόν, a Freedom of access to God with Confidence, Eph. 2: 18. 3. 12. This is obtained, faith the same Apostle, by virtue of his Blood, for who sometimes were afar off, are by the Blood of Christ brought nigh unto him; we are brought nigh to him, faith St. Peter here, by his suffering for our Sin. But not then we who were excluded, and banished from him by our Sins, be brought nigh to, and reconciled to him by the Blood of Christ, and by his Sufferings for us on the Cross.

Ver. 19. τῷ εἰς φωλικά πεπτωκυμένοι, to the Spirits in Prison.] Or as another Copy reads, πνευματικω, by which Spirit going, he preached to them in Prison: For Explanation of which words, Note.

1st. That by those in Prison we may understand the Gentile World in Bondage and Captivity to Sin and Satan, and held in the Chains of their own Lusts, and in the Bonds of their Iniquity. For by this Phrase the Evangelical Prophet doth thence express the preaching of the Gospel by our Lord Jesus Christ. As in those words, I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring out εἰς δύναμιν δικαίωμα, εἰς εἰς φωλικά the Prisoners out of Prison, and them that sit in darkness out of the Prison House, Isa. 42. 7. and again, I will give thee for a Light to the Gentiles, that they may flee to my Salvation to the ends of the Earth, that your mercy may say, ὅτι ἐστί γενέσθαι, ἐξελθείτε, to the Prisons, go forth, Chap. 49. 9. And a third time, The Spirit of the Lord is upon me to proclaim Liberty to the Captives, and to open the Prison to them that are bound, Chap. 61. 1. To this effect are all these Places interpreted by St. Jerome, Theodoret, and Procopius upon Ἰσραήλ, viz. of thole Gentiles who were bound in the Chains of their Sins, and captivated by Satan. Accordingly Lardinius, having cired the words extant, οἰκείων, faith, cum ignotus nos anteas tanquam canes, οτaque canere. Stillicidas included, Judentem in terrinis, ignotantes Deum et veritatem, illuminati ab eo sumpsus, qui nos Teffamento suo adoptavit, et liberavit, manis omnibus, &c. in licentia sapientes produxit in baccalatu regni coelestiis off. 4. e. 3. Accordingly (f) Philo doth often in his representations, Men brought in Bondage to their Lusts, ὡς εἰς διαδοχικόν καθαρισμὸν φυλακάς, as Persons whose Souls are shut up in a Prison House; and those who have overcome their Lusts, and unlawful Passions, ως εἰς διαδοχικόν καθαρισμὸν, as Persons who are come out of Prison, and have put off their Chains; adding that God promiseth Liberty to the Souls that seek to him for it, (b) εἰς ἀνακάθεντα γυναῖκα καὶ στεφανόν ἵππων, not only affording them freedom from their Bonds, and an exit from the Prison in which they were kept, but giving them Promises for their Journey, and safe Conduct. Now the Antediluvians, who lived about the time of Noah, were φωλικαί, in Prison, upon a double account, 1st. By reason of their Bondage to Sin; for then all Flesh had corrupted their way, their wickedness was great upon the Earth, and every imagination of their heart was to do evil, and that continually, Gen. 6. 5, 6, 13. And (2dly.) they were in Prison, or φωλικαί, as having from God received the Sentence of Dehtrusion, if they repented not within an Hundred and twenty years; according to these words, My Spirit shall not always strive with Man for that he is Flesh, yet his Days shall be an Hundred and twenty Years, Gen. 6. 3. i. e. so long will I expect his Reformation before I bring the Flood upon them. Thus the long-suffering of God waited for them in the days of Noah, expelling their Repentance, and keeping them as it were in Prison for the Day of Slaughter, if they did not repent. During this time, and before, God sent unto them his Prophet, denouncing by his Spirit his
his Judgments against the wicked; for to them Enoch, the seventh Prophet from Adam, prophesied saying, The Lord cometh with his thousands of Angels to do Judgment against all, and to remove all the ungodly concerning all their ungodly works which they had wickedly done, and concerning all their hard speeches which ungodly Sinners had spoken against him, Jude 14, 15. And he went also Noah to them, a preacher of Righteousness, 1 Pet. 2, 5, who by preparing all Aths before them for his own Preservation, in obedience to the Oracle delivered to him, condemned the Old World, Heb 11, 7. Thus did Christ by his Spirit preach to them in the Days of Noah: And therefore the Antediluvian Age is even by the Jews filled the Age of the Holy Ghost: according to those words, My Spirit shall not always abide with Man, that is, say Anointeth, and the Bishop of Ely, My Spirit, in my Prophets Enoch and Noah, shall not be always chiding, and reproving, and thereby endeavoring to bring Men to Repentance, but shall proceed to punish them. Now this Punishment being the drowning of the Old World, their Spirits have been ever since kept in Prison, or referred in Chains of darkness, to the Judgment of the Great Day: For by the content of the Jewish Nation, (1) the Generation of the Old World have no Portion in the World to come, neither shall they stand up in Judgment; for it is said, My Spirit shall not always be with Man. The Phrase, My Spirit, faith Dr. Fuller, is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit. Now from that time to our Saviour's Advent, God sent no Prophet to the whole Heathen World, no Person with Commission to preach to all Nations, or teach the Gospel to every Creature, but suffered them to walk in their own ways, Acts 14, 16. whence they are said to have been disobedient only once of Old Time, in the days of Noah.

Ver. 21. Ephes. iv. 30, the Answer of a good Conscience. Therefore, say the Anabaptists, Baptism cannot be salutary to those Infants who cannot make this Answer of a good Conscience. To this an Answers, That St. Paul also faith, that the true Circumcision before God, is not the outward Circumcision of the Flesh, but the internal Circumcision of the Heart and Spirit, Rom. 2, 29. But will any one hence argue, that the Jewish Infants, for want of this, were not to be admitted into Covenant with God by Circumcision? And yet the Argument is plainly parallel. The Answer of a good Conscience is required that the Baptism may be salutary; therefore they only are to be baptized who can make this Answer: And the inward Circumcision of the Heart is required as the only acceptable Circumcision in the sight of God; therefore they only are to be Circumcised who have this inward Circumcision of the Heart. The Jews did not admit of Persons to Circumcision without this Answer of a good Conscience; but yet they admitted their Infants without any such thing; why therefore may we not allow the Christian Church, in the Administration of Baptism, to observe the same Custum in admitting the Children of their Prophets to Baptism, as they admitted them both to Circumcision, and Baptism?

Ibid. 1 Peter 3, 21, by the Resurrection of Jesus Christ. Who died for our Sins, and rose again for our Justification, Rom. 4, 25, and by his Resurrection begotten us to a lively hope of an Inheritance incorruptible, 1 Pet. 1, 3, 4, is riven as the first Fruits of them that sleep, 1 Cor. 15, 20, and so hath authorized us that they who are Christ's, shall also be rained by him to eternal life, 1 Thess. 4, 14, and who being riven, is now in Heaven promoting our Salvation, 1 Thess. 4, 14, and preparing Mansions for us, John 14, 2.

CHAP. IV.

Verse 1. Orasmuch then as Christ hath suffered for us in the Fleth, arm your selves likewise with the same mind, [or Resolution to be conformed to him in his Sufferings, as being buried with him in Baptism, Rom. 6, 4, and so planted together with him in the likeness of his Death, v. 5, the old Man being crucified with him, that the body of Sin might be abolished, that henceforth we might not serve Sin:] for he that hath suffered in the Fleth, hath ceased from Sin.

2. [Infasmuch]
2. [Inasmuch] That he no longer should live the rest of his time in the flesh, [in o-
bedience] to the lusts of Men, [ignorant of the Truth, 1 Pet. 1. 14.] but to the will of God, [Rom. 6. 10, 11.] 3. For the time past of our life may suf-

b fice us to have wrought the will of the Gentiles, when we walked in lasciviousnes,
[loosely] lusts, excess of wine, revellings, banquettings, and [abominable idolatries.]
4. Wherein they think it strange [Gr. wonder] that you run not with them to the
same excess of riot, speaking evil of you.
5. Who shall give [an] account [of these sins against Nature] to him that is ready
to judge the quick and the dead.
6. For, for this cause the Gospel preached also to them that are dead, [i.e.
to the Gentile World, dead in trespasses and sins,] that they might be judged [might
judge, condemn and oppose their former life, led] according to Men, [not enlightened by
the Gospel,] in the Flesh, [but and might] live according to God in the Spirit.
7. But the end of all things [belonging to the Jewish state, mentioned Matth. 22. 6.
Mark 13. 7. Luke 21. 9.] is at hand, be ye therefore sober, and watch unto Prayer,
[According to our Lord's advice in that case, Luke 21. 34, 36.] 8. And above all things have fervent Charity among your selves, for Charity shall cover the multitude of Sins, [which you may have been guilty of in the time of
your Enmity to Christ, and his Servants, or those manifold iniquities you may have com-
mitted in building Ego, and Stumble on the Foundation to your own great hazard, 1 Cor.
3. 12, 15.] Or, it covers the Sins of others, preventing them by Patience, not taking no-
tice of them when committed, and concealing them from others: To this finge the words of the
wife Man head, Prov. 10. 12.] 9. Uf Hospitality one another without grudging, [for murmuring that you offer your Charity on them who are not of your Nation, or are not circumcised, and obedient to the
Law, as you think your selves obliged to be.]
10. As every Man hath received the Gift [of the Spirit,] even so, [let him mini-
fer the same one to another, as [become] good Stewards of the manifold Grace of
God [to do.] 11. If any Man speak, [i.e. teach,] let him speak as [he is instructed from the Oracles of God, if any Man minister as a Deacon,] let him do it as of the Ability that God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion [attributed] for ever and ever. Amen,
12. Beloved, think it not strange concern-
ing the fiery Trial which is [come] to
try you, [Gr. wonder not at the burning that is among you, and is befallen you for Trial,] as
though some strange [and unexpected] thing [had] happened to you, [this being only
that which was foretold by us; 1 Thess. 3. 4.
to which you were appointed, and to which you were
called, 1 Pet. 2. 21.] 13. But rejoice [in as much as you are] [thus made] partners of [Suf-
ferringes referring] Christ's sufferings, that
[if when] his Glory shall be revealed, ye may, [rejoicing him then in Glory, as you do now in Sufferings, Rom. 8. 17.] 2 Tim. 2. 11, 12, et seq. be glad also with exceeding joy.
14. [And if] if [it is the case that] ye be re-
proached for the name of Christ, be happy ye are [in such sufferings,] for the Spirit of
the Lord, and of God rests upon you, [jo that though on their part [who are unbelievers] he [i.e. Christ] is evil spoken of, but [Gr. yet] on your part he is glorified.
15. But let [especially care be taken that none of you suffer as a Murtherer, or as a Thief,
or as an Evil Doer, or as a beast Body, in other Men matters.
16. Yet if any Man suffer as a Christian, [i.e. only on that account,] let him not be ashamed, but let him glorifie God on this behalfe.
17. For the time is come that judgment must, [according to our Lord's Prediction, Matth.
24. 21, 22. Mark 13. 15. Luke 21. 19, 20.] begin at the House of God: and if it first begin at us [believing Jews,] what shall the end of them be that obey not the
Gospel of God?
18. And if [some of the] the Righteous scarcely be faved [i.e. preferred from this
burning, v. 12. being faved, yet fo as by Fire, 1 Cor. 3. 13.] which shall the ungodly and the finner appear? [i.e. in safety from these dreadful Judgments which are coming on the
Jewish Nation, Prov. 11. 31.] 19. Wherefore [seeing the sufferings of Christians then will be fo little, in comparison of those which shall befall the unbelievers, v. 17, seeing the Spirit of Glory, and Power, shall support, and comfort them under these sufferings, v. 14. and Christ hath promised them protection in that dreadful day, and said, be that endurath to the end [shall be faved, Matth. 24.
12, 13.] let them that suffer according to the will of God, commit the keeping of their Souls [i.e. their lives] to him in well doing as to a faithful Creator, [who being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able, 1 Cor. 10. 13.]
Ampliations on Chapter IV.

a. Verse 2. And in like manner, *eternal**., *Apostolic* ideals, *Apostolic* ideals. There is a *Dead Body*, a *Dead Body*, 

b. Verse 6. For explication of these words, *Note*.

c. "That the dead is the dead, in Scripture, all the dead, not those who in a natural sense are dead by dissolution of the soul and body; but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the *Apostolic* faith, *The Widow that died in pleasure is dead which she loved*, 1 Tim. 5, 6. And Christ unto the Church of Sardis, *Thou hast a name, that thou art dead*, Rev. 3, 5. And when he speaks to one of his disciples thus, *Follow me, and I will make thee strong*, Matt. 16, 22. This is a phrase so common with the Jews, that, (a) *Adam's son was not*; they proverbially say, *Jesus Christ is the father of none mortal*, the wicked are dead bodies, while they live; for he, *Saul* [or] *Philo*, who gives a life of *Jesus*, 3, 4, 5, etc., and *Paul* and *Hippolytus*, *his soul is dead, and even buried in his lusts and passions*. And because the whole Gentile world lay more especially under these most unhappy circumstances, whence the *Apostolic* faith and the apostles of the Gentiles, Gal. 2, 15, it was proverbially said by the *Jewish Doctors*, *Scribal terms*, i. e. *they were not*; and they in Scripture are more particularly intended by that phrase. Hence the *Apostolic* faith to the *Episcopal* and *Colossians*, Eph. 2, 1, Col. 2, 12, that they were *mortified*, *a dead body*, dead in trespasses and sins, and brings in God thus speaking to the Gentiles, *And as he that keepeth the sabbath shall give thee the life*, Eph. 5, 14.

Note, 35th. That the phrase "unclean" in the New Testament, doth always signify to live, speak, or act after the manner of mere natural Men, not yet acquainted with the mind of God, or not enlightened by his spirit: as in those passages of the *Apostolic* Paul's *Epistles*, *I believe*. 2, 7, according to the dictates of mere human wildness. *Saul* not the Law the same age? *Cor. 1, 1*.
1 Cor. 9. 8. "My Doctrine is not xal\ _adikias-
me\n the product of Man's Wisdom, but I re-
ceived it from the Revelation of Christ Jesus, Gal.
1. 11. Καὶ _adikias me\n, I speak
what Men would from the mere Strength of
Reason argue, Rom. 3. 5. And again xal\ _adikias
me\n, I speak what is understood a-
among Men, that a Man's Testament is ac-
counted sacred, and no Man addeth to it, or
taketh from it, Gal. 3. 15. If I have
 fought with beasts at Ephesus xal\ _adikias,
after the Heavens manner, what advantage
me it if the dead rife not νεκαὶ εἰκόνας; ἠγερθήκα-
ναι, and lastly, whereas there are Contentions a-
among you, are you not carnal, and walk
xal\ _adikias, as natural Men? 1 Cor. 3. 3, 6.
not as Men called by the Spirit.

So that καὶ ἡ ἐκκλησία σαραντισμένη, is, to
condemn their former Life, led as natural Men,
or as were Heathens in the Flesh, and may
 filesystem against that Flesh which they indulged in
to their Heathen State; and to live unto God
in the Spirit, which is the second end for
which the Gospel was preached unto the
Gentiles, is, by the Ailiance of the Holy
Spirit, to live according to the Will, and the
Example of an Holy God.

To this Interpretation of this Text, the
Context plainly seems to lead; for the
Apostles Argument runs thus: Christ having
suffered for us in the flesh, it doth become
us also, in a Spiritual Scene, to suffer in the
flesh by the Mortification of our Fleshly
Lufts, that though we still live in the flesh,
we may not henceforth live unto the lusts of Men,
but to the will of God, v. 2. I say, the
Christians must no longer live after the will of
the Gentiles, in Laodiceia's flesh, Lufts, &c. v. 3.
for which things Heathens will be obnoxious
to God's just Dilpleasure at the great Day
t of their Accounts, since for this cause the
Gospel hath been preached unto them, that they
might be engaged by it to condemn, and
 filesystem against that fleshly Conversation,
in which they lived formerly, according to
the lusts of Men, not yet acquainted with the
mind of God, and might henceforth
live according to God in the Spirit.

Ver. 7. "Παρακλήσεϊς, the end of all things,
is at hand." This Phrase, and the Advice
upon it, so exactly parallel to what our
Lord had spoken, will not suffer us to
doubt that the Apostle is here speaking, not
of the end of the World, or of all things
in general, which was not then, and seems
not yet to be at hand, but only of the end of
the Jerusalem Church and State, men-
tioned in the Epistle of the Apostle, thus:
Tell us when they shall be finished. Mark 13. 34.
and in our Saviour's answer thus, This Generation shall
not pass away till all these things be finished, Luke 21. 32. that is,
παρακλησίας, all these things, Matth. 24.

34. Mark 13. 30. And 'tis the Observation of
Interpreters upon these words, τὸ αὐτὸ
κεφάλαιον τὶ πᾶνα I became all things to all
Men, 1 Cor. 9. 22. and πάντα μεῖς ἔχων,
all things are lawful for me, Ch. 10. 23. that
the word πάνα must be restrained to the
subject matter.

Ver. 10. καρποί σας, the Gifts.] That the
Gift should here signify, Wealth, I cannot
think; for though ἔχει sometimes bears
that sense, yet καρποὶ is never used
to signify Wealth, but hath always relation to
the Spiritual Gifts vouchsafed then to the
Church of Christ. (2.) Because the speaking
as the Oracle of God, seems plainly to
be the fame with Prophecying according to the
Analogy of Faith, mentioned, Rom. 12. 6.
and the ministration here with the διακονία
there, both which are mentioned as Spi-
riritual Gifts according to the Grace given to
them. See note there, and on the helps
mentioned, 1 Cor. 12. 27.

Ver. 13. τοὐ τῆς ἐντολῆς πάσης, are e
Partakers of Christ's Sufferings.] Because he
looks upon the sufferings of his Members,

Ver. 14. πάντας, the Spirit of the Glory;
or from some Coptes read ∴πάντας, the Spirit of
Grace and Power.] is doubtfull that holy Spirit which attended the pre-
aching of the glorious Gospel, and made it to be the
ministration of the Spirit, in διὰ σοι in
Glory, and by partaking of which Spirit,
we Christians are said to be transformed from
Glory to Glory, as by the Spirit of the Lord,
2 Cor. 3. 8, 9, 18, and who is also filled
πάντας, the Spirit of Might, 2 Tim.
1. 7. and being promised, and given to
those who suffered for Christ's sake to abide
with them for ever, as their Comforter,
and to help them in their Infirmitics, Rom. 8. 26.
2 Tim. 1. 7. 8. must make them happy Suf-
ferers, and being also that Spirit by
which they were enabled to work many
Miracles, and endued with extraordinary
Gifts, Christ must be glorified by him, as
he foretold he should, John 16. 14.

Ver. 15. 'τοῦ κοσμοῦ, as a Ministerer, &c.] g
Whoever reads John 16, will find there
was the greatest reason to give these
Cautions to the Jewish Nation, which then pro-
diciously abounded with Thieves, were con-
tinually employed in murmuring not only
Heathenish, but their own Brethren, were
κοσμόκοκοι, or as some Copies read, κα-
κώτως, "to such an high degree, that he
faith, they practised all manner of injustice and
wickedness that was ever thought of or
committed, and ἀλλοτριοκοσμοκοσμοί, Men
who would have the Government of other
Mens Concerns, and over-rule their Acts,
evitably by the Zizists.

Ver. 16. ἑταίραι τῷ Θεῷ, let him glor-
ifie God.] i.e. Let him give glory to
Z 2
God,
God, who enables him thus patiently to suffer for his sake; or let him be careful to behave himself under his sufferings, that he may glorify God by them in the day of visitation, Chap. 2. 12. which day is now at hand.

Ver. 17. To which, the end.] Foretold 1 by Christ of the unbelieving Jews. See Note on v. 7.

CHAP. V.

a Verse 1. T

THE Eiders which are among you, I exhort, who am also an elder, and a Witness of the sufferings of Christ, and also [full he] a partaker of the glory which shall be revealed:

b 2. Feed the flock of God which is among you, taking [upon you] the oversight thereof, 4 not by constraint, but willingly;

c 3. Neither for filthy lucre, but of a ready mind.

d 4. Neither as being Lords over God's Heritage, but being Examples to the flock.

And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away, [and so receive at all, and better Reward of your labours than others aim at.]

5.Likewise ye younger submit yourselves unto the elder, [or aged]: yea all of you be subject one to another, [i.e. be as ready to do kind Offices to others, as if ye were subject to them, See Note on Phil. 2. 3.] and be clothed with humility; for God ref Respect the Proud, and giveth Grace unto the Humble.

6. 1Humble your selves therefore under the mighty hand of God, [now coming upon you, Chap. 4. 17.] that he may exalt you in due time.

7. Carking all your Care upon him, [and committing your selves to the Conduct of his All-wis Providence, Chap. 4. 19.] 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, [and by his Persecutions temp to an Apostasy from the Faith, 1 Thess. 3. 5. Rev. 2. 10.]

9. Whom resists steadfast in the Faith, knowing that the same Afflictions [which you now endure,] are accomplished in your [Christian] Brethren that are in the World. [See James 4. 7.]

10. But [and] the God of all Grace who hath called us to his eternal Glory by Christ Jesus, after that ye have suffered a while, make you perfect [in Patience,] established, strengthened, settled you.

11. To him be Glory and Dominion for ever and ever. Amen.

12. By Sylvaus a faithful Brother unto you 2 as I suppose I have wrote briefly, exhorting and testifying that this is the true Grace of God in which you [now] stand.

13. The Church that is at Rome, [Firstly called] 1 Babylon, elected together with you, saluteth you, and Io doth Marcus my Son, [i.e. who as a Son with his Father hath served me in the Gospel, Phil. 2. 22.]

14. Greet ye one another with a kiss of Charity. 1 Peace be with all that are in Christ Jesus. Amen.

Annotations on Chapter V.

a Verse 1. Πρεσβυτεύων τοις ὑμῖν, ταῖς Εἰρ-

ders that are among you.] That is the Bishops, faith Dr. Hammond, here, and whereover the word occurs in the New Testament: for the Order of Presbyters was not yet in being, but only afterwards appointed by St. John. For that the Apostle is here speaking of Elders not by Age, but Office, appeareth by his Exhortation directed to them to feed the flock committed to their Charge, v. 2. But this Notion seems not well consistent with what others have discoursed upon this Subject: For,

18. They who make the Bishop, Priest, or Elder, and Deacon, to be appointed as anwering to the High-Priest, the Priest and Levite, must suppose that all these three Orders were at first appointed, especially in the Church of Jerusalem, as being derived from their Platform. And so must all those learned Men who say the Church was modelled after the manner of the Jewish Synagogue; for as to that the Parallel must run between the Chief of the Synagogue, the Elders, and their Ministrual Officers, and the Bishops, Priests, or Elders, and the Dea-
cons;
the First Epistle of St. Peter.

and if the middle Order had been wanting to long as is supposed, the Government of the Church would not have been formed after that Platform; which, as Ephesians 5, and the Jews form us had these several Offices in it. The same may be said of those who make the Elders or Presbyters to be answerable to the Seventy, appointed by Christ as inferior Officers under the Apostles, and make this an Argument of an inequality betwixt Bishops and Presbyters, established in the Church by Christ.

2dly. Hence it must necessarily follow, that not only in the Times, but even in the Writings of the Apostles, the Names of Presbyters and Bishops were so far confounded, that a Presbyter, in their Stile, did always signify one that was properly a Bishop: which yet the learned Bishop Pearson seems not to allow.

3dly. This seems to make the Work and Office of a Bishop too great to be discharged by a single Person, especially in such great Churches as that of Jerusalem, where there was many Myriads of Believing Jews.; Acts 21. 20. For 'twas his Office, faith that Reverend Person, to be the Teacher of the whole Flock committed to him: Acts 20. 28. It is that are Bishops of the several Churches of Asia, look to the Churches committed to your Trust, to rule, and order all the faithful Christians under you: So the Paraphrase. See the Paraphrase and Note on Eph. 4. 11, 12. 13, 17 where he faith, That to Teach, Exhort, and Conform, and impose Hands, were all the Bishop's Office in Judea. He was to exercise the whole Discipline of the Church, by hearing all the Ecclesiastical Causes, inflating Confuses, and receiving Penitents, see the Paraphrase and Note on Titus. 3. 10. He was to take the Principal care of the Poor, to receive, and distribute to them the Church's Stock; So here: The Supreme Trust and Charge of that, faith, be, being always referred to the Apostles and Bishops of the Church. Note F. on 1 Cor. 12. 28. He was to visit the Sick, and pray with them; that being faith he, one Branch of the Office of Bishops, Note on James 5. 14. And how one Bishop could perform all this to a Church consisting of many Myriads of Persious, it is not safe to conceive. I therefore think it better to admit of the ordinary Acceptation of the word Presbyter here; that is to think they also may be included in the Term.

Ver. 2. Not by constraint, but willingly; µη δυνατον ελλην ιδων.] Not as it were constrained to it by the dread of what you may suffer, the woe impending if you do not perform this Office; but voluntarily, and as a Free-will Offering to that God who hath loved you so much, and from a ready mind to serve the Interests of Souls, as in those words of St. Paul, εκ νυμφης, a necessity is laid upon me, and owe unto me if I preach not the Gospel, but if I willingly do this, I have a Reward, 1 Cor. 9. 16, 17.

Ibid. ενδοκερον, not for filthy lucre. As did the false Apostles, and Judas, teaching things they ought not, for filthy lucre's sake, Tit. 1. 11. thinking gain godliness, 1 Tim. 6. 5.

Ver. 3. As the elders of the Church, not as Lords over God's Heritage:] Or as it might be rendered, of the Possessions of the Church. It was the Cullen then of many to sell their Heritage, and give the money to the Governors, and Bishops of the Church, to be distributed to the use of poor Christians; and these Inheritances and Monies were filled καινοι, both the Scriptures, and the best Greek Authors, using it for a Patrimony, or Heritage obtained by Lot, as the Inheritance of the Jews was, Josh. 12. 8. whence the word καινοι is often used in this sense through the Book of Joshua, and Judges. And so the Bishops, to whose hands it was committed, are here required not to act as if they were Lords, but only as Stewards of it; and so as to be

* Argumeneum, δυνατον ελλην, καινοι τω με επομενον οικουμεν. Hist. 36. S. 11.
† Vide L. 1. c. 13.
be Examples to others of Freedom from Avarice, and Diligence in relieving the Poor, Sick and Needy.

Ver. 5. οὐκ ἔχωμεν δὲ, οὐκ εἰς κλαυτόμενον 'Humi-lity.] The word hath two significations; it signifies a Frock put over the rest of our Cloaths, and so imports that this Humility should be visible in us above all other Christian Virtues, in our whole Conversation, our words and actions. 2dly. It signifies a Belt which girts about our Garments, and so imports we should tie it fast unto us, and have those confederations always fixt upon our Spirits, which may still keep us in an humble Frame of Soul.

Ver. 6. Ταξινομεῖν.] That is, submit with patience to the Chastishments sent by his powerful hand upon you, that being truly manifest of the Divine displeasure, being afflicted, and mourning for those Sins which brought these Evils down upon you, and turning unto him that limites you, he may draw nigh to you, and in due season work for you a Deliverance from this afflicted State. See this in the place parallel to this, James 4. 7, 10.

Ver. 12. ίπτερον αὐτῷ, as I suppose.] From these, and many like expressions used in the Epistles of the Apostles, it is evident that the Divine Affliction, by which the Holy Ghost afflicted them to write, did not dictate the very words, but only predisposed over them to preferre them from Error in writing, seeing the Holy Ghost could not say, as I suppose; nor could St. Peter have used this Phrase, if the Divine Illumination had influenced, and instructed him in this matter.

Ver. 13. Ἐν καθεξής, the Church in Babylon.] That Babylon is figuratively here put for Rome is an Opinion so early delivered by (a) Papias, and which afterwards so generally obtained, as we learn from Euseb. (b) St. Jerom and Oecumenius on this place, that I subscribe to the Note at the end of this Epistle, that ἀσφαλεῖα ἡς ἐπέμεινε, it was written from Rome, filled also Babylon by the (c) Author of the Revelations, Chap. 17. and the 18th. For the Apostle must at the writing of it be at Rome figuratively, or at some City properly called Babylon; Now as it is uncertain whether St. Peter ever was at Babylon in Chaldea, in Egypt, and improbable that he ever made any considerable stay there, so is it very improbable he should do it so near his end. At Rome and Antioch, where he confecially resided, Church History is copious in giving an Account of his Successors in those Seats, but who can shew any thing of this nature, with reference to either of these Babylon; As to the reason why Rome is covertly thus represented by the Name of Babylon, I cannot think, with Oecumenius, it was filled, διὰ τοῦ εἰναρείου, because advanced to so great Eminency as Babylon had ever been, for then why should St. Peter have dignified the matter? I rather think it was so filled, either because it did resemblle that City in its Idolatries, and opposition to the Church of God; or because it was to be destroyed forever, as the Prophet had foretold of Babylon, which though the (d) Primitive Christians did believe, it was their wisdom to conceal. Thus (e) St. Jerom saith, that the Prophet Jeremiah covertly spake of Babylon, under the name of Saphak, that he might not incense the Babylonians against him, who besieged Jerusalem; and that the Apostle speaks of the Roman Empire under that name of τὸ κατὰ τὸν Ἱσραήλ, that which letteth, that he might not provoke them to perfecute the Christians for speaking of the Roman Empire, which was by them esteemed (f) Imperium sine fine, or Eternal.

(a) Agud Euseb. Hifi. Ecol. 1. 2. c. 15.
(b) Verba Marcus & in Hesam c. 47. F. 77. B.
(c) En quae decusser Apoc. 18. de Babylone quæ est apud Romanos, intelligenda sine juxta veterum Eclogae Deiunorum fundamentum. And. Celes in Apoc. c. 55.
THE PREFACE TO THE
Second Epistle of St. PETER.

PETER in his second Epistle, The Second Catholic Epistle of St. Peter, 1 1 Thes. 2. 12. That this Epistle also was written by the Apostle Peter, is evident beyond all doubt. Exception. (1.) From the description of Peter, in which the Writer speaks of himself as Simon Peter, a Servant and Apostle of Jesus Christ, there being no other Apostle of that Name. Moreover of this Apostle it is particularly noted in the Scripture, that he was Simon the son of Jonah, Matt. 16. 18. 1 Pet. 5. 13. "Simon Simon called Peter," Matt. 16. 18. 1 Pet. 5. 13. Simon which was Simon the son of Jonah, Matt. 16. 18. 1 Pet. 5. 13. He is also Simon Peter once by St. Luke, Chap. 5. 8. and by St. John the Evangelist, Seventeen times, and Chap. 1. 41. 6. 8. 68. 13. 6. 9. 24. 26. 18. 10. 15. 25. 20. 23. 6. at. 2. 3. 7. 11. 15. Whereas Symeon Bishop of Jerusalem, to whom Grotius affirms the writing of this Epistle, was neither Peter, nor the Apostle. (2.) From a Consequence of Circumstances in its relating to St. Peter, and no other; as (1.) When he says, "He shortly must put off this Tabernacle," even as our Lord Jesus Christ had foretold him, Chap. 1. 14. This well agrees to Simon Peter, to whom our Lord testified what death he should die, John 21. 18. 19. And that this death should befall him before his coming to the Desolation of Jerusalem, Ver. 22, which was then at hand when St. Peter wrote also. See Note on 1 Pet. 4. 7. 2dly. He adds, that he was with him in the Holy Mount, when our Lord Jesus was transfigured, and was an Eye-witness of his Majesty, and heard his words. This is my beloved Son in whom I am well pleased. Ver. 16. 17. 18. in which he could hear only those few words being spoken, John 12. 28. to which Grotius would refer this passage. Now at our Lord's Transfiguration, besides St. Peter, were only present the two Sons of Zebedee James and John, neither of which were ever thought to be the Author of this Epistle, 1dly. This also may be gathered from these Words, Chap. 3. 1, 2. This Second Epistle, beloved, I write unto you, in which I bid you farewell, in a sincere Mind by way of remembrance. Ver. 2. That ye may be mindful of the words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour. Whence it is manifest, that this Epistle was written by an Apostle, and therefore not by Symeon Bishop of Jerusalem, 2dly. That it was written by an Apostle, who had before directed an Epistle to the same Persons. Now though none of the Ancients doubted whether this Second Epistle was Canonical, yet (a) they all owned that it bore his Name and was ascribed to him, and moreover, that we find, was ascribed to any other Apostle; we therefore base just Reason to conclude, according to the TUt of the text, that it was also the Epistle of Simon Peter, the Apostle of our Lord, to whom both these Epistles expressly are ascribed by (b) Origen, who also adds, That Paul is called his Brother, by Peter the Apostle, which he is only in this Epistle. Being therefore written by an Apostle ascribed by the Holy Ghost fent down from Heaven, 1 Pet. 1. 2. we cannot doubt of the Authority of this Epistle, for whereas Grotius, to avoid the strength of this Argument, imagines that this Chapter contains a Second Epistle, and that the First Epistle referred to, ended at the close of the Second Chapter of that which is now called the Second Epistle. He not only does this without all Authority of any Ancient Persons or Authors to countenance his Opinion, but against the Frame and

(a) The 3 Epistulam petri veteris Evang. Eucli Hist. Ecol. 1. 3. 3. 'Asia to adi iominae Petri, ibid.

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and the Contexture of Epistles, which usually begin with an Inscription, which is not to be found in the Third Chapter.

As for the time when this Epistle was indited, I lay down this as certain, against Grotius, from what hath been discourse already, that it could not be written after the Deputation of Jerusalem; for St. Peter there faith, that he was shortly to put off his Tabernacle, or to die, whereas he was actually dead in the Fourteenth Year of Nero, that is, Three Years before the Deputation of Jerusalem by Titus. But that it was written but a little before his death, may justly be concluded from his Declaration that he knew, either by Revelation, or by our Lord's Discourse, that the time of his Death (c) was suddenly to follow, or was nigh at hand.

Of the Persians whom it was written, we are assured also from these words. This Second Epistle, Beloved, I write unto you, they being a demonstration that it was written to the very same Persians to whom the first had been directed, viz. to the Converted Jews dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. 1: 1.

And lastly, as for the occasion of his writing, that plainly seems to have been double. 1st. To arm the Jews converted against that fiery Trial which was then to come upon them, and against that Apostacy from the Faith, that turning away from the Holy Commandments, Chap. 2. 21. that falling from their own Stedfastness, Chap. 3. 17. to which they of that Nation were so prone: And evident it is that the chief design of the Epistle to the Hebrews was to put a stop to it; and many Passages in all the Catholic Epistles, not excepting the 2d. and 3d. Epistles of St. John, are evidently writ for the same purpose; And to warn them of, and to prevent them from, the defection of the Hebrew Solidians, who held it unnecessary to add unto their Faith Vivth, 3dly. To arm them against those impure Nicastrians and Simonians, who turn'd the Grace of God into lasciviousness; Of whom see the Notes on the 2d. Chapter. And 3dly. Against those Scoffers at the Promise of Christ's Coming, as if it were a Promise which never would be verified.

But then I am constrained to dissent from the Opinion of the Reverend and the Judicious Dr. Hammond, and Dr. Lightfoot, who conceive that the Apostle doth not discourse of our Lord's coming to the General Judgment in his 3d Epistle, but only of his coming to execute his Judgments on the Jews by the Deputation of Jerusalem. For, not to insist upon this Consideration that this Opinion is wholly new, and contrary to the Judgment of all the Ancients, who own this Epistle, and have occasion to make mention of these words, they all agreeing in this with Oecumenius, that the Apostle speaks here of the judgment of the end of the world, it is extremely evident.

1st. From these very words, ver. 7. But the Heavens and Earth, which now are, by the same word are kept in store, reserved to fire against the day of judgment, and perdition of ungodly Men. And ver. 10. But the day of the Lord will come as a Thief in the night, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent Heat; the Earth also, and the works that are therein, shall be burnt up. To interpret all these words only of the Deputation of Jerusalem, is to turn them into Metaphor and Allegory; whereas St. Peter plainly says, that as the Old World was destroyed by Water, so shall the World that now is be destroyed by Fire. Here then, as one says truly, is no room for Allegories or Allegorical Explications; for, as the Heavens and Earth were destroyed by Water, so are they to be destroyed by Fire: And if in the first place you understand the natural material World, you must also understand it in the second; they are both Allegories, or neither.

2. Were the Apostle speaking of the Deputation of Jerusalem which happened Forty Seven Years after the Death of Christ, and was, according to our Lord's Prediction, to fall out whilst some of them whom he spake to were yet living, what need was there of saying, one day with the Lord is as a thousand years, or when he was speaking, it seems, of that which he knew was to happen before four years were expired? And lastly, The Jansenist Exhortation. Seeing then all these things shall be fulfilled, what manner of Perils ought we to be in all Holy Conversations and Godliness, looking for, and hastening to the Coming of our Lord and Saviour Jesus Christ, that we may be found of him without spot, and blameless? This, I say, founds too high for the Deputation of Jerusalem, in which they of Pontus and Galatia could not be much concerned; but it's an Exhortation very proper for those who had the lovely Idea of the Conflagration of the World, and the tremendous Judgment and Perdition of ungodly Men, then set before them. There is, I confess, a middle Opinion between both these, which interprets the words of St. Peter in the 3d. Chapter, of the Judgment of the Great Whore, or the Antichristian Church mentioned Rev. 17. 1, after which it is to follow the New Heaven and New Earth, promised to the Jews, and to be accomplished in the coming of them to the Christian Faith, and the flowing in of all Nations to them, Concerning which, Note, 18. That (C) 17. 14.
That this Judgment, according to the Predictions both of the Prophets in the Old, and of St. John in the New Testament, is to be executed upon her by Fire. So Daniel 7. 11. The Beast was slain, and his Body destroyed, and given to the burning Flame: and ver. 26. The Judgment shall sit, and they shall take away his Dominion, to consume, and to destroy it to the end. Accordingly, in the Judgment of the Whore, she shall be utterly burnt with Fire, for strong is the Lord that judgeth her. Rev. 17. Rev. 18. 8, 9, 10.

Note 2dly. That it is usual with the Prophets to represent God's Judgments on the Enemies of his Church and People, by the tragical Expressions of burning up the Earth, dissolving the Heavens, Thus of the Desolation of Babylon, which Name was written upon the Forehead of the Great Whore, God speaks thus: Behold, the Day of the Lord cometh, cruel and with fierce wrath, to lay the Land desolate, for the Stars of Heaven, and the Constellations, shall not give their Light, and the Sun shall be darkened in his going forth, and the Moon shall not give her Light, and I will make the Heavens to shake (or move away) and the Earth shall remove out of its place, Isai. 13. 9, 10, 13. The Indignation of the Lord against the Idumeans, is represented in these dreadful words. The Mountains shall be melted with their Blood, and (d) all the H0ft of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their H0ft shall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-tree. Of the Destruction of Sennacherib and his People, God speaks thus: The Heavens shall vanish away like Smoak, the Earth shall wax old like a garment, and they that dwell therein shall die in like manner, Isai. 51. 6. See Deut. 32. 22. Jer. 4. 23, 24. Joel 2. 30. 3. 15. Where these we see all the Expressions used in the 3d. Chapter of St. Peter, used also by the Prophets when they speak of the Defolation of a Nation and People, and especially of the Enemies of the Church; which is sufficient to evince that the Apostle being himself a Jew, and writing to those Jews who were accustomed to these Expressions, might thus set forth the great Destruction of the Beast, mention'd Revelations 17th. and the 18th. and by the New Heavens and New Earth, that Glorious State of the Church which was to ensue by the Conversion of the Jewish Nation, and the flowing in of all Nations to them.
A PARAPHRASE WITH ANNOTATIONS ON THE Second Epistle of St. PETER.

CHAPTER 1

VERSE 1. SIMON PETER, a Servant and Apostle of Jesus Christ, writing to them that have obtained like precious faith with us through the Righteousness of God, [by Faith, Rom. 1. 17.] and [The Sufferings of] our Saviour Jesus Christ.

2. [Witeth that] Grace and Peace [may be multiplied to you, through the knowledge of God, and of Jesus [Christ] our Lord.

3. According as [He hath been with us already, for] his Divine Power hath given to us all things that pertain to life and godliness, [or, to the life of godliness,] through the knowledge of him that hath called us to b [Gr. by] bGlory, and Veritue.

4. c Whereby are given to us exceeding great and precious promises, that by these ye might be *partakers of the Divine Nature, having escaped the Corruption which is in the World through lust.

5. d And besides this [Gr. κατά τὴν ἐρημίαν, and for this cause] giving all diligence, add to your Faith Veritue, [or courage in the Profession of it, and sincerity in the Practice of these things this Faith requires,] and to Veritue [an exact] knowledge [of your Duty;]

6. And to Knowledge, Temperance, [in carefully abstaining from those sinful Affections, and disorderly Passions, which obstruct the performance of your Duty,] and to Temperance Patience, [under all the Sufferings which may affright you from it,] and to Patience Godliness, [that fear of God which will restrain you from sin, that love of him which will constrain you to your Duty,] that Conformity of Will which will cause your Mind to approve of, your Heart to affect, and shew what is according to his will, and your whole Man to be exercising it self to Godliness.

7. And to Godliness Brotherly kindness, [i. e. fervent love to Christians, as being Children of our heavenly Father, and fellow members of Christ's Body,] and to Brotherly kindness Charity, [to all Men, as proceeding from the same Stock, having the same Nature, and being subject to the same necessities.]

8. For if these things be in you, and abound, they make you that ye shall neither be barren [Gr. fruitful] nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But [on the other hand,] he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, [by that Baptism in which he being washed from the guilt of them, engaged to die to sin, Rom. 6. 4.]

10. Wherefore [being called to this Faith, the rather, Brethren, give diligence [Gr. give the more diligence by practising these things,] to make your Calling and Election sure;] h [i. e. to secure to your selves the Blessings of Christianity to which God hath called you; and for which end be bath chosen you to be his People:] for if you do these things, you shall never fall, [or miscarry eternally.]

11. For to an entrance shall be ministered to you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

12. Where-
Chapter I.

the Second Epistle of St. Peter.

18. Therefore I will not be negligent to put you always in Remembrance of these things, that you know them [before], and be established in the present Truth, [viz., that the Practice of these Christian virtues is necessary to the making your calling and Election sure, and to your Entrance into Christ's heavenly Kingdom.]

19. Yea, I think it meet, as long as I am in this Tabernacle [of the Body], to stir you up [to the performance of your Duty] by putting you [full] in Remembrance [of these things.]

20. Knowing that shortly I must put off this my Tabernacle [by Martyrdom], even as our Lord Jesus Christ hath shewed me, [John 21. 20.]

21. Moreover I will endeavour [by leaving these Epistles, designed for that End,] that you may be able after my decease, to have these things always in Remembrance.

22. For we have not followed cunningly devised Tables, when we were made known to you the Power [given to our Lord Christ over all flesh, that he might give eternal life to them that believe, John 17.]

Annotations on Chapter I.

a Verse 1. E N δικαιοσύνης της Σωτηρίας ἡ τοῦ Θεοῦ.] That this Phrase signifies our Justification through Faith in the Death and Sufferings of Christ, the meritorious cause of it, see note on Rom. 1. 17.

b Ver. 3. τις δόξης καὶ δόξας, by Glory and Virtue.] i.e. who hath called us with a glorious calling, as being attended with the glorious Effusion of the Holy Ghost, by Reason of which the Revelation of the Gospel is said to be in δόξῃ, or δόξα, and with Glory, 2 Cor. 3. 7, 11. And as we have his Power, might, and Virtue by the miraculous Operations with which it was confirmed. For tho' Mr. le Clerc is positive that ἄγαρ no where signifies δύναμις, Power, yet in Hesychius we read thus, ἄγαρ δύναμις, Virtue, i.e. divine Power, ἀντίκεισθαι, δύναμις, strength for War, Fortitude, Dexterity in Wrestling.

c Ver. 4. Άγαρ, by which.] If the reading of other Manuscripts 6 66, obtain, the sense runs plain, and easy, thus, By whom thus calling you, are given great and precious Promises, Christ having brought Life, and immortality to us, 2 Tim. 1. 10. And established the New Covenant in better Promises, Hebr. 8. 6. But if we retain the Common reading 6 66 by which, the sense seems to run thus, By which two, the Effusion of the Holy Ghost upon us, as the earnest of them, and his miraculous operations as the Confirmation of them, and of that Gospel which contains them, are given to us great and precious Promises: or rather, by which God, and our Lord Jesus Christ, mention'd. 1st, 2nd, and 3rd. are given great and precious promises, they being the Promises made by God the Father, 2 Cor. 1. 1. And by the Son, 1 Tim. 2. 5. And confirmed to us in, and through Christ Jesus, 2 Cor. 1. 20. 21.

ibid. οταν ὁ Θεος ὁ δικιας κοσμου, Partakers of the divine nature] Both (a) Philo and Josephus represent them, who had the Gift of Prophecy, as having έχων θεους ἠθετηθή, a Soul inspired by the Deity, and by the Holy Spirit dwelling in them made divine. Thus (b) Josephus faith of onp. Papis, renowned for his Wisdom and Fore-knowledge of things to come; that he did άνάζειν μετάφρασαι, partake of the Divine Nature.

Ver. 5. συνάρτησις, and for this cause, or as other Manuscripts read, συναρτήσει, sa ye.] Ephesus here probably conjectures, that the sense hitherto is pendent.

(A) Phil. de mut. nom. p. 834.

(b) Contr. App. p. 1051.
A Paraphrase with Annotations on Chap. I.

dent thus; As you have received from the Gift of God all things necessary to life and Godliness, so do ye add; or for this cause add to your Faith, Vertue.

Ver. 8. οὐκ ἔχετε, you will not be fruitful,] or negligent in the Concerns of God's glory, and your Soul's welfare, for Sloth proceeds from want of Faith, or Courage, or Love; nor unfruitful, i. e. Unprofitable to others, for that proceeds from want of Brothers-Kinship, or Charity.

Ver. 9. πάντως ὥστι, he is blind,] for want of knowledge, and blinded by his Passions and sensual Affections, and cannot see to the End and Design of Christianity, and the Rewards of Faith and Patience, nor considers he the Obligations which lie upon him to depart from Iniquity. The word μισοῦσαι following, is by our Translators rendered one that cannot see afar off, agreeing to these words of AristoIot, they are said, μισοῦσαι, who from their Birth are μάλιστα ἐκτός ἡμῶν, ποιοῦντι τὸν κακὸν ἐκ τῆς ἡμῶν ἀσκοῦσαν σάρκα, Men who can only see things near, not those that are remote; and it is ordinary to say that such a one is blind, as being comparatively so, and as to many things. And to this tene the following words, they cannot look back to their Purgation of Old, seem to lead; tho' the great Rockert Fith, the Word here signifies to close the Eyes against the light, Hieroz. I. 1. 4. P. 31. 32.

Ver. 10. ἔχοντα ὑμῶν καθαρὰ ποιεῖτε, to make your calling and Election sure.] Many Manuscripts, and many of the Ancients add, διὰ τῶν καθαρῶν ἔργων, by good Works: and this the Text seems to require, for it immediately follows, if you do these things ye shall never fall, plainly declaring that the making of their calling, and Election depend on the doing of these Works of Vertue, Temporality, Patience, Godliness, Brothers-Kinship, and Charity, mentioned before, and so was only a Conditional Election upon their Perseverance in a Life of Holiness.


(p) Cælia, is double the everlasting Kingdom prepared for Christ's faithful servants, and not his Vindictive Kingdom over the Jews, nor yet the Kingdom of Saints mentioned by Daniel as never to give place to any other Kingdom, they to whom the Apostle writ being to die long before the coming of that Kingdom.

Ver. 12. ἐν ὀργισμῷ in Remembrance,] for could we be established in the belief of heavenly things, and have them still in Remembrance, we should not flag in the Performance of our Duty.

Ver. 14. ἐν οἴκων μοι, hab. shewed me.] I Declaring to him in a Vision, by (c) ἔκκλησια and (d) St. Ambrose, that he must go again to Rome to be Crucified. Thus (e) St. Psajcop, in a Vision saw his Pillow, or Night-Cap burning with Fire a little before he was consumed by the Flames: And St. Cyprian, by a Vision was admonished of his Death, and of the Kind of Martyrdom he was to suffer. Pontius in Vita Cyp. Ed. Oxon. p. 7.

Ver. 15. τὰ τῶν μαθῶν ποιεῖτε, to make a Remembrance of these things: ] St. Peter therefore was not of the Opinion that Oral Tradition was a better way than Writing, to preserve the Memory of these things, and that without Writing they might be able fo do. Accordingly (f) Ignatius, advising the Churches to stand fast in the Tradition of the Apostles, thought it necessary, for the greater security, to commit them to Writing. For, Faith (g) Origen, That which is delivered only by Mouth quickly Vanisheth, as having no Certainty.

Ver. ἐπὶ τῆς μεγαλοπτομῆς ὅσοι, from the magnificent Glory.] Some considering, that in all the three Evangelists the Transfiguration of our Lord is mentioned after he had spoken of the Coming of the Son of Man, in the Glory of the Father, this Transfiguration was an Image of that glorious Kingdom he was to erect at the Calling of the Jews: and that St. Peter here refers to this when he saith, we made known to you the power, and coming, or the illustrious coming of our Lord Jesus Christ; whence Mosft, and Elias are here seen with him in Glory, and according to some Manuscripts, are said to speak of the ἀγίων, i. e. his Glory, which was to be hereafter in Jerusalem. But that Glory being not yet come, to what purpose should the Apostle Write to them of that Age, to give all diligence to obtain an

(c) Hegetip de Excid. Hierof. I. 3. c. 2.
(d) Ambrose Ep. 18.
(e) Prudenti.
(g) Τὸ γάρ αὐτῶν λεγόμενα παρέχεται μὲν δύναμις ἡ πρακτικὴ, Dial. cont. Martian. p. 39.
Chap. I.

the Second Epistle of St. PETER. 189

an' Entrance into that Kingdom? Or why doth he so generally promise an Entrance into it to them who were to die so long before, and were not at all, unless they died at Martyrs', to enter into it? nor was it to be an everlasting, but only a Millennial Kingdom. Wherefore for Explication of the Words, observe concerning the Transfiguration of our Lord, (1) That when he was transfigured His face did shine as the Sun and his Garments were splendent, Matth. 17. 2. And this, faithful Naccansans, God did to show his power, shewing what he was to be hereafter, and as an Introduction to that Glory in which he was to shine at the Right Hand of Majesty in the Heavens, for to shine as the Sun, is a Position belonging to Celestial Majesty, Matth. 13. 42. The white and splendid Garments being also proper to Kings, and the Royal Ministers of the Heavenly Court, Rev. 3. 4. And hence when Christ is represented as the first-born from the Dead, and the Prince of the Kings of the Earth, to whom power and Glory belonged, he appears in Splendor, as the Sun shining in his Power, Rev. 1. 14, 15. And this is the Majesty of Christ of which St. Peter, James, and John were Eye-witnesses on the Mount. (2)

Of the Tetrastigmata given to him; observe. (1) That it was, This is my beloved Son, 1. 1. This is he who is Fitter of all things, Heb. 1. 2. And is set down at the Right Hand of Majesty and Glory, v. 3. And therefore this is made a Proof of our Lord's Resurrection, and Exaltation to the Highest Glory, that the Father said to him, Thou art my Son, this Day have I begotten thee, Acts 13. 33. Heb. 1. 5. 5. This is he to whom the Father hath given to have life in himself, John 5. 26. And to raise the Dead, v. 24. And give eternal life to them, John 17. 1. Now all this being comprehended in this Tetrastigmata, shews the Truth of what St. Peter said he had declared to them. Note (21.) That this Voice was given from the magnificent Glory, or bright Cloud, which then appeared, and was the Confluent Symbol of the Divine Presence; See note on Psalm 2. 6. And so assured them this Tetrastigmata was given by the God of Truth. Note (31.) That this Tetrastigmata is delivered in the very words spoken of that Prophet which should come after Moses, viz. a Prophet, will the Lord your God raise unto you, like unto me, to him that heareth, Deut. 18. 15. And so assured them that this 'hallowed Son was that Prophet of whom Moses spake. Note Lastly. That these words were directed not to Christ, but to those that attended him, and bad them observe that God the Father here owned him as his only Son, in whom he is well pleased, and as the only Prophet whom they ought to hearken to.

Ver. 19. ἐπορεύομαι ἀπαντᾷν τοῖς αὐτοῖς, a more sure word of Prophecy.] This is spoken in comparison of the Apostle's Testimony of what he heard, which to the Jews was not to certain, and convincing, as was the Record of their own Prophecy, whence the Apostle both in disputing with the unbelieving Jews, and writing to his beloved, and writing to the believers among them, confirm their Doctrines from the Writings of the Old Testament.

Ibid. Cat. 19. 20. Ὀτι δὲ ἐστὶν ἐν ὑμηρήν. Some considering that Balaam Prophecies of the Messiah as a Star that was to come out of Jacob, by which Star, say the three Targumim, Barziliah Raba, R. Masoe Haddarso, and R. Isaac, is meant the Messiah, compared to a Star, because of the Splendor of his Dominion and Kingdom, and who is fitted by St. John ὁ ἄρσις ὁ λεγομένος, ὁ ἀρχων, the bright and Morning Star, Rev. 22. 16. refer this to Christ's Second coming to convert the Jews, and set up the Kingdom of the Saints, Dan. 7. 27. Saying, That the Apostle compares the intermediate Time, in which Antichrist was to reign, to the Night, and Darkness, according to the Scripture useth to express the times of Ignorance, and Idolatry, Eph. 5. 8. 1 Thes. 5. 4. See note on Rom. 13. 12. And the time of Christ's advent to call all Israel, and to bring in with them the fulness of the Gentiles, to the light dissipating that Darkness; and doth here bid the Jewish Nation to attend to the Prophecies in the Old Testament touching this glorious time, till it should be accomplished upon them. But the Apostle writes not here to the unbelieving Jews, who are to be the only Subjects of that calling; but to them who had obtained the precious Faith with him. Moreover that the time from writing this Epistle till the Conversion of the Jews, which is not yet accomplished, should be accounted as Darkness, or a Time in which the Light, or Day appeared not, seems not suitable to that Expulsion of St. Paul. The Night is for Sæculta, and the day is at Hand. See note on Rom. 13. 12. Nor could he bid those of that Age to expect till that day-Star should arise in their Hearts, which to this very day is not yet riven. If therefore seems plain to me from these words, the Day, the Morn, and others would interpret them to another sense, that the Apostle speaketh this concerning some other light that was to enlighten and affect their Hearts, and give them
them full Assurance that our Jesus was the Son of God, the Prophet God had sent into the World. Now this was done by the internal Gifts, and Illuminations of the Holy Spirit vouchsafed to Believers; by which, faith the Apostle Paul, The testimony of Christ, or, which the Apostle's gave of him, ἐξετάζων ἵνα μὴν παρασκέψεται, in or upon them, 1 Cor. 1. 6. By which God did ἐπιγάζειν ἵνα μὴν τοῦτο ἔρισαν, Confirm both the Apostles, and those that believed in the Faith of Christ, 2 Cor. 1. 21, 22, 5, 5. So that the import of the Words seems to be this, till you your selves have those Prophetic Gifts, by which you may be able from what you find in your selves, to know by the Spirit that Jesus is the Christ, the Son of God, 1 Cor. 12. 31. As has been in the Unction of the Holy Ghost, by which you know all things, 1 John 2. 27. And have also the Scriptures of the New Testament committed to you, which contain a more perfect light, Rom. 13. 14. And are indeed also by the Holy Spirit sent down from Heaven, 1 Pet. 1. 12. Like to this is that Description of (h) Philo, what Reason is in us, that is the Sun in the World, ὑπὸ γὰρ ἐπιγαίνειν ἤνθεον, both being unto us a Phoebus, the Sun giving light to our Souls, and Reason intellectual Rules to our Conceptions. And when quae ἐν καθεστώ, τί φως, the Divine light shines upon us, that of our Reason sees; and when that sees, this arises, τὸ δὲ προσεκτό ως φως ὧδε τοῦ συμβαλλον, and so it was with the Prophets.

Ver. 20. οἷς ἐπισκόπεσθαι καὶ προφητεύω, οὐ προφητεύω is of private interpretation, i. e. Prophecy comes not from the Prophet's own

Suggestion, but from the Inspiration of the Holy Ghost. That this is the true sense of these words appears, (1.) From the Apostle's own Interpretation; for not to be of the Prophet's own Incantation, or Suggestion, v. 20. is not to come by the will of Man, v. 21. i. e. not by human Reason, but by the will of God, John 1. 13. (2ly.) From the Use of the Phrase, for τινιές, according to Pharoeusius and Suidas, is Socrates Accession, or Initiation, or Infall; and the Word ἰδια added to it, must therefore signify that Prophetic is not of private Impulse or Initiation, whence the Expiration, used by the true Prophets, is generally thus, ἐν τούτῳ ἀνέρ οὗ, the Spirit came upon me, Numb. 24. 2, 1 Sam. 10. 10. 2 Chron. 15. 1. 24. 20, and, (3.) From the Nature of the thing itself, and the confident Opinion of the Jews about it; which was, (i) as Philo saith, that 'a Prophet speaketh nothing of himself, but he is the Organ of God in what he speaks, God speaking in and by him. Whence to speak of himself, or of his own Heart or mind, is always made the sign of a false Prophet, whom God had not sent, Numb. 16.28, 22. 18. 24, 13. Jer. 23.16, 26. Ezek. 13. 17. Ridiculous therefore, and full of Ignorance is the inference of Ephraim hence, that the Reformed, and their Pastors must not interpret the Scriptures according to their own Sense, or Judgments, which fiercely they may do, as well as be, or any other Remount Commentator, who have nothing but their own private sense for many Interpretations of the Scriptures they discourse upon.

C H A P. II.

Ver. 1. Bt there were false Prophets also among the People [in the former ages of the Jewish Church;]
a even as there shall be [b hereafter] a false b Teachers [among you, who privately c shall bring in ] c damnable Heresies, [i. e. Delusions tending to the Destruction of them] d that hold them, and] even [e denying the Lord that bought them, and [f] hath] bring e upon themselves si swift destruction.

f 2. And many shall follow their Fer-
nocious ways, by reason of whom the way of Truth shall be Evil spoken of.

3. And through g Covetousness they with feigned Words make merchandise of you, h whose Judgment now of a h long time lingreth not, and their damnation lumbreth not.

4. For if God spared not the Angels that finned, but cast them down i to Hell, i and delivered them to Chains of Darkness to be referred unto Judgment;

5. And spared not the Old Word, k but

1. But saved [only] Noah, the eighth person, a Preacher of Righteousness, bringing in the flood upon the World of the ungodly; and turning the Cities of Sodom and Gomorrha into Ashes, condemned them with an overthrow, making them as an Example to those that after should live ungodly. [See note on v. 7.]

2. And delivered just Lot vexed with the filthy Conversation of the wicked; for that righteous Man dwelling among them, in feering and hearing [of them] vexed his Righteous Soul from Day to Day with their unlawful deeds.

3. [Then may we rest assured that] "the Lord knoweth how to deliver the Godly out of Temptation, [as he did Noah, and Lot], and to reserve the unjust unto the Day of Judgment to be punished.

4. But chiefly they [who walk after the Flesh in the lusts of uncleanness, and despite Government, presumptuous are they, self-willed, they are not afraid to speak evil of Dignities.

5. Whereas Angels, which are greater in power and might [than evil Spirits,] bring not railing accustations against them before the Lord. [See Note on Jude 9.]

6. But these, as natural brute Beasts [Gr. as irrational, natural living Creatures, ruled by Men,] made to be taken and destroyed, [or to reason, and destroy,] speak evil of the things they understand not, [i.e. of the Angelical Powers whom they blaspheme, v. 10.] and shall utterly perish in their own Corruption.

7. And shall receive, [Gr. receiving, by this Definition, v. 12.] 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.

8. Having Eyes full of Adultery, that cannot be satisfied; going about to seduce Souls; an heart they have exercised with covetous Practices; cursed Children.

**Annotations on Chapter II.**

1-2. That of the Ancient, who say expressly, [κατ' ἑαυτοῦ] ἐντὸς τῶν Νικολαίτων ἑρωδεῶν, he begins to speak of the Eriphyle of the Nicollaites. So Oecumenius. The Third is, that of the Reverend and Learned Dr. Hammond, and of the Ancients also; That the Apostles speak these things touching the Gnostics. And this Opinion seems not much...
much to differ from the Second. For the Ancient Fathers say, The (a) Gnosticcs sprang from the Nicolaitan, and borrowed from them all their Euthenics, and Lasciviousness. Moreover, the Apostle Peter speaketh plainly of the false Teachers which were to be hereafter, for v. 1, 2, 3. He speaks still in the future Tense, though both St. Jude in his Epistle, and St. Peter in the following words, do plainly intimate that some of them were come already; so that in the Exposition of this Chapter, and the Epistle of St. Jude, we have reason to take in those Hereicks, who appeared after the writing these Epistles.

Nevertheless, became the false Apostles, and false Teachers of the Jewish Nation, and the Nicolaitans were certainly then come, and we have express, and frequent mention of them in the Epistles of St. Paul, and in the Revelations of St. John, and because St. Peter speaks of them in the Plural Number; therefore I shall apply the words to all of them, giving the Preference to them in the Exposition of these words, who are expressly mentioned in the Holy Scriptures.

b ibid. 6 ποιεστε ουτος λυαςινηςκολαζωμενος, there shall be false teachers among you. The Apostle writing to the Jews, seems by these words to intimate that these false Teachers should be among the Jewish Converts especially, as being either Jews by Birth, or Proselytes to that Religion, as was Nicolas of Antioch, Acts 6. 5. but then their entrance in among the Jewish Converts, Jude 4. and being among them in their Feasts of Charity, v. 12. their leaving the right way, 2 Pet. 2. 15. and their Returning with the Dog to his own vomit, and to a Dog, as is probable, that they once professed the Christian Faith, though after they revolted from it, or introduced such Doctrines of Perdition, as fundamentally destroyed the Faith which they professed.

c ibid. 6 ἀντευδαμενας κακοαγωγητας, damnable Hereicks.] Such as tended to the present Deffraction, and future Damnation of them who taught, and who believed them. Thus the Doctrine of the False Apostles among the Jews tended to the perverting of Souls, Acts 15. 24. To make Christ die in vain, Gal. 2. 21. And their Faith to profane them nothing, Gal. 5. 2. And Christ become of some effect unto them, they being by them fallen from Grace, v. 51. and become Enemies to the Cross of Christ, Phil. 3. 18.

The Hereick of the Nicolaitans is filled by (b) Euphanus, an Hereick which did cause κεκολαζεων, destroy them that taught, and them that believed it. Yea, Christ himself deceives his hatred of it, Rev. 2. 15. And the fame all the Fathers lay of the Gnostic Hereick.

Ibid. ποιεστε ουτος λυαςινηςκολαζωμενος, denying the Lord that bought them. Christ being never filled with this, in the New Testament; and St. Jude differing thing this Hereick, or Maler, from our Lord, it seems most reasonable to interpret this of God the Father, who is said to have bought the Jews: Is he not thy Father, who hath bought thee? Deut. 22. 5. And the Christians: ye are bought with a price, therefore glorify God with your Souls and Bodies, which are his, 1 Cor. 6. 20. Hence also it is truly observed by Eusbin. That Christ died for them that perished, and brought destruction upon themselves.

Ibid. ἀντευδαμενας, shall bring upon themselves swift destruction.] That the Apostatizing Jews did this, the Scripture everywhere informs us, and the Apostles frequently warn them of it. St. Paul doth it throughout the Epistle to the Hebrews, else where speaking of them as Men whose end is Destruction, Phil. 3. 19. On whom should come swift Deffraction, 1 Theif. 5. 3. they being appointed for wrath, v. 9. St. James, as of Men fainted for a day of slaughtcr, Chap. 5. 5. and that suddenly to come upon them, their Judge standing at the door, v. 9. Christ also threatens to them that held the Doctrine of the Nicolaitans, that he would come against them swift, and fight against them with the sword of his Mouth, Rev. 2. 16. That is, he would destroy them, Rev. 19. 15. 21. Accordingly church History informs us that they were extirpated (c) χωρα θεων, in a very little time.

But I find nothing of any such remarkable or swift Deffraction which befell the Gnosticcs in Church History, not one word that any of them perished at the Deffraction of Jerusalem by the Roman Army, though doubless their Iniquities would find them out. We rather read in the Church History, that they were never perrected by the Heathen Emperors; this being the Observation of the Fathers, that the (d) Simonians, and the Manichaites were never perrected.
persecuted by the Heathens, their fury being only poured out upon the Christians. Nor could it probably be otherwise, seeing they made the Doctrine of the Cross no part of their Religion; but held it lawful (e) to deny the Faith in times of Persecution, to avoid suffering for it, and counting Idolatry in such Cases a thing indifferent, whence faith Origen, they were never persecuted if "Ver. 2. Kai πέμανεν, and many shall follow, &c." That the Judæans much infested the Christian Church, and perverted many in the Church of Corinth, Galatia, Ephesus, and Crete, we learn from St. Paul's Epistles; and that by reason of the Jewish Zeal, who defied Dominions, and spake evil of Dignities, the way of Truth was evil spoken of, from 1 Pet. 2. 12. Indeed the Heathens seem to have made little or no distinction betwixt the Jews, and the Christians that sprang from them, but imputed all the Difficulties they had, to Christ or to the Christians. Hence (f) Suetonius faith of Claudius, That Judæos impellere Chreto adducere tumultuantes Roma expulit, he expelled the Jews from Rome, as being frequently tumultuants through the Inquisition of Christ. Of the Nicolaitans (g) Epiphany faith, that great was the Deceit which they brought upon Mankind. And (h) Clements Alexandria professed to write against them, and the Gnostics, to remove the scandals which they by their Doctrines might bring upon Christianity: As (i) Justin Martyr also hints. Yea, Clement adds, that from these Men who taught (f) the Women should be connubial, arose the greatest Blasphemy against the Name of Christ, or Christians.

Moreover, it is to be noted, that instead of ἀποκαλύφθησαν, many Copies read ἀποκαλύφησαν their lievories ways; which reading may be confirmed from St. Jude, who begins his Description of the fame Perils thus, They turn the Grace of God, 15 ἀποκαλύφθηκας, into Lasciviousness; And this Character agrees in some measure to the false Teachers among the Jews, who taught fornication and Uncleanness. See Note on 1 Cor. 6. 13. Eph. 5. 6. practised ἑτέρας, for ἀποκαλύψατε, the hidden things of shame. 2 Cor. 4. 2. And gloried in their shame, Phil. 3. 19. And whole Exhortation was ὡς ἀκατακαθίστασις, of Uncleanness, 1 Thess. 2. 3. And many of whose followers were guilty of Uncleanness, For-
A Paraphrase with Annotations on

Chap. II.

led away with divers Lusts; a Character which perfectly agrees to the Nicolaitans: And speaking to Titus of the same Perils, he saith, Chap. i. 10, 11. They subverted whole house, teaching things which they ought not for filthy lusts sake. (1) Irenæus informs us of the Valentinians, that they would not impart their Mysteries to all, but to them only who were able to pay great Sums for them. Wherefore the (2) Pudent-Ignatius flilies them, Concerning what belongs to others, and violent licens of Bishops. [Ibid. οἱ γαρ κακοὶ μισθολόγοι εἰς θησαυροὺς, whose Judgment now of a long time lingered not.] St. Jude, in the parallel place, v. 4, saying they were Men εἰ πωλεῖ παρθένας, πωληταὶ κυνικῶν, of old assigned to this condemnation, viz. by the Prophesy of Ezech, fee the Note there; I think these words may be belt rendered thus, To whom the Judgment pronounced of old lingered not, it being a swift Dravation which the false Teachers among the Jews, and the Nicolaitans brought upon themselves. See Note on v. 1. of this Chapter. Note also, that their Damnation is in the Greek, their De-

struion.

Ver. 4. τηροῦντες, calling them down to hell.] Tartaros, faith Phoehicus, ἱδία υποτελεῖον τῆς τύχης, the subterraneous Air, where the Sun cometh not. It signifies also, faith Suidas, το χάλκινον βαθύτατον, the place in the Clouds or in the Air: Hence τό κράτος τῆς τύχης, and (2) νερπάσαν, in Homer, to intiate that Tartaros was the dark Air, as Crates in Stephanos faith. These Angels being therefore placed in the bright Regions of the Heavenly Light, and being now confinued to the dark Air (whence Satans is called the Prince of the Power of the Air) are said to be cast down into Tartaros. And this fuils with the Opinion both of the Heathens and the Jews, who held that the Air was full of Spirits or Demons; (see Note on Eph. 2. 2.) but chiefly of the Ancient Fa-

ters, according to those words of Jerom, in his Comment on that Passage of St. Paul, against Spiritual wickedness, τοὺς τῶν τιμωρησις, θεοῦ, that God hath not yet done, but yet he faith, (3) Christ hath fore-

told,

(1) "Aν χαίρεται οὖν κακως καὶ έντεχνός ζηλεύει καὶ θέλει διαλυθῆναι, δι' αυτοῦ λέγει τοὺς τοις μισθολόγους την Σατάναν χώμα δομήσει, τον τεσσάρος κληρονομήσει Πατήρ των Δακομών. 1. c. 1. p. 20.

(2) "Τότε καταπάτησεν αὐτόν τὸν ακλόμοντα δικαίωμα, καὶ έρρεμαλίασεν. Επ. ad Magn. 6. 9.

(3) "Ητα ἄνωθεν οὕτως Θεογοφόρος φανερός, ὡς εὐγενεῖς, ἢ μισθολόγους. Επ. ad Magn. 6. 9.

(4) "Τότε καταπάτησεν αὐτόν τὸν ακλόμοντα δικαίωμα, καὶ έρρεμαλίασεν. Επ. ad Magn. 6. 9.

(5) "Είς τον γενέαν τῆς δακομῆς παλαιότερον, ὡς εὐγενεῖς, ἢ μισθολόγους. Επ. ad Magn. 6. 9.

(6) "Είς τον γενέαν τῆς δακομῆς παλαιότερον, ὡς εὐγενεῖς, ἢ μισθολόγους. Επ. ad Magn. 6. 9.

(7) "Είς τον γενέαν τῆς δακομῆς παλαιότερον, ὡς εὐγενεῖς, ἢ μισθολόγους. Επ. ad Magn. 6. 9.
Chap. I.

the Second Epistle of St. Peter R.

told, that he and his Angels shall be cast into the Fire; and that the Fire is not quenched, but cast with fire. And ye, with patience, waiting the Righteousness of God, shall be exalted. 

And the ancient Visions shew, that the Lord of Glory wills that all things happen to the Elect of those who believe in Him, to usfall to experience or suffer, at the time of the Day of Judgment, when the Lord wills, according to the will of the Ancients. 

This Epistle is therefore the Second of Peter,prefaced with the phrase, Depart ye wicked, for the Fire is prepared for the Devil and his Angels. 

Whence they concluded, that the Sentence against them was determined, but not yet passed upon them, and that, in the judgment of the Ancients, the Fire was indeed prepared for the Devil, but was not yet cast into it; concluding, that was only to be done. 

This they chiefly concluded from the words of St. Peter and St. Jude, that they were referred unto the Day of Judgment to be punished. Nor is it easy to conceive a more natural Consequence than this; they are referred unto the Day of Judgment to be punished, therefore they are not yet punished with the Fire prepared for the Devil and his Angels. 

And finally, they gathered from the Revelations of St. John, who often faith, that the Old Serpent the Devil shall be cast into the Lake of Fire and Brimstone, as the Day of Judgment: To which the frequent sayings of St. Austin do refer.

Since then to torment the Devils at our Saviour's Advent, was to torment them before the time of Torment; seeing our Saviour when he shall put the final Sentence, will only amand the Wicked to the Fire, prepared

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(a) See Chrysostom on the 4th Epistle, in his Homilies.
(b) Westcott, in his Homilies.
(c) See sec. also the 4th Epistle, in his Homilies.
(d) See also the 4th Epistle, in his Homilies.
(e) See also the 4th Epistle, in his Homilies.
(f) See also the 4th Epistle, in his Homilies.
(g) See also the 4th Epistle, in his Homilies.
(h) See also the 4th Epistle, in his Homilies.
(i) See also the 4th Epistle, in his Homilies.
(j) See also the 4th Epistle, in his Homilies.

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parr'd, for, not actually tormenting then, the Devil and the Angels; seeing they only are referred in Chri's of Darnes to the Day of Judgment to be punished, and to the Sentence, and the Execution of it is no more punished upon them than upon the Prisoner that's keep'd in Chains for the Allizes; seeing the Devil is only said to be then (n) cast into the Lake of Fire and Brimstone, when the Judge-fall upon the Throne, and all Men were judged according to their Works; there seems sufficient reason to alit that even the Devils shall not be tormented in the infernal Flames until the Day of Judgment; and if not then, much less wicked Men.

k Ver. 5. own, klopeme, and spared not the Old World. This influence agrees very exactly to those Nicolaitans and Gogfickis who had corrupted their ways, as they of the Old World did, by taking to them what Women they pleased to enjoy, as far as appears, without any Solominy of Matrimony, Gen. 6. 2, 4. for it is only said, that the Sons of God went in unto the Daughters of Men; hence are the Giants said to be, "εξ αωνω- των ἐς γυναῖκας, violent Men, who by force invaded them: And also by Idolatry. See Antworth on Gen. 4. 26.

1 Ibid. Oyich, the Eighth Person.] One would think from Adam, whereas indeed he rather was the teach from Adam, Gen. 1, and so it is the eighth that them that were saved from the Deluge, 1 Pet. 3. 8. So Plutarch's Faith of Pelopidas, that he came [sic] oukhu to the House with eleven more; and Polybius of Dionysius, that τετρα- στροφη, he fought out with two more; so here Noah was saved with seven Persons; so celebrated in History, that the Hill where the Ark rested, is called the Hill of the Eighth, orThememin; and a Village by it bears the same Name. See Dr. Hammond on the place.

m Ver. 9. Eve, the Lord knoweth.] God's knowledge here includes his Power and his Will. So Psal. 1. Whatever the Righteous doth, it shall prosper, for the Lord knoweth the way of the Righteous, v. 6. i. e. he is able and willing to make it prosper Matth. 6. 31. Take no thought what you shall eat or drink, or whatsoever ye shall be cloathed, for your heavenly Father knoweth you have need of all these things, v. 32.

n Ibid. καὶ ἐπετέθη, to the day of Judgment to be punished.] Note that this is signally the time when the ungodly shall be punished; (2dly.) That the evils which wicked Men suffer in this Life, will not exempt them from future Punishments in the World.
take for both (p) Irenaeus and (q) Epiphanius aver, that when they practised their most vile impieties, they invoked some of the Angels to help them. But such a description was, when they performed it, a crime. Angels, according to the person, O Angels, I am doing thy work, I am employed in thy service: which sure must be to blaspheme these Dignities.

Moreover it is evident that the Nicolaitans did also horribly blaspheme them. For, (1.) They made the Angels to be the Offspring of an obscene and filthy woman, as both (r) Tertullian and (s) Epiphanius inform us. (2.) They add, that the (t) Mother appears in a beautiful form to Princes, and extracts from them Pleasures, that the may recollect her Power, or Virtue, differs among many: And from this Hypothesis, faith (w) Epiphanius, Nicola"l brought the Mystery of his Sinfullnes into the World: They doing all their Villainies, I suppose, in imitation of her.

Ver. 12. This Verse in St. Jude, runs thus, But these scoff evil of the things they know not, but what they know naturally as brute Beasts, in those things they corrupt themselves, v. 10. And to make this Verse parallel to it, it seems necessary to make the Contradiction thus, v. 8, but these Blasphemers of Dignities, so do the Apostles, blaspheming in things of which they have no knowledge, shall perish in their own Corruption; as do the natural brute Beasts, made to be taken, and defrey'd: to whom they are, in this Practice of making all Women common, like, and whose example they plead in favour of their common Wickedness (x): especially the followers of (y) Corocrates and his Son Epiphanius, making the Marriage of one a violation of the Community ordained by God, and exemplified in other living Creatures.

Ver. 19. The 26th verse, in the 1st Day. This is exactly true of the Nicolaitans, (z) who practised their Impieties Day and Night; and held, that if a Man were not Infallible every Day, he could not be saved. (w) Ibid. Sporting themselves in their own Devotions. (x) I. e. in those Practices which were the effects of their deceitful Principles. So that there seems no need of reading their Love Feasts; for they were the Feasts of the Church, not of the Heretics.

Ibid. (w) Some read, when they feast with you. Of these Feasts see Note on Jude 12. And also Irenaeus's saying of Marcion, and other Heretics, That liberalia eis qui devoravunt, deis quibus essent ministrantes, they are always acclamating that the Suppers which they make by Lot to play, or as the Latin hath it, Sortibus datare, to play by Lot; I suppose what Women they should commit Lewdness with, or who should provide the Supper, which being ended, there followed, as (a) Tychin Mart. hints, the putting out of the Candle, and their Promiscuous Lusts: He speaking thus of the Marcionites; and (b) Clements Alexandria and the Corporations.


Ver. 15. This in St. Jude runs thus, They in the Balaam have destroyed, they ran forth into the Error of the reward of Balaam, i. e. the Error which the Children of Israel committed through the Counsel which Balaam gave to Balak. To explain this, let it be noted;

Ift. That Balaam not only went with the Princes of Balak, but also had the Reward of his Divination; for 'tis expressly said, Deut. 23. 4. Neh. 13. 2. That the Ammites and Moabites hired Balaam. Note, 2dly. That Balaam, for his Reward, gave Counsel to Balak to entice the Children of Israel.
I now to Idolatry and Formication; this is hinted in those words, Come therefore, I will advertise thee, Num. 24. 14. i.e. what to do to this People now, and what they will do to thee in the latter days, so do the Chaldees Paraphrase upon the place; I will counsel thee what thou shalt do to this People, that thou mayst make them to sin, so the Jerusalem Targum. This Counsel, faith Josephus, was that Balak told Balaam upon his departure, that the only way to procure upon this People, would be to draw them into sin; and to that purpose he counselled him to tempt them with their beautiful Women. These were first to entice the Israelites with their Beauty, and compliant Conversation, and when they had entangled their Affections, they were to confront to their Embraces, upon condition that the Israelites would forsake their own Laws, and worship the God of the Moabites, Joseph. Antiq. 1. 4. c. 6. Note, Joly. That this Counsel made them err in the matter of Fear, and so not only to commit Formication with the Women of Midian, Cor. 10. 8. but also to commit Idolatry. Now this Baal-Fear, faith St. Jerome, and other Critics, was Priapus, who was worshipped by Voting of their shame, to which these words of the Prophet Hosea may refer, They set up Altars to Baal Pleger, and separated themselves to that shame, Chap. 9. 10. And these of Jeremiah, you have set up Altars to Shame, even Altars to burn Incense to Baal, Jer. 1. 13. And then, as the Ephod, they were dispeared, or ran about after the Midianitish Women, answerers to the Practice of those Men who crept into houses, leading captive fair Women, in the matter of Baal Fear, answerers exactly to the excerable Villanies those Men committed as Aemidius Tudor. Moreover, this Passage seems to confirm that Expulsion, which refers what is here spoken, to the Nicolaitans. For St. John speaks thus to the Church of Pergamus, I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam; who as he taught Balak to cast a Stumbling-block before the Children of Israel, to eat things sacrificed to Idols, and to commit Formication, so baft thou also them that hold the Doctrine of the Nicolaitans, which I hate. Now the Church History informs us this was the Doctrine of the Nicolaitans, that (c) it was lawful to eat things offered to Idols, and to commit Formication, as St. Aug. and others teach.

Ver. 16. The Prophet. That Balak was Y indeed a Prophet of God, and well acquainted with his Revelations, the History, in the Book of Numbers, will not suffer us to doubt; for those words, I cannot go beyond the Commandment of my God, to do good or evil, Num. 22. 18. where he was not accustomed with the true God. See also Ch. 24. 4. Though after, through a covetous desire of Gain, he lied Enchantments, the madness of the Prophet appeared in this, that hearing the Afs speak, which argued the miraculous Assistance of God enabling him to do, he goes on in his mad Fury, and faith he would kill him.

Ver. 18. τα ρητα, dwelling words of Vanity. This did the Hierarchs many ways, v. 9. by their barbarous Names, quaedam terrae Autores, by which they afforded the Herrers, say (δ) St. Augus. and (ε) Ephraimius, and implored upon them by those vile words, or by those proud words, that they are the Spiritual, the Perfect, the Seed of Election, Men who have perfect knowledge of God. See Note on Jude 19. that they have Grace, τα ρητα, dwelling words of Vanity, from the ineffable and not to be named Concupiscence, and (f) therefore ought to be always meditating the Mystery of Concupiscence, and that (g) that being in the World does not love a Woman so as to enjoy her, is not of the Truth, and that except a Man be lascivious every day, he cannot enjoy eternal Life. And that they being (b) Spiritual, cannot receive the Corruption by any evil Actions they do, or be hurt by any physical Actions, so as to lose their Spiritual Substance; in opposition to which vain boast of those Apostles to expressly say, They shall perish in their Corruption.

Ver. 19. Ελεον, they promise them sa Liberty. They promised them a double Liberty. (f. r.) A Liberty to do anything they pleased without fear. (2.) A Liberty from the Eye and Hand of their Judge; as we learn from the ὑπήκοος, dwelling words of Vanity, cited by (b) Irenæus from them which are a full Comment on v. 18.

Ver. 20. (c) Τα ρητα, dwelling words of Vanity. (a) See the preceding note. (b) Hier. 5. (c) Ephra. Hier. 23. Sec. 1. (f) Τα ρητα, dwelling words of Vanity. (δ) Hier. 1. 1. c. 28. (g) Hier. 5. (e) Ephra. Hier. 23. Sec. 1. (h) Τα ρητα, dwelling words of Vanity. (δ) Hier. 1. 1. c. 28. (g) Hier. 5. (e) Ephra. Hier. 23. Sec. 1.
CHAP. III.

This second Epistle, beloved, I now write unto you; in [-topic] which I stir up your pure minds, by way of Remembrance.

2. That ye may be mindful of the words which were spoken before by the holy Prophets, [of the Old Testament, Enoch, (Jude 14,) and] the Commandments of us the Apostles of our Lord and Saviour, [or of the Commandment of the Lord and Saviour, as SS. Jude v. 17, that is, to expell patiently, and with unsheken Faith that day, Heb. 10. 23. 35. 39. Jam. 1. 6. 5. 7, 11. 1 Pet. 1. 13.]

3. Knowing this first, that [according to their Predestination] there shall come in the last days Scoffers, walking after their own Lusts.

4. And saying, Where is the Promise of his coming [to judge the World, and raise his faithful Servants from the dead]? for [since] the Fathers [to whom these Promises were made] fell asleep, all things continue as [they were] from the beginning of the Creation.

5. For this they willingly are ignorant of, [Gr. that they are of this mind are ignorant] that by the word of God the Heavens were of old, and the Earth standing out of the Water, [viz. dry land] and in the Water, [viz. that part of it which is covered with the Sea.]

6. Whereby the World that then was, being overflowed with water, perished.

7. But the Heavens and Earth, which now are, by the same word, are kept in store, [being] reserved unto fire, against the day of judgment, and perdition of ungodly Men, [who, as the Ammonites have been punished by Water destroying the World then, shall be punished with Fire destroying it, again.]

8. But, [for farther answer to this Question,] 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.

9. The Lord is not slack concerning his Promise, as some Men count slackness, [concluding thence that he hath changed his Purpose, or will not perform it.] but is [in this] long-suffering to usward, [not being] willing that any should perish, but that all should come to repentance.

10. But [though it be thus deferred for a time, yet] the Day of the Lord will come, as a Thief in the Night, [or e. suddenly, and unexpectedly to them, Luke 21. 34. Tit. 2. 13.] in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.

11. Seeing then that all these things shall be dissolved, [by Fire designed to punish the ungodly] what manner of Persons ought ye to be in all holy Conversation and Godliness?

12. Looking for, and hasting to [prepare for.] the coming of the day of God, where-
Annotations on Chapter III.

a Ver. 1. T

b V.2. That these words shoud relate to that
cere desire to know, and regard to the
verbatim state in the Mind and
'Heads,' we shall readily embrace, and firmly
in the Truth delivered to us.

b V.2. That these words should relate to that
notable Destruction of the unbelieving Jews
foretold by Christ, seems not very probable;
since the Believers are instructed to be mindful
of these Commands, that they might be
armed against the Scoffers, mentioned
v. 4. who said, Where is the promise of his
coming? Now that the thing questioned by
them was not our Lord coming to the
Destruction of the Jews, but to the Judgment
of the World, is evident, it being
filled emphatically, λόγος κατάκρισις, the day
of Judgment and Perdition of ungodly Men,
V. 7, 10, 11, 12.

b Ver. 3. Since both St. Peter and as St. Jude
tells us, the rest of the Apostles were so
careful to mind those to whom they writ,
or preached, of these Scoffers, we may
conjecture that these Scoffers were then
come; though in respect of the Prophæcies
concerning them, they were yet to come,
whence Jude faith of them, These are they
that separate themselves, &c. v. 8, 9.

b And, 'but those Scoffers, I St. Jude
seems to teach us, that these Scoffers were the
Heretics mentioned in the former
Chapter, viz. the Simonians, who being Sama-
ritians, held still their (a) old Heresie, that
there should be no Resurrection of the Flesh;
and therefore walked after their own Lusts.
For thee of whom, faith He, I have treated
and am speaking, are they of whom the
Apostles did forewarn you, ver. 17, 18.

Ver. 4. 'Apo' εις, κατάκρισις. For from the
day, that the Fathers, to whom this
Promise of a Resurrection, and an Heavenly
Country, Heb. 11. 16. is supposed to be
made, and who foretold this Judgment to
come upon the wicked, Jude 14. have slept,
we see no such thing verified to them;
nothing answering their Predictions, but all
things continue as they were. That apo' εις
should signify, except that, I find no Instance
or Example.

Ver. 5. λόγος κατάκρισις, the day
That is, e
They consider not God's Power in making
the World, which must enable him also to
destroy it, if he please; and that by his
Word the Earth was separated from the
Waters which covered it, and gathered in
to its Channels, so that the dry Land, which
we call Earth, appeared; and that by these
very Waters, defending partly from the
Heavens, and partly from the great Deep,
Gen. 7. 11. the Earth was again over-
whelmed for the sin of the Antediluvians
(eight Persons being only preferred) so
that these wicked Men which then lived,
perished in their Wickedness; and that the
Prophecy of Enoch was remarkably fulfilled
upon them.

Ver. 7.

Ver. 7. *Be ye watchful every moment, to the day of Judgment.* From these words it seems to follow, (1st.) That the day of Judgment and Perdition of ungodly Men, and the Conflagration of the World, must be contemporary; and that therefore New Heavens and New Earth, in the literal sense, must vainly be expected before the final Judgment of ungodly Men. (2dly.) That the ungodly are not to be judged, or punished by Fire, before the Conflagration of the World: for the Heavens and Earth that now are, are to be burnt up with that very Fire by which the ungodly are to be destroyed, they being left in the midst of those Flames, whilst the godly, being snatch’d up into the Air above the reach of them, shall be for ever with the Lord, 1 Thess. 4. 16. For the wicked are reserved unto the day of Judgment to be punished, 2 Pet. 2. 9. That Fire in which they are to be tormented and destroyed is reserved unto the same day, Mat. 25. 41, 46. The fallen Angels, for whom the Fire is prepared, in which the wicked shall be punished, are reserved to that day, 2 Pet. 2. 4. Jude 6. And, lastly, Sodom and Gomorrha, who perished by Fire and Brimstone, are set forth as an Example of that Punishment the wicked shall suffer at that great day of Retribution, 2 Pet. 2. 5. Jude 7. They are not therefore to be cast into the Lake of Fire and Brimstone before that day.

Ver. 8. *Xilas ἔτος, a thousand years.* That is, though God defer his coming to this Judgment a thousand years or more, we must not think this long, for in respect of him whose duration is eternal, and to whom ever lives to make good his Promises and Threats, a thousand years is as one day: In like manner (b) Zosimus in his Historia produces a Prediction from the Bible, or from one of his Authors, and then adds, Let none think that this Prophecy was of another thing, because it was fulfilled, καθαρσα, a long time after, οὐκ ἔχει καθαρσα, καθαρσα, as per the Prophet, εἰς τὴν εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὸν τῆς; εἰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τὰς τα
Ver. 12. *Στοιχεία,* καὶ καταργήσῃ, and the Elements being burnt, shall be dissolved.* That the Elements cannot be here taken in the common sense. Mr. Mede proves well, because one of them is that Fire which shall consume these Elements, but that they signify the Planets he proves from the Tephronomies of (c) Justin Martyr, (d) Theophilus of Antioch, of (e) Polygyrus, and other Ancient Fathers. So likewise by Philemon, is the Influence of the Stars, v. 18. and upon Timaeus, the Celestial Signs or Celestial Signs or Constellations, as Vulgius proves, (in his Notes upon these words of (f) Polygyrus Bishop of Ephesus; κατὰ τὸ ἀρχαῖον μνήμην, in η ἄνω χεῖρος, is A great Light is extant,) out of Diogenes Laertius, and Epiphanian; and since the Planetary Bodies are found to be as much Earth as that we tremble on, and borrow all their Light from the Irradiation of the Sun, I think there is no need of those Criticisms which turn παρελθόντα, they shall pass away, into, they shall be changed, and καταργήσῃ, they shall be dissolved; being burnt, into, they shall be consumed; whereas, if they be refined as Silver is by Fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual, 'or Metaphorical, before the proper import of these words.

Ver. 13. Καὶ τὸς ἑαυτὸς, new Heavens and new Earth.] That this cannot refer to the Millennium supposed to be promiséd in the Revelations of St. John, appears, not only because this Epistle was writ before the Revelations, which, faith (g) Hermes, were seen ad iuxta Domitiani Imperii, about the end of the Reign of Domitian, whereas St. Peter, and Jude, and the Revelation of St. John, and the Apocalypse of Nero: but also (i. e.) Because the Millennium of St. John is peculiar to the Martyrs, and those who have suffered for the Cause of Christ; the New Heavens and Earth here mentioned, are the common Expectation of all Christians, who upon this account are admonished to be found of him without spot, and unblamable in Peace, v. 14. (2dly.) I grant that the Apostle is here speaking of the Destruction not only of the Sublunary Heavens and Earth, but also of the Planetary Heavens, v. 12. by Fire: But this Conception is so far from doing any service to the Hypothesis of the Millennium of St. John, that it doth perfectly destroy it; for this Conflagration of the World is Contemporary with the Day of Judgment and Perdition of ungodly Men: and by that very Fire which consumes the World, are they to perish. See Note on v. 7. So doth the Scripture constantly express the Punishment of the wicked, saying, That at the end of the World the Angels shall cast them into a Furnace of Fire, Math. 13. 48. And that Christ shall come in flaming Fire to take vengeance on them, 2 Thess. 1. 7. 8. Whereas the Millennium of St. John must be at an end before that day, for after he had spoken of the First Resurrection, and the Consonation of the Thousand Years, in which they were to reign who were then raiied, and of the Resurrection of Gog and Magog against them, I say, after the Conclusion of those Years, doth he introduce one sitting on a great white Throne, and the dead both small and great standing before him, and being judged out of those things which were written in the Books, according to their Work, Rev. 20. 13, 14.

I also grant, that after the Apostle had spoken of the Conflagration of the World, he hath these words, We also do expell New Heavens and New Earth; but then I add, that these words are not to be rendered thus, Nevertheless after this violent Disturbance of the World, we expell new Heavens and new Earth, which are to succeed them: But rather, as Dr. More renders them, But before this Conflagration we expect them; or rather, but besides this Conflagration, we expect New Heavens and New Earth. As if the Apostles should have said, I hitherto have anwered this Question of these Soeeers, by shewing what Substantial Mutations have been, and will be wrought upon the World by the Word of the Lord, and his coming to Judge his People: This also I think fit to add in answer to them, That we Christians expect the Change of our Lord to make such a Moral Change in the Affairs of the Church, as will amount to the New Creation of Heaven and Earth, promised to the Jews, Isa. 65. 16, 17, 18. So that these Soeeers have no cause to doubt of our Lord's coming in behalf of his faithful Servants, since he will come to raile his Church by his calling the Jewish Nation to the Faith, and so to such a glorious State.

Nor is it to be wondered that the Apostle should speak of these two things together in answer to that Question, Where is the Promise of his coming? seeing the Jews thought them connected, expecting these New Heavens and new Earth at the coming of the Messiah, and his coming at the end of the World, according to that Question of the

(c) Quo igitur divinamse transactam codicem legimus, scil. 11anum iuxta necem: Justin. M. Ap. p. 44. (d) Παρελθόντα δὲ καὶ καταργήσῃ, Eph. Χ. (e) Polygyrus in Ephesus, sive Timaeus, Thes. Χ. 2. 3. B. Laxmann. (f) Polygyrus de Deis et de Divinis: Iud. p. 110. (g) 1 Thess. 4. 16. Vide I. C. (h) Apud Euseb. H. Eccl. i. 5. c. 31. (i) Lib. i. c. 30.
the Disciples to our Lord, when is the time of thy coming, and of the end of the World? Matt. 24. 3. In the end of the World, saith R. Sandyach Gun, there shall be to the Jews a World full of joy and Exultation; so that their Heavens and Earth shall be as it was new, as it is said, Ibr. 65, 17. See this more fully in Mr. Mode, p. 535, 536, 537.

1 Ibid. I found to be very new, according to his Promise.] This cannot relate, as I have proved, to St. John's Discourse of their New Heavens &c. for this farther Reason, That he speaks of them only as in Villon, not by way of Promise; it remains therefore, that the New Heavens and New Earth promised by Isaiah, be the thing here referred to. Now these New Heavens and New Earth are manifestly promised to the Jewish Nation, to whom also the Epistle here writes; nor can they possibly admit of any other sense, for be primarily accomplished upon any other People, for God having said by his Prophet, Behold I create New Heavens and a New Earth, immediately adds, Be ye (Jews) glad, and rejoice for ever in what I do create; for Behold I create Jerusalem, a Rejoicing, and her People, a Joy, and Jerusalem in Jerusalem, and joy in my People. Now were this New Heavens and Earth promised to the Jews, must be created before the Confagratation of the World, that is, before the Jews be burnt to Ashes, they being not like to be converted afterward. St. John indeed speaks of his New Heaven and Earth, after he had mentioned the day of Judgment; but that he doth this by a Promisne, is evident from this Consideration, that after his whole Discourse of the New Heavens and Earth, the New Jerusalem coming down from Heaven, and of the Bride, and the Lamb's Wife, &c. the Jews converted then to Christ, follow these words, Behold I come quickly, and my Reward is with me, to render to every one according to his Works, Chap. 22. 13, which words contain a Repetition of what was said Chap. 20. 13 to shew, that what was mentioned there, was not to be accomplished till after the appearance of the New Heavens and the New Earth.

New Heavens, &c. was to be made good in their times. For why should be exhort them to this diligence on the Account of what should only happen One thousand seven hundred Years after they were dead? For he plainly speaks to them to whom St. Paul had written, v. 16, and therefore to the Jews of that present Age.

Ver. 19. Be ye not marvelled at this Epistle, or at all his Epistles.] I do not think it necessary to understand these words, as if the Apotheose were to have spoken in all his Epistles, That the long-suffering of God was designed for their Salvation; for I do not find any thing of that nature in many of them; He speaks indeed generally of Christ's coming to Judgment in them, but that seems not pertinent to the Text. I therefore give the sense of the words thus; As also, according to the same Wifdom, he hath written in all his Epistles, speaking in them of these things of which I am now discourseing, that is of the day of the Lord's coming, and of the Preparation we should make for it.

Ibid. v. 11, in which.] This cannot relate to the Epistles of St. Paul, because the word, being of the Neuter Gender, cannot agree with the other Epistles, which is of the Feminine, but to those things of which St. Peter had been discourseing in this Chapter, and which were so wrought by the unlearned and unstable, that some of them thought long before the writing of this Epistle, That the day of the Lord was distant, 2 Thess. 2. 2 and so became unstable in the Faith, v. 15. Some said, The Resurrection was past already, and thereby overthrow the Faith of some, 2 Tim. 2. 18. Some wanting Patience to expect it longer, left the Assemblies of Christians, Heb. 10. 25. And some questioned whether this Promise would be made good at all, as here, v. 4. 9. The Resurrection of the Flesh being by some thought a thing absurd, they holding it that it was (b) Incapable of Salvation; and the Resurrection of the same Body being by some looked on as a thing impossible, and these seem to be the Stoics here mentioned.

Ver. 18. Auditor ete. de sapientia, quae in Graecia. That Grace signifies, generally in the New Testament, the Favour of God to us, see Note on 2 Cor. 6. 1.

C 2.

(b) Carnis saltem negans, & regenerationem ejus spernans, discipulos non eam esse opacum increpatione bibliothecis. Vetr. 1. 5. c. 2.
Concerning the Author of this Epistle, all Ages have agreed that it was St. John, the Apostle of our Lord and Saviour.

As for the time when it was written, some both Ancient and Modern Writers, think his Epistles to be the last of his Works, and therefore to have been written in the last years of Domitian. But Dr. Hammond hath very well observed, that this Epistle must have been written some time before the great Destruction which befell the Jews. 1. Because he speaks of the last hour as now at hand; which that it must be understood of the last times of the Jewish State, see Note on Chap. 2. 18. 2. Because he speaks of the Antichrist, Chap. 2. 18. and the False Prophets, Chap. 4. 1. which were then among them, or come into the World; such as Christ tells us were to be the immediate Forerunners of that Destruction, Matt. 24. 23. declaring that they were not from them of John, ver. 19.

3. It being written by an Apostle of the Circumcision, it is not doubted but it was written to the Jews; but that it was an Epistle to the Parthians, as (a) St. Austin, Polidorius in his Index, and Iacutus contra Verim. never, as I know, nothing can be said against it, but what is only ascribed to Authors of a later date, so if Parthia be taken for the whole Empire as it was enlarged by the Artaxerxes, it is a farther proof not only that this Epistle was written to the Jews, who, faith (b) Josephus, abounded in Babylon and Mesopotamia, and had there three famous Universities, one of them at Nevaera mentioned by Josephus, but also that many of the Ten tribes were then converted, they being stationed in Mesopotamia and Media, for the Text saith, that they were carried away into Assyria, and placed in Halah and Habor by the River Gozan, and in the Cities of the Medes, 2 Kings 17. 4. 18. 11. Now all these places, faith the learned (c) Bochart, are to be found thereabouts; and therefore St. John being an Apostle of the Circumcision, may well be supposed to have written to them, though perhaps he was never there; as St. Paul write some of his Epistles to Churches he had never seen.

Whence it was written, neither Scripture, nor anything in Antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. To arm the Jewish Converts against those loose and pernicious Doctrines which had obtained among the Jews, viz. that Solifidian Doctrine of being righteous by a Faith, that is not fruitful in good Works, or without doing Righteousness.

1. Jer. 2. 29. 3. 7. 10. being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants. 2dly, Against the Madmen of their Zealots, assuming every where among them, who thought their Zeal for God, and for his Laws, would alone for their hatred of, and murder of their Brethren, and for all the other Sins which, faith Josephus, they did so greedily commit. See Note on Rom. 2. 1. and on

ver. 24.

(a) Qu. Etang. lib. 2. cap. 19. (b) Antiq. lib. 18. cap. 16.

(c) In Assyria vel Medo parvis philosophis Socrates ministeri. Chaldaeus et Ptolemaei epistola ad Epaphras. Chaldaeos et Ptolemaeos inter Mediam et Assyriam, per montes ad Carthago mare continentem; in loco quodam forma Occultum urbe. Geogr. s. l. p. 18. 14. p. 120.
The Epistle to the Hebrews

24. And as James 1:26. And 3dly, to preserve them steadfast in the Truth which they had heard from the beginning against those Deceivers, Antichrists, and False Prophets, which were then among them, Chap. 2. 19, 26. Chap. 4. 1, 2, 3, and to continue them steadfast in the belief that Jesus was the Christ, the Son of God, Chap. 1. 4.

And here, because that Question hath made so great a noise of late, Whether Salvation or Perdition depends upon believing or rejecting this one Proposition. That Jesus was the Mediator, as faith is the Author of the Reasonable-ness of Christianity, p. 43. adding, p. 47. that all that was to be believed for Justification was no more but this single Proposition, That Jesus of Nazareth was the Christ, or the Messiah, I shallendeavour briefly to state, and to explain this matter, and so give farther light to those words of this Epistle, Chap. 4. 2, 15. Chap. 5. 1, 5. which seem to say the same thing.

Whereas then this Author challenges all the Systematical Divines, p. 152. tolew, that there was any definite Doctrine, on their, Attention to Which, or Disbelief of It, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Christ, as Members of his Body, as far as mere believing could make them so, or else kept out of it: This I shall undertake to shew.

1. From the express words of Christ, who requires of all his Disciples, in order to their admission into the Church by Baptism, faith in the Father, Son, and Holy Ghost, Matt. 28. 19. saving, He that believeth (this) and is baptised, shall be saved; He that believeth not, shall be damned, Mark 16. 16. He addeth with an Affirmation, Verily, verily, I say unto you, except ye believe in the Name of either the Son of Man, and drink his blood, you have no life in you, John 6. 53. clearly declaring the necessity of Faith in his Body given, and his Blood shed for the Remission of Sins to Justification and Salvation. We being justified by his Blood, and through Faith in his Blood, Rom. 3. 21, 5. 9.

2. From the plain Declarations of St. Paul, who among the first things he preacheth to the Corinthians, as things by the belief of which they should be saved, mentions three Articles; first of all, That Christ died for our Sins, according to the Scriptures, 1 Cor. 15. 1-2. 2, That he was buried. And 3dly, that he rose from the dead. In the same Chapter he plainly affirms the necessity of the believing the Resurrection of the Body, ver. 19. 32. Amongst the Foundations and first Principles of the Doctrine of Christ from which all Christians were to go on to Perfection, he reckons the Doctrines of Repentance, of Faith towards God, of Baptism, of laying on of hands, (for the receiving of the Holy Ghost) of the Resurrection of the Dead, and of Eternal Judgment, Peter 5. 1, 2.

These therefore were then necessary to be believed by all Christians. The Doctrine of the Sufficiency of Faith in Christ's Death for Justification without the works of the Law, is by the same Apostle declared to be so necessary, that of faith of them who gained by it, Christ is become of no effect to you, ye are fallen from Grace, Gal. 5. 2, 4.

Moreover, it will be easy to account for the Practice of our Lord, and his Apostles, who instruct so much upon, and lay so great stress upon this one Article, if we consider, who they preached to, and how much was contained in, or necessarily depended upon the cordial Belief of this one Article.

1. Then, our Lord and his Apostles whosoever he was on Earth, preached only to the Jews, Matth. 10. 6. that is, to them to whom we were committed the Adoption, the Glory, the Covenanters, the Giving of the Law, the Service of God, and the Promises, Romans 9. 4. and to whom were committed the Oracles of God, Romans 3. 2. 2. because the Scriptures which were able to make them wife to Salvation, with faith in Christ Jesus, 2 Timothy 3. 1. 5. or if they, to believe him, added faith in Christ, they teaching them the Knowledge of the true God, and the way in which he would be worshipped, and shewing them what was good, and what the Lord required of them. They also were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would establish with them, of the Sufferings of Christ, and of the Glory that should follow, 1 Peter 1. 11. of his Prophetic, Priestly, and Kingly Office, of the Emanucl that should be born to them, whose Name should be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, of the Peace, of the Sermon of the Gospel, of the New Covenant, and of the way to be wondrous, that whoso our Saviour was on Earth be only call'd them to Repentance, and Faith in the promised Messiah.

Moreover, St. Paul's Sermon Acts 13. was preached to the Children of the Stock of Abraham, ver. 26. and yet be preached to them not only that Jesus was the Christ, but also that he died, and rose again, and that Remission of Sins was to be obtained through his Name, and by that him all that believed were to be justified from all those things from which they could not be justified by the Law of Moses, Acts 38. 39. But the word we find him believe in his Name, in the School of the Greek, we find him find him preach any where but in a Jewish Synagogue. Others also preach'd to the same Person; for they that were dispersed upon the Persecution of St. Stephen, preached to the Jews only, Acts 11. 19.

We have in the whole Acts of the Apostles mention only of four Persons who were not Jews by birth to whom the Gospel was thus preached.
The PREFACE to the

The Aid of the Jews... was the Messiah, who was before a Heathen of God, and in it probably confounded of the Jews Religion; and therefore came up to Jerusalem to worship.

St. Paul preacheth to Lystra in a Jewish Synagogue, Acts 16. 13, 14. and Joe was also one that worship'd God, and in probability of the Jews Religion. The Centurion to whom St. Peter preach'd was one that feared God, wrought Righteousness, was much in Prayer and Alms, and yet St. Peter, before his Baptism, preacheth to him and his Friends, of the Word of that God sent to the Children of Israel, preaching peace by Jesus Christ, declaring him he was anointed by God with the Holy Ghost, healed all that were oppressed of the Devil, sufferers and rofe again, that he was made Lord of all things, that he was ordained to be the Judge of the quick and the dead, and that through his Name whosoever believed in him should receive Remission of Sins.

Acts 10. 36, 43. The only Heathen Family that St. Paul admits to Baptism, is the Jews; and he first Preacheth to them the Word of the Lord, Acts 16. 32. I. c. says even the Sochimans, be unanimously expressed to them (d) who this Jesus, this Son of God, was, what miracles he did, how he was crucified by the Jews, rais'd up again by God, taken up into Heaven, made Lord of all things; what promises he had made, what Precepts be enjoyn'd.

I know this Author faith, that Preaching the Word was only Preaching that Jesus was the Messiah; but the Scriptures cited by him do not say so: For the Word mention'd Acts 10. 37. is the whole Word which God sent to the Children of Israel, preaching Peace by Jesus Christ. It is the Word of the Gospel, Acts 15. 7. It contains the whole Ministry of the Gospel, Acts 6. 4. All the Council of God being the Word of his Grace which was able to save them, and give them an Inheritance among them who were sanctified through faith in Christ, Acts 20. 27, 32. It cannot therefore be concluded from the Preaching of our Lord, or his Apostles, that they thought nothing more was necessary to be believ'd by Christians saving this one Article, that Jesus was the Christ.

(d) WOLFG in loco.
him to be the Messiah, receiv'd him as their King, and profest Obedience to him, and so were admitted as Subjects into his Kingdom. For as every one who was circumcised became a Debtor to obey the whole Law of Moses, Gal. 5. 3. and therefore to believe it, so every Person baptized being of Age, doth by that very Baptism profess to believe all the Doctrines, and obey the Precepts of the Holy Jesus, into whose Name he is baptized. And therefore though St. John here says, He, that confesseth that Jesus is the Son of God, God dwelleth in him, and he in God, Chap. 4. 15. and Every one that believeth that Jesus is the Christ is born of God, Chap 5. 1. yet he requires of the same Persons, in order to the same Ends, that they should walk in the Truth of the Gospel, in Conformity to the Example of Christ, and to the Love of God, and in Obedience to his Commands; and adds, that he that is born of God sinneth not, neither can sin; clearly intimating, that this Proposition, when cordially embraced, will produce a Faith and Practice answerable to it in our Lives.
A PARAPHRASE WITH ANNOTATIONS ON THE FIRST EPISTLE GENERAL OF ST. JOHN.

CHAP. I.

1. That which was from the beginning, [of the Gospel Dispensation, that] which we have heard, we have seen [i.e. discerned, as clearly as if we had seen it] with our Eyes, [that] we have looked upon, and our hands have [as it were] handled of the Word of Life [declare we to you.]

2. [Nor have we the least reason to suspect our Testimony, either of this Life, or the Author, and Procuer of it.] For the Life [we speak] was manifested [in the Author, and the Promise of it] and we have seen, [or known.] and bear witness [to it,] 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 [of this Word of Life] declare we to you, that ye also may have [fellowship with us [in the same Life:] and truly our fellowship [ship is] with the Father, and with his Son Jesus Christ.

And these things write we unto you that your Joy may be full, [i.e. that believing this eternal life, you may rejoice with joy unspeakable, and full of glory, 1 Pet. 1. 8, 9. For which cause you must carefully attend to another Message be hath sent by us.]

5. This then [and these] is the Mellow which we have heard of him, [i.e. from God by Jesus Christ.] and declare unto you, that God is light, [a pure, and spotless Spirit:] and in him is no darkness at all: [Nothing of Impurity or Iniquity in his Com- mands, which are all Holy, Rom. 7. 12. Or in his Actions, as in the Heathen Deities, be being holy in all his Works.]

6. [And therefore] If we say that we have fellowship with him, and walk in darkness, we lie, and do not [speak] the Truth.

7. But if we walk in the light, [as he is in the light, endeavouring to be holy, as he he is holy:] we have [fellowship one] with another, and the blood of Jesus Christ his Son cleanseth us from all [these] sins [which might obstruct our Communion with this Holy God, and our Attainment of the life thus manifested to us.]

8. [And of the Expiation we have all need, for] If we say that we have no sin, [to be i this cleansed from:] we deceive our selves, and the Truth is not in us; [For in many things we offend all, Jam. 3. 2. And therefore are required to pray daily for the remission of our sins, and that we have even after our Regeneration need of this Advocate for the Propitiation of our sins, Chap. 2. 1. 2. See 1 Kings 8. 46. Eccles. 9. 24.]

9. [But] If we confess [these] our sins, he [who hath made this new Covenant in the blood of Christ, that he will be merciful to our Iniquities, Heb. 8. 8.] is faithful [to his Promises] and just to forgive us our sins, [upon the Satisfaction made to his Justice by the death of Christ:] and to cleanse us from all unrighteousness.

10. [If we] If we [continue to] say that we have not sinned, [and therefore do not need this Expiation through the blood of Christ, we make]
Chap. I. the First Epistle General of St. J O H N.

make him a liar, [who hath declared both in the Old and New Testament, that all have fallen short of the glory of God, Rom. 3. 23.] and his Word is not in us.

Annotations on Chapter I.

a Verse 1. O Lord, from the beginning of the Gospel Dispensation, because I find that is the constant import of the Phraile in this Epistle, and elsewhere, when it relates to what Christians had heard, and seen, as here. In this sense is that which you have heard, αὐτές ἵσταται, from the beginning, used six times by our Apostle, in these Epistles; viz. 1 Ep. Ch. 2. 7, 24, twice; Chap. 3. 11, Ep. 2. v. 6. So the Commandment which we have received, αὐτές ἵσταται, from the beginning, 1 Ep. 2. 7. 2 Ep. v. 7. does necessarily import, it being Christ's New Commandment of Love. So αὐτές ἵσταται υἱοί, are those who from the beginning of Christ's preaching were Witnesses of what he said, and did, Luke 1. 2. And in this sense Christ's faith to his Disciples, you have been with me, αὐτές ἵσταται, from the beginning, John 15. 27. Acts 1. 21.

b Ibid. οἱ ἐκεῖνοι, which we have seen.] That is, in Scripture Phraile, faith to be seen, and looked upon, which is as truly known and discerned by us, as if we had seen it. So the Jews are said to do the things which they have seen with their Father, John 8. 58. and to have seen the end of the Lord's dealing with him, James 5. 11. So we are said to see God, or not to see him, I John 3. 6. Ep. 3. 11. To see the life here, v. 2. So also ἰδεῖτε, when applied to Spiritual things, is not to touch with the hand, but to apprehend with the mind, Acts 17. 27. I confess all these things are more properly true of the Word made Flesh, of whom the Apostles declared what they had heard from him, and seen of him, who saw his Glory, John 1. 14. and what one of them had touched. But then the λόγος agreeing only to the Divine Nature, a Metaphorical Sense must be allowed in seeing, and handling that.

c Vers. 2. This is the αἰών, in which all are ἐκεῖνοι, that eternal life which was with the Father.] Thus of our eternal life the Apostles faith, it is bid with Christ in Cod, Col. 3. 3. And of the Evangelical Dispensation, That before the Revelation of it by Christ, and his Apostles, it was a Mystery hid in God, Eph. 3. 9. But this also may be applied to the Divine λόγος, filled by this Apostle, life eternal, Chap. 5. 20. who was in the Boasm of the Father, and was manifested to us, John 1. 18. Yet two things seem to favour the first Interpretation.

d. That the Phraile here used, being not ἵσταται, he was justified in the beginning of all things; but only ἵσταται, he was from the beginning. This Phraile excludes not his Creation, as the other seems to do. And as I have observed, it chiefly is applied by this Apostle, to the beginning of the Gospel Dispensation.

duly. That though δόγματα and θέως, absolutely put, are spoken of Christ; yet δόγματα. θέως, is never used concerning the Person of Christ, but is expressly used of that word by which eternal life is manifested; and when we are to bow down, λόγος θεοῦ the word of life, Phil. 2. 16. and when the Apostles are bid to teach τε θεοῦκτον, the words of this life, Acts 5. 20. See Acts 13. 26.

Ver. 3. How shall Fellowship with us, John 14. 23. Fellowship with the Father, and the Son, John 17. 22. Fellowship in the Doctrine, and Communion with the Church of the Apostles, John 14. 23. For as the precious faith with us, is only such Faith as we have, 2 Pet. 2. 1. so here Fellowship with us, is only such Fellowships as we have.

Ibid. Meτα τῆς παρεκκλησίας, with the Father.] e We being Heirs of God, Joint-heirs with Christ, Rom. 8. 17. and being united to, and having Communion with the Father, and the Son, by the Spirit of both dwelling in us, John 14. 21. 23. Eph. 2. 21. 22. Rom. 8. 9. 11. And he being to us the Earnest of this life, 2 Cor. 1. 22. 5. Eph. 1. 13. 14. Who seals us up to the Day of Redemption, Eph. 4. 30.

Ver. 7. For this χάρις εἰς τὸ γενέσθαι, as if he is in the Light.] That this Metaphor of Light relates not to the Knowledge or the Felicity, but to the Purity of the Divine Nature, appears, (1st.) From the Injunction to walk in the Light, as he is in the Light; for we are not any where bid to resemble God in Knowledge, or in happiness, but we are commanded to be holy as he is holy. (2dly.) From the Darkness set in opposition to it, which doth not refer so much to the ignorance of Men, as to the Vices they practised in a State of ignorance. See Note on Rom. 13. 12.
A Paraphrase with Annotations on Chap. I.

5. 18. But to this I shall return an Answer in the Comment on those Places.

2dly. That the words run in the Preterperfect. Tense, if we say εἰ γενέσθαιμεν, we have not sinned, whereas some single Acts of former sins they were then still subject to, to whom he speaks.

Answ. True; and therefore he advieth them to confess them, that they might obtain forgiveness of them: Now Confession of them must be after they have been committed.

3dly. Because this Phrase διὰ μετατάσσεται εἰς θανάτον, to have sin, is still used of such sins as will condemn us at the last, Job 9. 41. 15. 22. 24. 19. 11.

Answ. The Text cited from, Chap. 19. 11. is impertinent; the other two may be taken absolutely as to the matter spoken of, i.e. They had been guilty of no sin of Infidelity, if Christ had not come to them, or if he had not proved his Mission, Chap. 15. 22, 24. or if they had wanted means to discern the Truth, Chap. 9. 41. Nor would their sin of Infidelity have been condemning, had they confessed it, and forborne it.

Since then the Apostle was speaking, v. 7. of them who walked in the light, who had communion with God, and who were cleansed from the guilt of sin; and v. 8. goes on to add, if we say we have no sin; it seems more probable that he speaks there at least of the same Persons.

Note also, That some of the (a) Jews professed to be διὰ μετατάσσεται πενθομένοι, συνεχιζόντες μεταπορρύνοντες, supple διακρίνεται, free from all sins and offences against God, and of such may the laft Verfe be interpreted: They varying, in this from the Doctrine of other Jews; for (b) Maimonides truly faith, Nihil homo duxit pessum qui non pecessit, vel ignorans in digmage & sentientia aliquam apodemum, aut quosque eignenda quae non eignenda erant, vel ob fre, alterumque affirmit, vetet, & predominationem.

(a) Job de bello Jud. 1. 7. p. 90. c. 8.
(b) More Nevoch 1. 3. c. 36. p. 483.
CHAP. II.

Verse 1. My little Children, these things concerning the necessity of walking in the light, and putting off the deeds of darkness, write I unto you, that ye may not [I. e. that ye live not in any course of sin.] And if any Man [through the infirmity of the flesh, be overtaken with a sin, we [Christians] have an Advocate with the Father, Jesus Christ the Righteous, [he] just one, in whom was no sin, [1 Pet. 3. 18.]

2. And he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World.

3. And hereby [Gr. in this] we do know that we know [Gr. have known] him, [truly and acceptably] if we keep his Commandments.

4. He that faith I [knoweth] know[n] him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: [He is a fals[e] pretender to the knowledge of God, for such Persons do in words profess to know God, but in works they deny him, being disobedient, Tit. 1. 16. They likewise know not Jesus Christ according to the Truth, Eph. 4. 21.] But who keepeth his word, the same hath verily the love of God perfected: hereby know we that we are in him.

6. He that faith he abideth in him, [in Christ by the Spirit,] ought himself also to walk, even as he walked.

7. Brethren, I write no new Commandment unto you, [when I thus call upon you to walk in the light as he is in the light, or to walk as Christ walked] but an old Commandment which you had from the beginning [of Christ's preaching, John 3. 21. 8. 12. 12. 35. See Note on Chap. 1. v. 1.] The old Commandment is the word which ye have heard from the beginning.

8. And again, a new Commandment I write unto you, which thing is true in him, [who is the Author of it; for no such light ever came into the World before, and no such love was manifested to the World before,] and in you, [who before were darkness, but are now light in the Lord, Eph. 5. 8. Children of the light, and of the day, [1 Thess. 5. 5. and to whom not long ago the light appeared, 2 Cor. 4. 6. and ye are taught of God to love one another, 1 Thess. 4. 9.] because [by your late receiving the Gospel] the former darkness [you were in] is past, and the true light now shineth [in, and upon you, wherefore the night of ignorance, and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, you are obliged to put off the works of darkness, and to put on the armour of light, Rom. 13. 12.] Or thus; Again [being now to speak to you of Christian love] a new Commandment I write unto you, which thing is true in him, [for thus be speaketh, A new Commandment I give unto you, that you love one another as I have loved you, Joh. 13. 34.] and in you: because [it wherein] the darknes [you were in whilst Jews, bearing affection only to them of your own Nation and Religion,] is past, and the true light [of the Gospel] now shineth [upon you.]

9. He that faith he is in the light, [that he lives under the influences of the light of the Gospel, and walketh according to it,] and [yet] hateth his Brother, [nothing ill to him, and from that dissatisfaction doing ill Offices to him,] is [whatever be professe[s] to the contrary] in darkness even until now. [But]

10. He that loveth his Brother, [as Christ loveth us, being willing to do him all kind Offices which he is able, from love to God, and as a fellow Member of Christ's Body,] abideth in the light, and there is no occasion of stumbling [Gr. no scomadai] in him.

11. But he that hateth his Brother is in darkness, and walketh in darkness, and knoweth not what he doeth [that way leads in which] he goeth, because that darkness hath blinded his Eyes. [Joh. 12. 35.]

12. I write unto you, little Children, because your sins are forgiven you for his Names sake.

13. I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young Men, because ye have overcome the wicked one. I write unto you, little Children, because ye have known the Father.

14. I have written unto you, Fathers, because you have known him that is from the beginning. I have written unto you, young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the World, [I. e. neither the Men of the World, who will not own you, but hate, and persecute you, Chap. 3. 1. 13. and who live in wickedness, Chap. s. 19. love them not so as to be conform'd to their manners, Rom. 12. 2.] neither the things that are in the World, [the Pleasures, Honours, or Enjoyments of it, so as to cleave to them, Matth. 6. 24. or to be unwilling to parts with them for Christ's sake, and to secure the favour of God, Matth. 19. 28.] If any Man [thus] love the World, the love of the Father is not in him, [for seeing God is to D 2 be]
be loved above all, he loves him not as at all truly, who chooses to amend other things in opposition to him, or harasses his favour to secure it.

16. For all that is in [vogue, or esteem with the Men of the World, the lust of the flesh, [all voluptuous Enjoyments which tend to Sensuality, and Intemperance, and making provocation for the Fleshy, and the lust of the Eyes, [the desire of Gold, Silver, Stately Housels, rich Furniture, fair Gardens, which tend to gratify the Eye,] and the pride of life, [the desire of places of Dignity, high Titles, all the Honour, Glory, and Splendor of the World, which tend to gratify our pride,] is not of the Father, [they are not Defies excited by him, nor is it according to his will, that we should set our hearts upon them,] but is [the Desire] of [the Men of the World, [whose chief concern is to gratify these sensual Appetites.]

17. And the World passeth away, and the [things which minister to the] lusts thereof, but he that doth the will of God abideth for ever.

18. Little Children, it is the last time, [for near of the Jewish Economy,] and as ye have heard that [Antichrist shall [soon come, [so even now are there many Antichrists, [i. e. opposers of Christ, and de- niers of him to be the Christ,] v. 22. where- by we [may] know that it is the last time.

19. They went out from us, [Christians of Judea, Acts 15. 1. and from us the Apostles, Acts 15. 24.] but they were not of us; but were false brethren, Gal. 2. 4. and false Apostles, 2 Cor. 11. 13.] for if they had been of us [conspiring with us the Apostles and true Churches of Christ, in the Doctrine and Truth of the Gospel,] they would have no doubt have [Gr. μετασχισθοῦσας αὐτοῦ, they might have fled] continued with us, [preaching that Doctr in which we teach] but [they went out from us] that they might be made more [Gr. that they all were not of us,] and they were not all [Gr. that they all were not of us.]

P 20. But ye have an Unction from the Holy One, and ye know all things: [Ly sense of I write, which he says he speaks not of the Christians of all Ages in general, but of them in particular.] 21. I have not written to you, because ye know not the Truth; [i. e. to instruct you as Persons ignorant of it.] but because ye know it, and that no lye [utter'd by these Antichrists, and false Prophets] is of the Father, [or any Communion with the Truth of the Gospel.] 22. Who is a liar, but he who denieth that Jesus is the Christ? [i. e. who so emphatically disowns that title, seeing he is Antichrist [by way of eminency,] who denieth the Father and the Son.

23. And let not the Jewish Antichrists pretend this belongs not to them who know the Father, for, whoever denieth the Son of God, the same hath not the true knowledge of the Father.

24. Let that [Doctrinal therefore abide in you which you have heard from the beginning [preached to you, for] if that which you have heard from the beginning shall remain, [and bring forth its due fruit in you, ye shall continue in the Son, and in the Father, [attended to them by the Spirit, who shall also will instruct you in the saving knowledge of them, both, Joh. 14. 24. 6. 58.]

25. And this is the promise which he hath promised us, [who thus remain in him,] viz. eternal life.

26. These things have I written concerning them that deceive you, [i. e. who endeavour so to do,]

27. But [this is not out of absolute necessity, as if through ignorance you could not otherwise be preferred to their Seductions, [v. 2.] the anointing which ye have received of him, [who is your head,] abideth in you, and (for) ye need not that any Man [should teach you, but as the same anointing, [i. e. Spirit of wisdom and knowledge] teacheth you all things necessary, and (for it) is truth, and is no lye, and even as it hath taught you, ye shall abide in him.

28. And now, [De ut, now therefore] little Children, abide in him, [in the Professions and Practice of what he hath taught you,] that when he shall appear we may have confidence [of the life promised to them that do so, v. 25.] and [may not be ashamed before him, and of him.] [Gr. may not be put to shame by him, or, go ashamed from him] at his coming [to judgment, Chap. 4. 17. as being judged by him unworthily of this life, as we shall not be, if we be found doing Righteousness for]

29. If ye know that he is righteous, ye know that every one that doth Righteousness is born of him; [As being born again of the Spirit derived from him, and so become a Son of God, and an Heir of life, Rom. 8. 14. 17. and by this Spirit sealed up unto the day of Redemption, Eph. 4. 30.]
Annotations on Chapter II.

Verse 1. *Though this is not to be interpreted of sins of infirmity only, yet since the Apostle here speaks of his little Children, their sins were already forgiven them for his Names sake, v. 12, 16, and the Apostle would not encourage them in wilful, or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness and infirmity, which will be pardoned by the Tenour of the New Covenant, through Christ's Intercession.*

b Ver. 2. *This is the Propitiation for our sins.* In the Old Testament the Sin-offering which made atonement for a Trespass, that is called for in the *Law,* by the Rite of Atonement, Lev. 6. 6. 7. Num. 5. 8. And that which in the Law is signified, to bring an Offering for sin, is in Ezekiel, *to bring an Atonement,* or Propitiation, Ezek. 44. 27. when therefore it is said here of Jesus Christ, that he is the *Propitiation for our sins,* and Chap. 4. 10. That God sent him into the World to be the Propitiation, the Propitiation for our sins; have we not reason to conclude he was to our Propitiation, as were all the Sin-offerings of the Jews for them; viz. by suffering in our stead, to make Atonement for our sins, and so to render God propitious to us in the forgiveness of them? Moreover why is he called Jesus Christ the Just, or Righteous, who made Propitiation for our sins, if he intended not to intimate that the Just suffered instead of the Unjust, to make Atonement for their sins? To this Credulity replies, That Should be rendred not the Just, but the Faithful.

Amen. This is to say, it must here signify not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to Christ, as here it is, it never signifies; for it is ascribed to him elsewhere ten times in the *New Testament,* Matt. 27. 24. Luke 23. 47. Acts 3. 14. 7. 52. 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in those places it doth always signify that Just, or Righteous Person, yea, in this very Chapter, and the next it is twice spoken of him, first in these words, v. 29. If ye know that he is Righteous, ye know that every one that doth Righteousness is born of him. And Chap. 3. 7. He that doth Righteousness is Righteous, even as he is Righteous, where it is evident that it retains its proper Sense. Why therefore, in the place coupled, should it import that which is ascribed to Christ, it never signifies?

Object. And whereas Credulity objects, that the Apostle speaks of Christ here, as of our Advocate in Heaven, where he doth not satisfie God, or suffer any Punishment on our Account.

Amen. I answer, That seeing Christ there intercedes by virtue of his Blood shed to satisfie for our Offences, and of the Death he suffered as the Punishment of our Iniquities: The Parallel runs clearly thus, That as the Sacrifices of the Old Testament were slain, and the Blood shed before it was brought to the Mercy Seat, and yet the High Priest made Atonement with it, when at his Entrance into the Holy Place, he offered up that Blood to God in his peculiar Presence; so though our Lord was slain, and his Blood on Earth, yet may he make Atonement in the Presence of God with it, by virtue of the Sufferings he endured when his Blood was shed.

Ibid. *That is, of all Men in general; for when he faith, he is the Propitiation for our sins, sure he intends this Comfort to all them to whom he speaks, and means not that Christ was the Propitiation for some of their sins only; for this would have left them all in doubt whether this Advocate, and this Propitiation did belong to them, but would have comforted none of them. When then he adds, he is the Propitiation not for our sins only, but for the sins of the whole World, he is like manner must extend this Phrase to all Men in the World.*

Again, when he faith, he is the Propitiation for our sins, he doth not mean that he was so sufficiently, but not intentionally; for what comfort would that afford them, that his Death was sufficient to procure the Pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their Propitiation? When therefore he proceeds to say, and not for ours only, but for the sins of the whole World, he must mean also, that he was the Propitiation for their sins, not only sufficiently, but also in his gracious Intention. And indeed otherwise it might as properly have been said of the fallen Angels, or the whole Host of Devils, he is the Propitiation for their
their sins, as for the sins of those who are not elected, seeing had God designed it for that end, Christ's Death, by reason of its intrinsic value, might have been sufficient to procure remission for the sins of fallen Angels. Lastly, the import of these words cannot be only this, He died, or is the Propitiation for the sins of the Elect throughout the World. For (1.) The whole World in Scripture never signifies the Elect only, in opposition to the wicked in the whole World; but in this very Epistle, and in these words, We know that we are of God, and that the whole World lies in wickedness, Chap. 5. 19. it plainly signifies the wicked of the World, in opposition to the faithful Christians. (2dly.) Would it not be strange, and alien from the Mind of Scripture? The whole World as it is elected to Salvation, the whole World shall be justified by Christ, and justified by his Spirit dwelling in them, and obtain an happy Resurrection; and yet all this must be true of the whole World of the Elect? Why therefore are none of these things equally affirmed of the whole World, as well as that Christ died, and is the Propitiation for the sins of the whole World, if they be words of equal Latitude, and Truth? These Arguments are as strong against the Expulsion of others, who say the Epistle means not only for the sins of the Jews, but also of the Gentiles.

Ver. 3. It is a Rule in Divinity, That verba notitiae denotant affectum, add & effectum, i. e. That when the knowledge of God, or Christ, is put absolutely, it signifies a knowledge which is fruitful in Love, and Obedience, as the effect of that Love, and Knowledge. Wherein they who disbelieve, are still in Scripture said not to know God, 1 Sam. 2. 12. Hof. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here v. 4. And that they do what is acceptable, and delightful to him, are said to know him, Jer. 22. 15. 16. 24. 7. 31. 33. 34. Hof. 2. 19. 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis observable, that many of the Jews had an apprehension that their knowledge, and Belief of the true God, would be sufficient for their Justification and Acceptance with him; whence they are represented as boastings in God, and in the Knowledge of his Will, Rom. 2. 17. 18. And expecting Justification on this account, That they believed there was one God, James 2. 19. And this might cause the Apostle to be so diligent in teaching them, that the true Knowledge of God consisted in knowing his Commandments.

Ver. 5. 6, 7. 8. 9. (1.) The Love of God perfected.] The Love of God here may signify either God's Love to us, as when 'tis said, Who shall separate us from the Love of God which is (hewed to us) in Christ Je-

fus? Rom. 8. 39. And that the Love of God is shed abroad in our hearts, through the Spirit that be hath given us, Rom. 5. 5. See Jude 21. and then this Love is perfect in us by that Admiration of the Holy Spirit giveth of it, and that humble Confidence we have of it, because we keep his Commandments, Chap. 3. 21. 22. So the Apostle seeme to interpret this Perfection in Love, Chap. 4. 16. 17. 18. Or (2dly.) This Love may signify our Love to God and Christ, as when Christ upbraids the Pharisees with the want of the Love of God, Luke 11. 42. And faith to the Jews, I know that you have not the Love of God in you, John 5. 42. And when Christ saith, He that hath my Commandments and keepeth them, he is that loveth me, and he that knoweth me shall be loved of my Father, John 14. 21. And v. 23. If any Man love me, he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him. And this Love is perfected in us, by keeping his Commandments, because that shews we are fully instructed in the nature of that love, which is one Sense of Perfection. See Note on 1 Cor. 2. 6. And it engages us to the sincere performance of our whole Duty to God, which is another Sense of the word Perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us, Chap. 3. 24. And who sheds abroad the Sense of the Divine Love in our Hearts.

Note alfo, that hence we may pass a certain estimate of necessary, and fundamental Doctrines; for if they be such as are necessary to the Love of God to us, or to that Love of ours to him, which consists in keeping his Commandments, they are Doctrines truly necessary to Salvation: if not, they cannot be so; became we may truly love God, and abide in his Love, without the knowledge of them.

Ver. 6. For seeing we abide in God the Father and the Son, only by the Communication of the Spirit; Chap. 3. 24. 4. 13. whence he that is in Christ is one Spirit with him, 1 Cor. 6. 17. and be that hath not the Spirit of Christ, is none of his, Rom. 8. 9. We that are animated with the same Spirit that was in Christ, as we are enabled, so also are we therein engaged, to walk after his Example, or to walk in the Light as he is in the Light, Chap. 1. 7.

Ver. 7. Our interpretation, no New Commandment.] Most Interpreters conceive this to be related to the Commandment of Christ's Love, that being the only Commandment which they are said to have heard from the beginning, Chap. 3. 11. and said to be on that account no New Commandment, Ep. 2. 5. and yet being filled by Christ a New Commandment, John 13. 34. Nor are the Arguments of Episcopius
Episcopius against this Explication cogent. For whereas,

Objec. 1. He objects that these words seem to be spoken to remove the thought of some that he was propagating a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of Moses, or even with that of Nature, could think the Law of Charity was new.

Answ. I answer, It is not the Law of Charity in general, which our Lord, and his Apostles, title a New Commandment; but that of loving one another as he had loved us, John 13. 34, 35. And this might justly be looked on as a New Commandment, it being a Commandment of laying down our Lives for the Brethren, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of Moses.

Objec. 2. Whereas he adds that these words, I write unto you, seem to respect not anything that was to follow, but which was said before, and to contain nothing new, when I write this to you, I write nothing new.

Answ. I answer, that it may be so; for having told us, That be that faith be ableth in Christ, ought also to walk as he walketh; he may well be conceived to have an especial Eye to the great Example of Love Christ shewed to Mankind, both in his Life and Death. Yet his Exposition given in the Paraphrase seems also very probable, by reason of the following words, Because the Darkness is past, and the true Light now shineth; and therefore I shall have respect to both.

Ver. 8. The Ceremonials of the Law are sometimes called a Shadow, but never Darkness; and though the Alexandrian Manuscript reads σκια, a Shadow, yet because all other. Copies read σκια, Darkness, and the following words, v. 9 and 11. shew that this is the true reading, and because it is so easy in short writing, to mistake σκια for σκια, the interpretation of these words which depends upon that reading, cannot be relied on.

Ver. 10. There is nothing at which he will fall, or stumble.] So Masp. 119. 156. Great Peace have they that love thy Law, because, they have no stumbling-block. The labour of Love they must undergo, the evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely, and cheerfully in it, for perfect Love casteth out Fear, Chap. 4. 18.

Ver. 11. In, the darkness. i.e. He lives in great ignorance of his Duty, and of the way to life, as not guiding his actions by that Light of the Gospel which hath appeared unto him.

Ver. 12, 13, 14. Note, That these words may either relate to the foregoing, and then they are to be interpreted as motives to walk in the Light, and as Christ walked, and in particular to walk in Christian Love, thus; I have written to you, Children, touching this Love, and walking in the Light, and after Christ's Example, because ye have been forgiven for his Names sake, and so in gratitude to him who hath procured the Pardon of them, you ought to walk as he walked, and to love the Brethren: Ye also have known the Father, and had experience of his Love to you, and therefore fland obliged to imitate his Love to you, and to walk in the Light, that you may still have Fellowship with him.

I have written to you, Fathers, because ye have known those who were from the beginning,] i.e. Christ Jesus, and to know how to walk by his Example, and to imitate his Obedience to the Father, and his Love to Mankind.

I have written to you, young Men, because ye are strong] by virtue of the Word of God abiding in you, and by the Sword of the Spirit and Shield of Faith, have been enabled successfully to Combat, and overcome that wickexist one, who tempts you to the deeds of Darkness, and to hatred of the Brethren, Chap. 3. 10.

If they partake to the words following, they must be an Exhortation to little Children, to take off their Affections from the World, and place them upon God and Christ, on the account of the Love, and Mercy shewed to them by God the Father through Christ. To the Fathers so to do, because they have known Christ how dead he was to the World, and how he despised the Pleasures, Honours, and Enjoyments of it. To the Young Men so to do, because they had overcome the wicked one; all whose Temptations arise from some Allurements, or Affirmations of the World. Or lastly, The words may be extended to all he faith to them in this whole Epistle; and then both Expositions may take place.

Ver. 18. O Ante/or, Christ comes.] To wit, then in the last hour. This and being represented as the Character by which they might know that the last hour was now come, his manifest that the last hour cannot signify the end of the World, or include the times of the last judgment, but must be restrained to the last times of the Jewish State, which only were then inflamed, or at hand.
A Paraphrase with Annotations on Chap. II.

zdly. the αὐτοὶ Χριστοῦ. Anti·cristi, then in being, if it refer to any Nation, must be the Nation of the unbelieving Jew per·fec·tu·ing, and oppos·ing Christ·i·an·i·ty with their whole might, and denying Jesus to be the Christ, or promised Messiah; and then the many Anti·cristi here mentioned, may be the False Prophets, and deceitful workers, who transformed themselves into the Apostles of Christ, 2 Cor. 11. 13, 14, 15, who preached Christ sincerely, but out of Contention, Phil. 2. 15, who as James and Jambres did foolish things, so also did John the Truth, 2 Tim. 3. 8. who were Men of corrupt Minds, and defeas of the Truth, 1 Tim. 6. 5.

Ver. 19. Καὶ ἦσαν ἴδειν, τινες ἢν, they went out from us] of Judea. For some, καταλάβοντες ἀπό τῆς Ἰδωρίας, going out from Judea, taught the Brethren, that except they were Circumcised after the manner of Moses, they could not be saved, Acts 15. 1. and from the Apostles; for so they speak, we have heard that τινες ἴδείν, some going out from us, have troubled you with words persuading your Souls, saying, that ye ought to be Circum·cised, and to keep the Law, ver. 24. The Per·sons who taught these Doctrines, are called Εὐδαίμονες, false Brethren, Gal. 2. 4. Σαράντα, false Apostles, deceitful workers, Ministers of Satan, 2 Cor. 11. 13, 15. Do·evi·l workers, the Com·mis·sion·ar, Philip. 2. their Do·c·trines tended to the Sub·ver·si·on of Souls, Acts 15. 24. to the corrupting, and turning the minds of Men from the Simplicity of Christ, 1 Cor. 10. 3. to hinder the truth of the Gospel from continuing with them, Gal. 2. 5. to make Christ die in vain, v. 21. to cause Christian·ians to fall from Grace, so that Christ should profit them nothing, Gal. 2. 14. So that they were false Prophets, false Apostles, and Ant·icristi in the word of Se·na·s; and by going out from the Apostles, and Churches of Judea, to preach this de·struc·tive Do·c·trine to the Gentiles, which both the whole Church of Judea, and the Apostles, assembled for that purpose, flatly dis·fol·d, and cen·tured, it suffi·ciently appeared that all the Preachers of these Do·c·trines fo oppo·site to Christ·i·an·i·ty, and de·struc·tive of it, were not of them. These therefore, dou·ble·ts, were some of those many Anti·cristi, which the Apostle speaks of here as writing to the Jews; and they also divided, and se·par·ated themselves from the Church, and became Hæreti·c·ks under the Name of Ce·r·tibus, Naz·are·ni·us, and Ebi·o·ni·ti·es. (a) Cer·ti·nus spread his Heresie in Asia, the Pro·v·ince of St. John, faith Theodoret, and was (b) Contemporaneous with the Apostles. Where·fore the (c) Church de·fined him to write against Cer·tibus and the Ebi·o·ni·ti·es; And (d) St. John left the Bath be·cause· Cer·tibus the Enemy of the Truth was in it. Moreover these words, they were not of us, cannot be interpreted of the Ecles, but of the Church in general; for from them they went out, and with them might have remained; not from the Ecles, who are not visible, nor could they have remained with the Church of the Ecles, who were never of them. (2dly.) Their going out from them for a season, was no certain Argument they were not of the Ecles, since 'tis confessed they may fall totally, though not finally.

Ibid. "οὗτοι οἱ τινες ἴδειν, that they all were not of us] So v. 21. ἔθανεν ὑμᾶς, no Lye is it of the Truth: οὐκ ἔθανεν πάντως ὑμᾶς, no flesh should be fared, Matth. 24. 22. 23. διὰ τὸ μόνον τοῦ πέστα του, no flesh shall be justified, Rom. 3. 19. See Gen. 4. 15. Psal. 143. 2. Luke 1. 37. Ver. 20. ἀπὸ τοῦ ἀγαθοῦ, from the holy one] p. i. c. from Jesus Christ, emphatically so called, Acts 3. 14. Apoc. 3. 7. But then that Unction is the holy Spirit, which he hath given to them that believe. For he being anointed with the Oil of gladness above his fellows, Psal. 45. 7. anointed by God with the Holy Goo, Acts 10. 38. this Grace is given to Christians according to the measure of the Christ of Eshop, Eph. 4. 6. and we all beholding, as in a Glass, the Glory of the Lord, are changed into the same likeness as by the Spiri·t of the Lord, 2 Cor. 3. 18. See the Note there.

Ibid. Καὶ ὑμεῖς εἰσελήνατε, and ye know all things.] Belonging to the safety of the Gospel, he being promised to teach them all things, John 14. 26, and to lead them into all Truth, John 16. 13. So (e) Occumsemi: You have received in Baptism the Un·li·on of the Holy Spirit, who leads you into all Truth.

Ver. 22. ἔνασπερ, that de·~nies the Father, or hath not the Father.] To deny the Father here, is not to deny him to be the true God, as the Heath·ens did, but (1.) To deny the Truth of his Tell·i·mony; for, He that believeth not the Testify·mony which God hath given to his Son, hath made
made him a Lyon, Chap. v. 10. where he that receives his Testimony, both is to his Seal that God is true, John 3. 13. 2. To deny the Doctrine of the Father, or that Doctrine which proceedeth from him for, he whom God hath sent speaketh the words of God, John 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because no Man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him, John 1. 18. He only hath done it; for no Man knoweth the Father but the Son, and he to whom the Son will reveal him, Matt. 11. 27. By him only can we come accessibly to the Father, Jo. 16. to have life; for he is the Way, the Truth, and the Life, John 14. 6. And by him only are we taught how to worship the Father in Spirit, and in Truth, John 4. 23, 24. Hence Christ so often tells the Jews they therefore wanted the true knowledge of the Father, because they knew not him, saying, Ye neither know me, nor my Father; if ye had known me, ye would have known the Father also, John 8. 19, and 55. 14. 7. and these things will they do unto you, because they have not known the Father, nor me, John 16. 3.

Ver. 25. For the fruit of the Spirit is life, Rom. 8. 6, 11, 12, 15, 17. 6, 8. and he is given as the Earnest of our future Inheritance, to lead us up to the day of Redemption, 2 Cor. 1. 21, 5, 5. Eph. 1. 13, 14. 4. 30. And this life he hath often promised to us, John 5. 25, 26, 29, 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.

Ver. 27. The Quakers and other Sectaries hence argue against the necessity of the Ministerial Function, or any Teachers of the Word, it being here said, you need not that any teach you, &c. And others say, This seems to make all Scripture, and all that the Apostle writ to them, needless. But for answer to this Observation I say, 

I. That it must be granted, that in those times of the Effusion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promisec to teach them all things necessary, who had then no other Rule of knowing what was so, but by the teaching of the Apostles, and Prophets then among them, acted by this Spirit, and teaching in their Assemblies, and doing other publick Offices by this Unction, and by the Spirit of Wisdom, and Inspiration then imparted to them, and hereby they were enabled to distinguish between Pretenders to the Spirit, and those who really were act ed by him, (See Note on Chap. 4. 14, 2, 3.) and to know they dwelt in Christ, because he had thus given them of his Spirit, John 3. 24. 4. 13. Which things do certainly imply, that they, who then had the Spirit, could certainly know they had it and make an Argument of it to try the Doctrines and Spirits of others, and much more in themselves; but now these sensible Indications, and extraordinary Gifts of the Spirit are long since ceased, and therefore now they are to be directed by those Writings which were indited for their perpetual use, by Men alighted with that Spirit, who led them in to all Truth; and barely if in those times when the Gifts of the Spirit were so generally vouchsafed, they were yet taught by Apostles, Prophets, Evangelists, Pastor, and Doctors, alighted by the Spirit for that work, it's reasonable to believe that now these Gifts are ceased, Believers should be yet instructed by Pastors and Doctors alighted by the Scriptures indited by these Spiritual Men. And therefore, 2. dly. It is observable, That the Apostle doth not here absolutely say, they need not any one should teach them, but only that they need not any one should teach them but as this Unction taught them. Now the Apostles having this Unction in the highest measure, those words cannot exclude their Teachings, or render them unnecessary, but rather must confirm them as a binding Rule to all Piosity. Till then thee Sectarian can shew that they have fill such an immediate, and an extraordinary Unction of the Holy Spirit, as was then vouchsafed to the Primitive Christians, they cannot hence conclude the outward Ministry of the Word, by Pastors and Doctors set apart for that Work, to be unnecessary.

CHAP. III.

Ver. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the World knoweth us not, [i. e. doth not acknowledge, and affect us Christians,] because it knew him not. [The Heathens being wholly ignorant of the true God, and the Jews not knowing him, according to his will, John 8. 55. 15. 21. 16. 3. And as he had discovered himself to them by his Son, John 2. 23. And this may comfort you against the Perfections of the World, that tis their want of that saving knowledge of the true God,]
which ministers so great advantage to you, which causes them to disafford you."

1. Beloved, now are we the Sons of God, and it doth not appear what we shall be; [made further Partners of, as the compleat import of that Title.] but [that we] know, b 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, [of seeing him in glory] doth purify himself even as he is pure, [in whom there was no sin, v. 5.]

d. 4. Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

5. And ye know that he, [i. e. Christ, v. 3.] was manifested to take away our sins; [not only by suffering to remove the guilt of our past sins, but also to purify us from the Power, and Dominion of it, that henceforth we might not live in sin, Rom. 6. 6. that δια τον θύραν,] being freed from sin we might live unto righteousness, 1 Pet. 2. 24. and in him is no sin, [and so our likeness to him must consist in ceasing from it.]

6. Whosoever [therefore] abideth in him, sinneth not: whosoever [though] sinneth, hath not known him, [as the Truth is in Jesus, Eph. 4. 21.] for the Devil [that is,] sinneth from the beginning. For this purpose the Son of God was manifested [to the World] that he might destroy the works of the Devil.

7. Little Children, let no Man deceive you; [with Pretences that Faith without Works of Righteousness will make you righteous before God, for only] he that doth righteousness is righteous, even as he [i. e. Christ] is righteous, [by doing the will of his Father, John 15.] 10.

8. He that committeth sin is of the Devil; for the Devil [that is,] sinneth from the beginning. For this purpose the Son of God was manifested [to the World] that he might destroy the works of the Devil.

9. Whosoever is born of God, doth not commit sin; for his Seed [the Word of God, Matt. 13. 19.] remains in him, and he cannot sin, [because he is born of God.]

10. In this the Children of God are manifest, and the Children of the Devil;

whosoever [doth not] do righteousness, is not of God, neither [is it] that loveth not his Brother, [and so both these are Children of the Devil.] 1.

11. For this is the message which ye have heard from the beginning, [or from the first preaching of the Gospel,] that we should love one another, [from a pure heart,] 1 Pet. 1. 23. and as Christ hath loved us, John 15. 12.

12. [And if we be not the Children of the Devil, out of God, we shall not be as Cain, who was of that wicked one, and therefore] slew his Brother, and wherefore slew he him? [for he] knew his own works were evil, and his Brothers righteous, [as God himself testified by rejecting the Offering, not of Cain, but of Abel, and this begat in him that hatred which concluded in his Brother's death.]

13. [And Marvel not, my Brethren, if in like manner] the World, [the Seed of Cain, who are also of that wicked one,] John 8. 44. 1 John 5. 19. hate you, [i. e. if they persecute, and kill the just, as being condemners of their Adultery, and alien from their ways, and manners, in Affliction, Aims, De- }
Chap. III. the First Epistle General of St. J O H N. 219

cerity of Allion, Gal. 12. 9, by Love serving one another, Gal. 5. 13, not laying only, but relieving them according to their wants, and our ability to supply them.

19. And hereby we know that we are of the Truth, and shall allure our hearts before him.

20. For if our heart, [the inward witness of our thoughts, and Allions] condemn us, [of want of sincerity, and obedience to the Truth of the Gospel.] God is greater than our heart, [both in holiness to condemn, and in knowledge to perceive the evil of them, for he knoweth all things.

21. [Whereas.] Beloved, if our heart [after a diligent search of it, and a comparing of our Allions with the Law of Liberty,] con-

demn us not, [of insincerity in our Obedience,] then have we [humble] confidence towards God [in our Address.]

22. And whatsoever we ask [according to his will, Joh. 5. 14.] we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

23. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

24. And he that keepeth his Commandments dwelleth in him, [i.e. in God] and he [God] in him, and hereby we know that he abideth in us by [the efficacious Gifts of] the Spirit which he hath given us.

Annotations on Chapter III.

a Verse 1. The Sons, the Sons of God, The Sons were filled the Children, and the Sons of God, because they owned him as their God and Father, and entered into Covenant to serve him; and so became an holy People to the Lord; and he had chosen them to be his People, Deut. 14. 1. So we are all the Sons of God through faith in Christ Jesus, Gal. 3. 26. John 1. 12. The Land in which they dwelt is filled the Lord's Land, Hos. 9. 3. And they, as being his Fis-born, Exod. 4. 22. have it given them for an Inheritance; but we, as being in a more spiritual Sense, the Sons of God, are Heirs of God, joint-heirs with Christ, as being those that shall reign with him in his heavenly Kingdom, Rom. 8. 17. See the Note there. In that Land enjoyed the Majestick Preeence of that God who dwelled among them; and therefore, faith he, the Land is mine, Lev. 25. 23. We as his Sons shall be admitted to his Cadeal Presence, where we shall see him as be is, v. 2. The Enjoyment of that Land was unto them a Type of the Heavenly Canaan, which the faithful among them were to enjoy; and therefore they are represented as Strangers and Sojourners with him in it: hence the Apostle tells them, that there remained yet a Rest for the People of God, Heb. 4. 9. And the Patriarchs are said to have confounded that they were Strangers, and Pilgrims upon Earth; and thereby to declare, that they defied, and fought a better Country, that is, an heavenly, and that upon this account God called himself their God, viz. the God of Abraham, Isaac, and Jacob, because he had prepared for them a City, Heb. 11. 13, 16. Now because they in their own Perils could not enjoy this heavenly Country without a Resurrection, hence the Evangelist informs us, that they were the Sons of God, the divinest title we have, as being Sons of the Resurrection; The Redemption of their Bodies from Corruption, and the divinest, Reviviscence of that which once died, and saw Corruption, being the consequent of this Incarnation. Adoption, or Sonship of God's Children; hence therefore doth our Saviour firmly prove the Resurrection from those words, I am the God of Abraham, &c. Matth. 22. 32. Luke 20. 36, 37. And thus you see how great is the Love of God in owning us as his Sons, and have also a just Comment on the following words.

Ver. 2. The divinest title which he doth apply here, Note here,

1st. That as the Hebrew word son, so the Conjunction tan signifies as well, when, or postquam, after that, as if. So Judg. 6. 3. tan otauqhb, when Israel sinned, 1 Sam. 1. 22. tan otauqhaqlv, when I have wearied him, Prov. 3. 24. tan yevb, tan yelvar, with whom I处在 side, thou shalt not be afraid. So Judg. 21. 21. Psal. 138. 7. Prov. 4. 12. See Nal. Partic. p. 87, 88. So John 12. 32. tan olav, when I am lifted up, 13. 20. tan naphq, when I send, 14. 3. tan noqem, when I go away, 16. 7. Note,

2nd. That this is spoken of Christ, seems evident. (1st.) From the word son, which is used of Christ, v. 5, and agrees properly to him alone. And (2nd.) From the Phrase we shall be like him, viz. who shall change our vile Bodies into the likeness of his glorious Body, Phil. 3. 21. And cause us to bear the Image of the Lord from Heaven, by being railed with glorious, and incorruptible Bodies, 1 Cor. 15. 47, 49. And from the words, we shall see him as he is, i.e. in glory; this being his Prayer, That they whom God had given him, might be with him, and behold his glory, John 17. 24.

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3. Kellas
A Paraphrase with Annotations on Chap III.

3. *Katai lexika, as he is pure.*] For he being manifested to take away our sins, v. 5. and to destroy the works of the Devil in us, v. 8. they who expect to be made like to him hereafter, must be so here in Purity, and Righteousness. But then let it be noted 1.

1. That this imitation doth not require our likenesses to him are we to imitate in the manner, or inward Principle of his Actions, but only in the quality, and as far as human frailty will permit us, in the measure of them: For instance, it is as necessary for God to be absolutely perfect in Holiness and Goodness, as to be God, and yet we must be holy as he is holy, and perfect as our heavenly Father is perfect. And it is generally affected in the Schools. That the Obedience, and perfect Holiness of Christ did necessarily result from the most intimate union of the Divine, and human nature, and from the perfect union of Unction, which he received without measure, whereas our Holiness and Obedience must be acts of Choice, and so our Holiness and Virtue will proceed not from an inward Principle which doth necessitate us to be good, but from the Choice of our own Will's, and yet we must walk as he walked, and must purify our selves as he is pure.

2dly. This imitation doth not require an absolute equality, or full proportion of our Actions to the Example set before us, this being not consistent with the frailty of our humane Nature. For the Example here is that of the Holy Jesus, in whom was no sin, and who performed perfect Obedience to the whole Law of God, whereas in many things we offend all, and our Obedience will be still imperfect in this life. When therefore we are commanded to be holy, and perfect as God is, to walk as Christ walked, and to purify our selves as he is pure, *his fons Similitudinis, non equalitas;* i.e. The word as, binds us not to equal them in Holiness and Perfection, but to bear such a likeness to them in these Perfections, as may discover that we truly aim at being holy in all manner of Conversation, and heartily endeavour to continue so, through the whole Tenour of our Lives.

Vain then is that Objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our Duty to imitate him; for seeing the Example of God himself is made the matter of our imitation, the Argument must equally conclude against the Deity of God the Father. In a word a likeness to him, as far as humane frailty will permit, may be our Duty though he should be God; a perfect likeness to him who did no sin, could never be our Duty, though he were but Man.

Ver. 4. *'O πατρὶ τῶν αἰεχτίας, be that d committed sin,* i.e. who lives in the Commission of it, lives in an Opposition to the Law of God; For he is of the Devil, v. 8. He is not born of God, v. 9. which could not be truly said of him that is guilty of any one sin, or violation of God's holy Law.

Ver. 9. *'O πατρὶ τῶν αἰεχτίας,* be that committed sin, i.e. He that lives, or goes on, in any way of sin. That this is the true import of this Phrae in the Writings of this Apostle will appear, (i.r.) from the same Phrae used in his Gospel, *πατρὶ τῶν αἰεχτίας, whoever committed sin,* is the Servant of sin, John 8. 34. Now to be the Servant of sin, is plainly to continue and live in it, Rom. 6. 1. 2. To yield Obedience to it, is to be the Slaves of it, Rom. 7. 12. For then is reigns in our mortal Body, Rom. 6. 16. And we are Slaves, and Subjects to it; then doth it reign, Lord it over us, and we are Δολοι εἰς ὑπακοή, Servants to yield Obedience to it, v. 14. 16. though the Conscience may puggle at it, our reason may condemn it, our will, will be somewhat averse to it; so that in obeying it we do the Evil we would not; Yet if we κοιμήσας παρακλήσεως, we are so entangled as to be overcome by it, we are Servants to Corruption, for of what a Man is overcome, to that is he brought in Bondage, 2 Pet. 2. 19, 20. If the Law of our Members leads us captive to the Law of Sin, Rom. 7. 23. So that we yield our Members Infirmities of unrighteousness to sin, we do commit sin as to be the Servants of sin. And he that is born of God, cannot (but) sin, because by that new Birth he is made free from (the service of) sin, John 8. 36. And become a Servant to righteousness, Rom. 6. 18. He hath that feed within him, which alienates his Mind and his Affections from sin, and that Spirit which caueth him to mortifie the deeds of the Fleth, Rom. 8. 13. To die to sin, and to live to God, Rom. 6. 10.

2dly. From these words, neither can sin, for so he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a fault, Gal. 6. 1. No, even those little Children whose sins are forgiven, and who have known the Father, may, and will be obnoxious still to some Infirmities, and wanderings out of the way, Chap. 2. 1. They may sin not unto Death, and therefore may have still the Spiritual Life remaining in them, Chap. 5. 16, 17, 18. But the true import of that Phrae is this, (a) That he hath such an inward Frame

(a) *ita de Carone Min, Vellium Pateret. Homonoiam simulimini & per omnem orienit dies quam hominibus, proper, qui morietur recte facies ut facere videatus, sed quis alter facere non voluit. Hebr. R. I. E. C. 35.*

Commend humates vices immutat. Ebd.
Frame of heart, such a Disposition of Spirit, as renders sin exceeding odious, and hateful to him; so that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprize, or want of due deliberation, or through such violent Temptations as prevent, or hinder his Conformation, be obnoxious to sin; and when he comes to consider of such an Action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus they that are evil cannot speak good things, Matth. 12. 34. A good Tree cannot bring forth bad Fruit, Matth. 7. 18. The World cannot hate those that are of it, Joh. 7. 7. The Jews could not hear Christ's word, Job. 8. 43. could not believe Joh. 12. 39. The World could not receive the Spirit, Joh. 14. 17. They that are in the Flesh cannot please God, Rom. 8. 7, 8. The natural Man cannot know the things of God, 1 Cor. 2. 14. The Church of Ephesus could not bear the wicked, Rev. 2. 2.

3dly. From the Phrase, He that committeth sin is of the Devil, for 'tis not he who committeth one, or more sins of Infrmuty, for so did Christ's Disciples while they were with him; nor he who committeth one great sin through the Power of a strong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did David, and St. Peter, who yet were not then the Children of the Devil; but they who comply with the Lufits of Satan, and who will do them, John 8. 44.

The other Interpretations which are given of these words, seem either vain and impertinent, or false, and dangerous. And, 1. Vain is that Sense which some put upon these words, viz. He that is born of God, doth not peccare, ought not to sin; or that it is absurd for him to sin; for the Apostle speaks not of what he ought not to do, but of what he doth not. Such is that of those Fathers, who interpret this of him, who is perfectly born of God, by a πασχαλικήν, or a Resurrection from the Dead, for the Apostle speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the Sense which Origen, St. Jerome, and Ambrose put upon the words, That be that is born of God fineth not, quanquam renatus est, wibbi be is born of God, because he casteth to be a Child of God when he sins; for this is not only confuted by the Examples of David and St Peter, whose Faith under that great misfortune failed not, Luke 22. 32. but by the words of the Apostle, Little Children, if we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins, Chap. 2. 1. who yet is only the Advocate for the Sons of God. For the same Reason I cannot afford to that Expedition which faith, a Child of God cannot be guilty of any great, or deliberate Crime, as Tytulian de Pudicitia, c. 19. 3. Dangerous is the Expedition of St. Bernard, That they who are born of God sin not, Quia etiam peccant, peccat illis neut quam impudentem, because their sins will never be imputed to them. And of those who think it sufficient to say, He sins not without great reluctance, or not willingly, the evil that he doth being that which he would not do; for the will of that Man who after some contention in his Soul, yields to the Compromise of sin, is more strongly inclined to sin, than to the avoiding of it, and so is not renewed. Nor doth the Apostle say, He that is born of God sins not willingly, or without retrenchment, but absolutely He doth not commit sin.

I conclude this Note with that of our Judicious Gataker, He that is born of God inherit not; that is, visum à peccato immutatum quantum potest his proponit, nec peccato suum Quantum frate dat operam; si aliquando prater animi principium deliquerit, nos in eodem perficit, sed errore agnito ad institutum vita prius innum quamprimum quantum, potest, fatis retinuet.

Ver. 9. Ex or. 8, of God. By the Spirit, f and the Words, John 3. 3. 8. Jan. 1. 18. 1 Pet. 1. 23. That is, he is preferred from, and hath his heart framed into an hatred, and loathing of sin. 1. From the Word of God treasured up in his heart demonstrating to him the wiles of sin, that he may hate it, the danger of it, that he may flee from it; I have hid thy Word in my heart, that I might not sin against thee, Ps. 119. 11. And by attending to it as his Rule, and taking heed to his ways according to his word, ibid. v. 9. (2.) By the Holy Spirit abiding in him as a new Principle of life lifting against the Flesh, so that we cannot do the things which that would have us do, Gal. 5. 16, 17.

Ver. 10. O mi Deus, &c., that doth not Righteousness. That is, he that doth not from an heart studious of Conformity to him who is Righteous, 7, and in Obedience to his Law, commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a Child.

* In Septuag. Serm. 1.
A Paraphrase with Annotations on Chap. IV.

Child of God, because he only is born of God, and hath the Divine Nature in him, who thus doth Righteousness, I John 2. 29. And he who doth not in Truth, and in Actions demonstrating the inclemency of his Affection to his Brother, v. 18, shew his love to him, he hath no true love to God, Chap. 4. 21. and so is not born of God, nor can he be the Child of God, since he obeys not his Commandments, Ch. 5. 1. h Ver. 19. ex tην αληθινας λογως, we are of the Truth. i.e. We are rightly acquainted with, and truly live according to the Rules delivered in that Gospel which is emphatically filled the Truth. See Note on Rom. 2. 8. This is the Truth so often mentioned in these Epistles, I John 1. 6, 8, 2. 4, 21. 4. 6. 2 Epis. v. 1, 2, 3, 4. Epis. 3. 3, 4, 9, 12. and in the Gospel, Ch. 1. 14, 17, 3. 21, 4. 23, 24, 5. 33, 3. 32. 17. 17, 18. 37. ibid. Kai πιστευετε την αληθινα λογην, and shall persuade our hearts, viz. that we are, so in the fight of God. Ver. 23. εκ της πνευματος, by the Spirit. So the word Spirit is taken in the words following, Chap. 4. 1. and so was he given in those times to them that believed. Acts 5. 32.

CHAP. IV.

a Verse 1. B Eloved, believe not every [pretender to the Spirit of God; but try the Spirits, whether they be of God, or not,] because many false Prophets are gone out into the World, [pretending to be the Christ, or the Messiah promised to the Jews.] 2. [And for your direction in this Trial] hereby know ye the Spirit of God, [from that of Error; every Spirit, [i.e. every pretender to the Spirit of God, or of Prophecy,] which confesteth that Jesus Christ [Gr. Ιησους Χριστός, which] is come in the Fleshi, is of God. 3. And every [pretender to the Spirit] which confesteth not that Jesus Christ [Ιησους Χριστός, which] is come in the Fleshi, is not of God; and this is that Spirit of Antichrist, wherein ye have heard that it should come, and even now already is it in the World. 4. Ye [to whom he hath given this Spirit, Chap. 3. 24.] are of God, little Children; b and ye have overcome them, [these Antichristians and false Prophets; because greater is he in his Name: As therefore he said to the Jews then, so we his Disciples say now,] he that knoweth God heareth us; he that is not of God heareth not us. [I John 8. 47, 6. 43.] hereby know we the Spirit of Truth, and the Spirit of Error. [See Note on v. 1, 2, 3, 4. 11. Beloved, let us [who are of God, v. 6.] love one another, for love is of God, [the fruit of his good Spirit in us, Gal 5. 27. 1 Pet. 1. 22.] and every one that loveth is born of God, [by the Spirit, John 3. 5.] and [this resemblance be bath to him, in love to mankind in general, and to those who hath highly loved in particular, v. 9, 10.] that he knoweth God [aright, because he keepeth his Commandments, Chap. 2. 3, 4.] 8. He that loveth not [his Brother] knoweth not [Gr. bath not known] God [aright, for God is the God of Love. c 9. In this was manifested [the greatness of the love of God toward us, because that God sent his only begotten Son into the World [and freely gave him up to the Death, Rom. 8. 33.] that we might live through him. d 10. Herein is [the demonstration of his] love, not that we loved God, but that he loved us [first, v. 19.] and sent his Son to be the Propitiation for our Sins, [which deferred Death, and so to fit us for eternal life.] 11. Beloved, if God so loved us, we ought also to love one another. 12. [And say not, that it is enough that you love God again, though you love not your Brother, v. 20.] for no Man hath seen God at any time, [as we daily see, and converse with our Brother, and therefore if we love not him whom we have seen, how can we love God.
God whom we have not seen? (v. 10.) But if we love one another (after his Example, though we see him not, we may be sure that) God dwelleth in us (by his Spirit), and (that) 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 (who by his powerful intercessions with God procures a Spirit to us). And [by the Spirit given to us according to his Promise] we have seen, [i.e. perceived] and do testify, that the Father sent the Son to be the Saviour of the World. [See Note on v. 9.]

15. Whosoever believeth this our [Testimony] shall [from his heart believe, and Rom. 10. 9, 19.] confess, that Jesus is the Son of God, God dwelleth in him, and in him God [by the Spirit of Adoption].

16. And we [by this Spirit] have known, and believed the love that God hath [ showers] to us [in sending his Son to be the Saviour of the World, v. 16. 14.] God is love, and he that dwelleth in love dwelleth in God, and God in him. [v. 7.]

17. Herein is our love made perfect, [i.e. exactly corresponding to the Divine Pattern, and Command, Not as in v. 13. so that we who thus love] may have boldness in the day of Judgment, because as he is, so are we in this World, Conforming our Selves to the Pattern of God's Affection to Mankind, and walking as Christ waked. Chap. 2. 6.

18. There is no fear [of failing at that day] in love [thus perfect,] but perfect love casteth out fear, because [that fear] which takes away this boldness hath torment [in it,] torments the Mind with dreadful Expectations, and be this [thus] feareth is not made perfect in love.

19. We love him, [and testify this love] to him by loving our Brother for his sake, after his Example, and an obedience to his Command, because he first loved us.

20. If any Man [say,] I love God, and [yet] hateeth his Brother, he is a liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? 21. And [he] invarions shall, by his Disobedience to the Command of God, the want of true Affection to him; for this Commandment have we from him, that he who loveth God, love his Brother also.

Chapter IV.


John 16. 7, 14, 26. To be sent in his Name, John 14. 26. And when he came his Office was to enable those who received him to testify of Christ, that he was indeed risen from the Dead, and was the Christ, John 19. 26. Acts 1. 8, 32, and to compare the World of Sin, because they believed not in him, John 16. 9. The condition of receiving him was faith in Christ, John 7. 37. Acts 2. 38, 39. And by his Assistance, did his Disciples prove that Jesu Christ which appeared to the Jews in the Flesh, and was crucified among them, was the Christ. He therefore who was made Per take of the fruit of the Holy Ghost must be one who believed in that Jesus who suffered in the Flesh for us; and therefore they who denied this, could not be uplifted by that Spirit who was only sent by him, and given to Believers: Whence the Apostle faith, That no Man speaking by the Spirit of God calleth Jesus Anathema, as those false Prophets, who owned him not, must do, 1 Cor. 12. 3. and that no Man could say, that Jesus was the Christ but by the Holy Ghost: That is, he could not confess, and testify to the World this Truth, but by the assistance of the Holy Ghost promised, and given to Believers for that end. See 16. 13, 14, 15.

Note therefore, that the Apostle is not here speaking of the Trial of Doctrines, but of Spirits, not of the faith necessary to
be believed to Salvation, but only of the Faith necessary to the Reception of the Holy Ghost, that Unction which would teach them all things. 1 John 2, 27.

18. the Father himself by calling him his proper Son, must equally call him. Hence even Ephesians here declares him to be so called, because Eulogium enim a Patre per veram generationem acceptus est. He had received his Eulogium from the Father by a true Generation. For it is certain that the Apostle here is here extolling the Love of God to the highest pitch, and therefore must use this Phrathe the only begotten Son of God in the sublimest Sense in which that word is used in Scripture. 312. The place whither he was sent, into the World which lay in wickedness. 4thly. The Errand for which he was sent. To give up himself a Sacrifice for the Propitiation of our Sins. See Note on Chap. 2. v. 20. 21. To procure to us, who were dead in Trespasses and Sins, eternal Life.

Ver. 12. and hisLove is perfected in us. He then loves us entirely according to those Words of Christ, if my Man keep my Words my Father will love him, and we will come unto him, and take up our abode with him. John 14, 23. Or, then is our love to him entirely, because then we love him as to keep his Commandments, Chap. 2. 5. and so as to follow that Example of Love which he hath set us, and as be we in the World, v. 17. For to as many as received him, gave he power to become the Sons of God, even to them that believe on his Name. John 1, 12. And because we are Sons, God hath sent the Spirit of his Son into our hearts, crying Abba Father. Galat. 4, 6. Only let it be noted, that this hearty Confession must be attended with a readiness to believe all that this Son of God hath taught us, in his Father's Name, for if he say the truth, why do we not believe him? John 8, 46, and a firm purpose to obey his Commandments, for why call we him Lord, Lord, and do not the things that he saith? Luke 6, 46.

Ver. 18. there is no fear in Love.] Christ having so expressly promised a Come ye blessed to the Charitable Person, Matth. 25. 34, 35, 36. and the Apostle recommending it as the most excellent of Christian Graces, 1 Cor. 13. 13. and the fulfilling of the Law, Rom. 13. 8, 10. when; this Love is made perfect in us, it may well give boldness, and call out fear of Condemnation in the day of Judgment. Others expound the words thus, There is no fear of what we may lose or suffer, in (perfect) love of our Brother, but (such) Love calleth out (this)-Fear, for fear of what we may suffer) hath torment in it: (And therefore) be that thus feareth, is not made perfect in love (to him).

Ver. 19. That is, whatsoever thus loves k God, and shews it by loving thus his Brother,
Ver. 26. That is, if what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our Christian Brethren still in our view; they are the Object of our Sens, we daily converse with them, and their wants and miseries being the Objects of our Sens, must naturally move compassion in us; and so it is less difficult to express our love to them, than to God whom we have not seen, and who is only present to our Minds by raised Meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the love of our Brother.

CHAP. V.

Verse 1. However believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him, is born again by this Birth Partaker of the Divine Nature, and created anew after the Image of God, Eph. 4: 4 Col. 2: 10.

2. [And this Note is reciprocal, for] By this we know that we love the Children of God, when we love God and keep his Commandments; when our Affection to God prevails upon us, to do them all Acts of Charity he hath required, and by his Example recommended to us, 1 John 3: 11, 23. 4: 21.

3. For this is the genuine Test of the love of God, that we keep his Commandments, and his Commandments to the true lover of him; are not grievous.

4. For whatsoever is born of God overcometh the World, his Affections are taken off from it, and fix upon his God, and it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine Favour; this is the Victory which overcometh the World, even our Faith, to wit, that Faith which is the substance of things hoped for, the evidence of things not seen, Heb. 11: 1. which gives us the Assurance of a better and more enduring Substance, and so makes us take joyfully the spoiling of our Goods, Heb. 10: 34. and patiently endure those light Afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of Glory, 2 Cor. 4: 17.

5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? [And is he our Author of Eternal Salvation to all those obey him, for hence we know that we have eternal life, v. 11, 12, 13.]

6. This is he that came by [or with the Testimony of] water and blood, even Jesus Christ, not by water only, but by water and blood; and it is the Spirit that beareth witness, and on his Testimony we may rely, because the Spirit is Truth.

7. [The Law judges that sufficiently proved which is confirmed by two or three Witnesses, Deut. 19: 15. That Jesus is the Son of God, v. 5. is that proved by Witnesses from Heaven, and on Earth.] For there are three that bear Record [to this Truth] In [and from] Heaven, the Father, the Word, and the Holy Ghost; and these three are one [as in Testimony, fo in Eph. 4: 21.]

8. And there are three that bear Witness on Earth, the Spirit, and the Water, and the Blood, and these three agree in one.

9. If we receive the Witness of Men, [in these Cæsars,] the Witnesses of God is greater [of more validity, and certainly that of Men, be being neither liable to ignorance, nor faldhood; and if his Testimony be of such force, we must believe that Jesus is the Christ, for this is the Witness of God which he hath testified of his Son.]

10. He
He that believeth on the Son of God hath the witness in himself, even as [having in himself] that Spirit of God which gives this Testimony to Christ, [Chap. 5.] he that believeth not this Testimony of God, hath made him a liar, because he believeth not the Record which God gave of his Son.

11. And this is the [subject of this] Record, that God hath given to us [Christians, the promise of] eternal life, and this life is in his Son, [being the hope of Glory, Col. 1. 27; this life being hid with Christ in God, Col. 3. 4; and being our life, ibid., being the author, and procuer of it, and having power to confer it on us, John 17. 2.]

12. He that hath the Son hath life, and he that hath not the Son of God hath not life. [For we are all the Children of God through Faith in Jesus Christ, Gal. 3. 26, and if Children, then Heirs, Rom. 8. 17.]

13. These things have I written to you that believe on the Name of the Son of God, that ye may know that ye have [by Promise a right to, and by the Spirit an earnest of] eternal life, and that ye may [more firmly] believe in the Name of the Son of God.

14. And this is the [farther] confidence that we have in [and through] him, that if we ask anything [of God, Chap. 3. 21, 22] according to his will, he heareth us, [According to Christ's Promise, John 14. 13, 14. 15, 16, 16. 23, 24.]

15. And if we know that he heareth us, whatsoever we [thus] ask, we know that we have the Petitions that we desired of him, [Chap. 3. 22.]

16. If any Man sees his [sick] Brother

17. All unrighteousness is sin, and there is a sin [of sonrighteousness against our brother, which is] not unto death [the Law requiring not that the guilty Pervert should die for it, but only that he should bring his Offering, and make repentance for it.]

18. We know that whatsoever is born of God sinneth not [but, Chap. 3. 15] but he that is begotten of God keepeth himself, and that wicked one toucheth him not. [See Note on Chap. 3. 9.]

19. And we know that we are [begotten] of God, and [that] the whole World lieth [in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is [the true] God, and [he is] in us that istsrne, [From, or to understand].

21. [Having therefore this knowledge of the true God] Little Children keep your selves from idols, [or False Gods. Amen.]

Annotations on Chapter V.

- Ver. 1. *EK 6AI jhayonew, is born of God.*

The Jews gloried in this Title, that they were the Children of God, and had him for their Father, John 8. 41, 42, 43; they being called his Sons, Deut. 14. 1, 22. 19. Psal. 72. 15, and his first-born, Exod. 4. 22. The Apostle therefore here informs them that this Relation would stand them in no stead, unless they were born again of Water, and of the Spirit, John 3. 5, or baptized into the Name of Christ, and by that Faith had power to become the Sons of God, John 1. 12, and also loved those Christians which were born of him, which the unbelieving Jews, and the false Teachers among them were so far from doing, that they everywhere persecuted the true Believers. See Note on Chap. 3. 1.

- Ver. 3. Baqwa: ak. hid., are not grievous.] Because his will is conformed to the will of God, and so he only doth what he would do, and his Affections are chiefly placed upon him and so he is then doing what he chooseth and delighteth in, and it cannot be grievous to be employed as we would, and as we do delight to be.

- Ver. 6. That came.] See in the Name of God, Matt. 21. 9, in his Father's Name, John 5. 43, see Matt. 11. 3. John 1. 9, 15. Matt. 21. 9.

Ibid., at listen, by Water.] That is with the Testimony of Water, or the Testimony given to him by St. John at his Baptism; for when John was baptizing, he testified of him, saying, This is he that cometh after me, who was before me, John 1. 27, 28. He also declared that he came baptizing for this very end, that he might be made manifest to Israel, v. 31, and testified saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him: And I knew him not, but he that sent me to baptize with water,
Chap. V.

the First Epistle General of St. F O H N.

water, the same said unto me, Upon whom that shall be seen the Spirit descending and remaining, even so the Father shall be glorified. And I saw it, and bare record that this is the Son of God. John 1:32, 33, 34. Hence in the third verse, a Man sent from God, who came with a Spirit from above, to bear witnesses of the Light, that all Men through him might believe, v. 6, 7, 8. Hence do St. John's Disciples say to him, Fill to whom thou sendest witnesses baptized. John 3:26. And Christ himself appealth to his Testimony, John 5:32, 33. Now this Testimony is not to be rejected by them, for all Men hold John as a Prophet; nor durft the Pharisees themselves deny that his Testimony was from Heaven, Matt. 21:24, 25, 26.

Ibid. Kali, u.str. and blood.] For he died in testimony of the Truth, and came into the World for this end, that he might bear witness to the Truth, John 18:37. Whereupon he is in his witness before Pontius Pilate a good Confession, viz. that he was the Son of God, or the Messiah, the King of the Jews, 1 Tim. 6:13. This also testified to the High-Priest, Matt. 26:63, 64. And for this Testimony was he condemned as worthy of Death, v. 66. For this they mock him at his Sufferings, that he said he was the Son of God, Matt. 27:43. Mark 15:32. And at his Death he commends his Spirt to God as his Father, Luke 23:36, 46. The Miracles which attended his Crucifixion were so great, that they forced the Jews, the Centurion, and those that were with him, to confess truly this was the Son of God, Matt. 27:54, and the whole Multitude, to faint, their Breaths, Luke 23:48. In a word, the Spirit which assisted the Baptist, proclaimed him the Lamb of God which taketh away the sins of the World, John 1:30. And that supposeth he was to offer up himself into the Death, for the Propitiation of their Sins. Yes, he himself doth frequently declare, that he was to be lifted up, John 10:17, 18, 19, 21, 22, 23, to be condemned to Death, Matt. 27:18, 19, and to rise again the third day. That he was to be lifted up, upon the Cross, John 3:14, and that being thus lifted up, he would draw all Men to him, John 12:32. Now what, Impioud, would lay this as the foundation of the Truth of all his sayings, and all the hopes of any Blessings which were to be expected from him, that he should be crucify'd, and die an ignominious, and painful Death? Or, what could tempt him thus to die, who had no hopes to rise again, if he were not the true Messiah, or the Son of God? How was it possible, he should be nailed from the dead, but by the mighty Power of God? And is it reasonable to imagine that the God of Truth should thus exert the greatness of his Power in confirmation of a Lie? That he should work so great a Miracle in favour of a vile Impioud, fully usurping his Name? Or give such large Credentials to one who foolishly did pretend to be a Prophet sent from God, and to be honoured as his Son by all Men? And this is the Spirit that beareth witness. Here it is to be noted, that the witness in this Verse is only filled in the Holy Ghost, viz. that Spirit which enabled Christ to heal Diseases, cast out Devils, raise the Dead, and work all sorts of Miracles, for confirmation of his Mission; but in the 7th. Verse he is filled by the Holy Ghost, which doth distinctly signify the inward Gifts by which the Understanding is enlightened, and is enabled to perform things which by Nature it could not do without the immediate working of the Holy Ghost, viz. the Gifts of Wisdom, Knowledge, Faith, Prophecy, discerning of Spirits, the Gift of Tongues, and the Interpretation of them. That there is ground for this Distinction, will appear from these Considerations: 1. Because our Saviour, whilst he was on Earth, gave to his Apostles and the Seventy Disciples power to heal the Sick, cleanse the Leper, raise the Dead, cast out Devils, Matt. 10:8, Luke 10:9. And yet the Evangelist St. John informs us that the Holy Ghost was not yet, because that Jesus was not glorified, John 7:39. Our Saviour also tells his Disciples, that the Holy Ghost would not come till he be departed, John 16:7. And St. Peter, that our Lord being exalted to the right hand of God, received the Promise of the Holy Ghost, Acts 2:33. The Holy Ghost must therefore signify something distinct from the Power of working Miracles. 2. The Prophecy of Joel, which by St. Peter is mentioned as the Promise on which the giving of the Holy Ghost was founded, is only a Prophecy of Wonders, Dreams, and Prophecies, but not of Miracles; and the Gifts of the Spirit mentioned by the Prophet Isaiah, are only those of Wisdom, Knowledge, Understanding, Compass, Courage, Pity, and of the Fear of the Lord, no mention being made there of Signs, and Wonders. 2. Because throughout the History of the Acts of the Apostles, where St. Luke hath occasion to mention the Miracles which the Apostles, and Primitive Professors did, he always uses these words, χαρισματα, σημεια, δυναμεις, Wonders, Signs, and Powers; but where he speaks of Perious Prophecying, or speaking with Tongues, he doth as constantly ascribe this to the Holy Ghost, descending on them. And lastly, where the Scripture mentions these things together, it puts a manifest distinction between Signs and Wonders; 
and the Gifts and Distributions of the Holy Ghost. Thus God, faith the Apostle, bare witness to the Deity of which they proceeded, by Signs and Wonders, and diverse Marvells, and distributions of the Holy Ghost, Heb. 2. 4. See Rom. 15. 19, Galat. 3. 5.

The Spirit therefore bare witness to Christ on earth by the enabling him to do so many mighty Works in confirmation of his mission, to heal all manner of Diseases, Sicknesses and Maladies, to command the Wind and Seas to be obedient to him, to cast out Devils, and to raise the Dead, and by afflicting his Apostles and Disciples to do these things in his Name. For that not only his Disciples, but even our Lord himself did cast out Devils by the Spirit of God, he himself expressly testifies, Matt. 12. 28. and faith moreover, that in him was fulfilled that of Isaiah, The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken in heart, to preach deliverance to the Captives (to Sin and Satan,) and to give sight to the blind, Luke 4. 18, 19. Hence St. Peter speaks thus to Cornelius and his Friends, You know how God anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed of the Devil, Acts 10. 38. And to these Works thus wrought by the abundance of the Spirit of God, our Lord doth frequently appeal as a sure Testimony that God had sent him. For the Works, faith he, that I do in my Father's Name bear witness of me, John 10. 15 and 5. 36. Yea, they showed that the Father was in him, and in the Father, John 10. 37, 38. and 14. 10, 11. Ver. 7. These to eti é μαρτυροϋσιν, ótò τό νεώτρον, there are three that bear witness in heaven, &c.) I shall say nothing of the Dispute, whether this Ver. be genuine or not, seeing the learned Dr. Mille treats so copiously on that Subject in his Edition of the New Testament. I only note, that the places used from Tertullian and St. Cyprian agree not exactly with the words of St. John, seeing they speak de Patre, hilio & Spiritu Sancto, not of the Father, the Word, and the Holy Ghost. The Objections of Scobellinus against this Ver. are thefe.

Objeé. 1. That this Verfe, though it be introduced with τιν υπέρ, hath no coherence with the former Verfe.

This Verfe coheres well with it thus, the witness of the Spirit ought in this matter to be attended to, because he is the Spirit of Truth sent from the Father, and the Son; for in the Testimony of the Holy Spirit sent down from Heaven, is contained the witness of the Father, and the Son also, so that we may truly say, there are three that bear witness.

Obj. 2. But if so, the Testimony of the Father is included in the Testimony of the Holy Ghost.

Answ. True. And by this the three witnesses become one in Testimony, and yet they differ as the Person sending, and the Person sent.

Objec. 3. The Holy Ghost, or Word, is the Son of God; and therefore to say he testifies of the Son of God, is to make him testifier of himself.

Answ. It is confessed that the same Person is both the Holy Ghost and the Son of God, but the thing testified, is not that Christ was the Holy Ghost, or the Son of God by eternal Generation, or by his miraculous Conception, but that he was the Christ, who promised Messiah, and in that Seed the Son of God; and to this the Divine Nature might give Testimony.

Ibid. ‘ο πατέξ, the Father.] Testified this h at his Baptism by his Voice from Heaven, saying, This is my beloved Son, &c. Matth. 3. 17. and at his Transfiguration saying again, This is my beloved Son, bear him, Matt. 17. 5. 6. See Note on 2 Pet. 1. 14, 15, 16. and chiefly by sending the Holy Ghost which he had promised in the times of the Messiah, and who is therefore called The Promises of the Father, Luke 24. 49. Acts 1. 4.

Ibid. ‘ο ἅγιος, the Word.] Not only by appearing to St. Stephen, Acts 7. 56. and saying to Saul, I am Jesus whom thou persecutest, Acts 9. 5. but chiefly by shedding the Spirit on the Apostles, and other Believers according to his Promise; for he being exalted to the right hand of God, and receiving from the Father the Holy Ghost, hath, faith St. Peter, shed forth which you now see and hear; wherefore let all the House of Israel know, that God hath made this Jesus Lord and Christ, Acts 2. 33, 36.

Ibid. Το κράτος της, the Holy Ghost.] k The Power from on high they were to be endued with, Luke 24. 49. by falling down from Heaven upon his Disciples, whence they were filled with the Holy Ghost, and spake with Tongues to Men of all Nations, the wonderful things of God. Till his descent upon them they were not to ftir from Jerusalem, as being not fitted for their work, Acts 1. 4. but when he was once given to them that believed, they proved and bare witness that God had exalted Jesus to his right hand to be a Prince and a Saviour, Acts 5. 31, 32. And this our Lord, by his Omnipotence, foretold.
foretold that he should testify of him, John 15. 26. yea, that at his coming he should convince the world of sin, because they believed not in him. This righteous one, in like manner, was gone to the Father, and of judgment, because the Prince of the world was judged, and cast out of his Kingdom by him, John 12. 31.

And thus 'tis safe to discern how these three are one in Testimony, because both the Father and the Son give in their Testimony by the Holy Ghost; but then if these three be three witnesses properly so called, they must be three Persons, and more especially the Holy Ghost, by whom the other Persons do bear witness, must be 3d, and if his Testimony be also the Testimony of God the Father, and the Word, it must come in like manner. For if the Spirit be a Creature, how can his Testimony be formally the Testimony of God? as it is filled, v. 9, 10.

Ver. 8. Be ye in love, agree in this one. If by v. 7, 8. were meant no more than is in v. 9, here, why did the Apostle change the Words, since these three also are one in Testimony, as that imports this only, that they confirm this fundamental Truth, That Jesus is the Christ, the Son of God, especially if we consider what is implanted, v. 6. that of three, three the Spirit only beareth witness properly, the other by some Action of the Spirit attending them, and by the Testimony of others of it. The Water by the Spirit descending on Christ whilst he was in the Water, and the Baptist's Testimony, that by this Sign God had declared to him that he was the Christ; the Blood as it afflieth us that he who shed it died for the Truth.

Ver. 9. Else we cannot know the doctrine we receive thenewInstance of Men. This is not so to be interpreted as if the three witnesses on Earth related only to the Testimony of Men, and the three from Heaven only to the Testimony of God; and so that the Apostle intended here to signify we had greater Reason to believe the witnesses in Heaven than those on Earth; For, 1. The Testimony of the Spirit, and of the Holy Ghost, are of equal certainty and validity: And 2dly, John Baptist being sent from God, John 1. 6. and his Baptist being from Heaven, and not of Men, Matth. 21. 25. was also in effect the Testimony of God. The import therefore of these words is rather this: If the Testimony of two or three Men be thought sufficient to give Credit to any matter in all Courts of Judicature, surely the Testimony of that God, v. 8. who cannot lie, or deceive us, must be of greater force and strength to produce Faith in us.

Ver. 16. And the Word was made Flesh, a Sin unto death. Note here, That the Phrase, he shall give him Life, cannot reasonably be interpreted of eternal life, for that depends not on the Prayers of other Men, nor can they be certain that their Intercession shall prevail for it, since it belongs only to them who truly repent, and reform their lives. 2. Because the Person to be prayed for is one that hath not sinned unto death, i.e. hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this Phrase a sin unto death, of a sin on which eternal Death will certainly follow by the Decree of God, 1. Make the Duty here enjoined impracticable; for who can know when his Brother's sin, is thus to death or not? who is acquainted with any such Decree of God? 2. They make the difference between a sin unto death, and to death, to confound not in the nature of the sins themselves, but in the Decree by God paid'd upon the sinner. 3. They make the Apostle say, he dares not encourage them to pray for the Salvation of them who are at present in a State of Death and Condemnation, which is against the Tenor of the Scripture. See Rom. 10. 1. The words, If a Man see his Brother sin a sin, not unto death, seem like to those of St. Paul, if he see him overtaken with a fault, Gal. 6. 1. i.e. with an Act of Injustice against his Brother, to awaken him out of which sin God hath inflicted Injuries on him, as he did on the Corruptions, 1 Cor. 11. 30. The words, Let him ask and he shall give him life, seem parallel to those of St. James, The Prayer of Faith shall save the sick, and the Lord shall raise him up. See the Note on James 5. 13. If this Interpretation will not stand good, consider that after all the Miracles, and Distributions of the Holy Ghost vouchsafed in confirmation of the Gospel, too many of the Jews apostatized from the Profession of it, relapsing to their former Judaism; And this Apostasy may here be termed, the Sin unto Death, it being also that which our Saviour represents as the Sin against the Holy Ghost, which should not be forgiven, Matth. 12. 32. and they who commit it being Men, faith the Apostle, whom it is impossible to renew unto Repentance, Heb. 6. 4, 5, 6. and to whom there remaineth nothing but fearful looking for of Judgment, Heb. 10. 26, 27. the Apostle might well add, I do not say that you shall pray for them.

Ver. 19. In Satan, who worketh in the Children of Disobedience, Eph. 2. 2. leads them captive at his will, 2 Tim. 2. 26. whence by Faith in Christ we are said to be translated from the power of darkness, Col. 1. 13. from the Power of Satan, Acts 26. 18. and recovered from the Snake of the Deceit. Ver. 20. Out of ἀδικίας ἀνήλθε, be it the true God.] That this is not spoken of
of Christ, the Socinians endeavor to prove, because the Article is here added to the word one God; which is never, say they, done when Christ is called God: But this is manifestly false, for Thomas faith expressly of him, of the Lord, &c. of God, my Lord, and my God, John 20. 28. and the Apostle &c. our Lord &c. one, who is God over all, blessed for ever, Rom. 9. 5. We prove that this is spoken of Christ:

1. Because the demonstrative Pronoun  is most aptly relates to that which immediately went before; now this is Jesus Christ the Son of God.

To this the Socinians answer, That this is not always so; these Relatives often referring to what is more remote: and so this  may refer to the true God going before. To this we reply;

1. That when this happens to be so, the necessity of referring it to what is more remote is evident from the Text, and necessarily from the nature of the thing; as when 'is said, Acts 4. 11.  is this the same set at naught by you builders, this cannot be referred to the Man that was made whole, v. 10. And Acts 7. 19.  be dealt subtilely with our Nation; this cannot refer to Joseph, but to the King of Egypt. So also Acts 10. 5, 6. 2 Thess. 2. 9. 2 John 7. But here is no necessity of referring the Pronoun to any thing more remote, but on supposition that Christ is not truly God.

2. This never happens when the Pronoun relates to any thing that is spoken of procedurally, but only when the nearest Antecedent is only mentioned accidentally, and by the by. So Ep. 2. 7. Many Deceivers are gone out into the World, who confess not that Jesus is the Christ.  he is a Deceiver and an Antichrist; where the Pronoun refers not to Christ, because he is there mentioned on-

ly by accident; as being the Object of the Error of these Seducers: and so it is in all the other places cited. But here the Apostle is professedly speaking of Christ through the whole Verse, and of the Father only as we by Christ are taught to know him. And,

3. To refer this to the true God going before, makes the Apostle guilty of a Tantology, by saying, the true God, he is the true God.

4. Of the same Person it is said, He is the True God, and eternal life. Now eternal life is in this very Chapter thrice ascribed to the Son as the Author of it. v. 11, 12, 13. He is filled with life, John 1. 4. 5. 26. v. 16. 17. 2. our life, Col. 3. 4. Christ is here also filled, of all the life, as also Rev. 3. 7. 19. 11. And otherwise the Greek should have been ους, that we may, or might be, to answer to ὑμᾶς, that we might know, and not τεσσαράκοντα we are in the true.

Ver. 21. And to the idolaters, from the Idols or false Gods of the Heathens, among whom you live: So 1 Thess. 1. 9. they turned away from the Idols of God to idols, and to false Gods, and have given themselves to lust. 2 Cor. 7. 4. Thus, to eat things offered to Idols, and to eat with Conscience the Idol, is to eat it with Appreciation that there was something of Power or Virtue in that God to whom 'twas offered. Nevertheless, because these false Gods were still represented by, and worshipped in their (a) Images, and they were thought necessary to the worship of their Deities, therefore the Apostle useth here the word Idols, and equally forbids that way of worshipping the true God.

* See Cl. Art Christ. Part 2. c. 9. p. 121. (a) Ut eae possimus coram, & comitibus intueri, afferri de praestant, & cum praestantibus quidammodo generatissimis colloquentes, hab esse enim modo, & hab idem esse remque acceptum medio, &c. Et Euthus quad Ambr. l. 6. p. 192.
THE PREFACE TO THE

Second Epistle of St. JOHN.

THAT St. John the Apostle was the

Author of the First Epistle, is con-

fessed by all the Ancients, and that

the same Person was the Author of

this Epistle, is evident from the exact

Agreement of almost every Word of this with the for-

mer, except the Preface and Conclusion. For,

1st. These Words in the Fifth Verse, I write

no new Commandment to you, but that

which you have had from the beginning, that

ye love one another, are the same with those


2dly, These Words in the Sixth Verse, This

is Love, that we walk after his Command-

ments, are the same with 1 Ep. 5. 3. and the

following Words are in some the same with

Chap. 4. 21.

3dly, These Words in the Seventh Verse, For

many Deceivers are gone out into the

World, who confess not that Jesus Christ is

come in the Flesh; he is a Deceiver and an

Antichrist, are in some the same with 1 John 2.

18, 19, 26. Chap. 4. 1, 2, 3.

4thly, These Words in the 9th Verse, He that trans-
greññeth and abideth not in the Doctrine of

Christ, hath not God; he that abideth in the

Doctrine of Christ, hath the Father and the Son,

are in some the same with 1 John 23, 24.

5thly, These Words, Ver. 12. That your

Joy may be full, are expressely found in John

1. 4.

Moreover, the Arguments which Grotius

advances to the contrary, as Magna Arga-

menta, are of no Force against, but rather

may be used as Confirmations of this Assertion,

That St. John the Apostle was the Author of

this Epistle. For whereas it is objected that

Eusebius puts this and the following Epistle

among the doubtful Epistles, leaving it uncer-

tain whether they were written by the Apostle,

or by John Bishop of Ephesus, to whom they

were ascribed, faith St. Jerom, it is to be noted

from Eusebius, that though by some they were

doubted of, yet (a) were they known to ma-

ny of the Ancients. Tea, This Second Epis-

tle is cited twice by Irenæus, as the Genuine

Epistle of St. John the Apostle and Disciple

of our Lord, declaring that they who denied that

Jesus Christ was come in the Flesh, were

(b) Seducers and Antichrists, Ver. 7th and 8th. and they who bid the (c) Heretic good

Speed, are Partakers of his Evil Deeds, for which are the Words found Ver. 10.

And in the Council of Carthage, held An-

no Domini 236. (d) Aurelius cites the Tenth

Verse as the Words of St. John the Apostle of

the Lord.

(c) Clemens

(a) Τὸ τὸ ἐντάξεσθαι, ἵπποιωρὰ γίνεται τοῖς πάντως, — ἐν ἐνεσεβείσθα ἡμῖν, ἐν ἐνεσεβείσθα ἡμῖν. Hilb. Eccl. 1. 3. c. 25.

(b) Ioannes Dicæipulus Christi in prædicta Epistola fingere eos precepit, dicens, multæ seducuntur externa

in homo Mandum, qui non conterint fæsum Christiæm in Corne temisse; insis fæ Secundor, & Anricæipulis

videre eos, ne perdant ignorantia eis: 1 c. 10. p. 278.

(c) 'Iaron' a. 2. 2. 26, εἰπαρεῖσθα καὶ ἐρωστεῖσθα τὸν ἐκδίκησιν ἑαυτῶν, ἵνα ὑπεῖναι τῷ τεظεῖται

Cæsári, ἐν τῇ ἀνδρὶ ἀνθρώπω. x. 1. 8. x. 1. 8. καὶ ἐρωστεῖσθα τῷ ἐκδίκησιν τοὺς μακρον. L. 1. c. 13. p. 94. A.

(d) Ioannes Apollinaris in Epistola jam prædicta dicens, si quis ab usum & doctrinam Christiæm non habet, nostre

sum in Domum eisrubam admittere, & Aoe ei ne aberratis. Apud Cyp. p. 244.
The P R E F A C E, &c.

(c) Clement of Alexandria makes mention of the larger Epistle of St. John, which supposeth he had writ one or more shorter.

And (f) Epiphanius saith, That the Alogi who rejected his Gospel and Revelations, would perhaps reject his Epistle also. So that we have here the Testimony both of the East and of the West, concerning the true Author of this Epistle, that it was John the Apostle and Disciple of our Lord; which sure must be Proof sufficient against a bare Denial, or the Silence of some even about this Matter, of which Origen (g) speaks. The other Arguments of Grotius are so fully answered by Dr. Hammond in his Preface to this Epistle, that 'tis superfluous to say anything more upon that Subject.

As for the Name Catholic, that also seems to be given to this and the following Epistle, not as being written to all in general, some of the Ancients conceiving this was written only to one Family, as was the other to one Person; but as (h) Cotelerius notes, because they were admitted by many Churches, and read as Catholic Epistles.

(c) Cursus in τῷ οὖν ἱερῷ τοῦ Παλαιστίνης, τῶν ἑαυτοῦ τῆς κατακομβῆς ἐκκλησιῶν, τοῦτον εἰπεῖν, ὡς τὴν ἡγεμονίαν ἐνδεχόμενον ἐν Βαρθολομαίῳ. Strom. 2. p. 380. ν.ν.

(f) Teste οὗ τοῦ Σάββατος, καθὼς ἐστὶ γενέσθαι τοῦ ἐν κυρίῳ, τοῦ ἔχουσαν τῆς ἑαυτοῦ τῆς κατακομβῆς ἐκκλησίας. Hist. 31. 5. 24.

(g) Cursas in τῷ οὖν ἱερῷ τοῦ Παλαιστίνης, τῶν ἑαυτοῦ τῆς κατακομβῆς ἐκκλησιῶν. Strom. 2. p. 380. ν.ν.

A PARAPHRASE WITH ANNOTATIONS ON THE
Second Epistle of St. J O H N.

T HE Elder to the Elect Lady and her Children, whom I love in the Truth, and not only 3, but also all that have known the Truth.

2. For the truth's sake which dwelleth in us, and shall be with us forever.

3. Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love, (as the true, and beloved Son of the Father.)

4. I rejoiced greatly that I found [i.e., of] thy Children walking 4 in the Truth, as we have received a Commandment from the Father.

5. And now I beseech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning of the Gospel, that we love one another.

[See Note on John 2, 7.]

6. And this is love, that we walk after his Commandment, [Chap. 5, 3.] and this is the Commandment, That ye have heard from the beginning ye should walk in it. [Chap. 2, 24. i.e., we should continue walking according to the truth of the Gospel, which it concerns us now especially to be careful of.]

7. For many Deceivers are gone out into the World, who confess not that Jesus Christ is come in the Flesh, [or Jesus Christ coming in the Flesh.] This is a Deceiver and an Antichrist. [See Note on Chap. 2, 18, d2. Chap. 14, 1, 2, 5.]

8. Look to your selves, that we lose not the things that we have wrought, but that we may receive a full Reward.

9. Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God. He that is abideth in the Doctrine of Christ, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed; [i.e., have no familiarity with him, and with him to flees in his Enterprises.]

11. For he that abideth him a God speed, he is a partaker of his evil deeds; [as having friendship to him that doeth them, and willing well to them; for by this he shews he is willing he should proceed in them.]

12. Having many things to write unto you, I would not write [them] with Paper and Ink, [as I do this Epistle.] but I truth [Omnis quoque, for I hope, say some Copies] to come unto you, and speak face to face, that your joy may be full.

13. The Children of thy Elect Sister greet thee. Amen. [See Note on v. 1.]

G g  A N N O.
ANNOTATIONS.

Verse 1. [Peter, the Elder.] That the Apostle should in this Epistle conceal his Name, as in the former he had done, is so far from being an Argument to conclude he was not the Author of it, that it proves rather the contrary, he being, as it is observed by Dr. Hammond, the only Apostle that affected to conceal his Name; and who in his Gospel scarce ever speaks of himself without some Circumlocution.

That he should call himself Elder, and not Apostle, as St. Peter also doth, is no more an Argument against the Apostleship of the one than of the other. The word Elder, being a Name of Honour and Dignity belonging to the Chief of their Tribes, agrees very well with the Office of the Apostle, set over the Twelve Tribes of the house of Israel. But if this Epistle was written before the Destruction of Jerusalem, as is probably collected from that Caution given in it, v. 7, 8. to beware of the Discoveries that were gone out into the World, this might not lose the things which they had wrought. The Apostle could not then be so aged when he wrote it, as he is generally thought to have been, though he might be then seventy years old, and therefore aged. See Note on 1 Peter, v. 9.

That the Apostle wrote this Epistle to a single Person who was of Honourable Defects, and therefore called Lady, will not follow from the mention of her Children, v. 4. seeing that Phraes is used both of the Members of the Jewish, and of the Christian Church, Acts, 11a.Gal. 4. 25, 27, 28, 31. nor from the words, I hope to come to you, and speak mouth to mouth, for so St. Paul did to the Church of Jerusalem, when he declared to them, what things God had wrought by him, and Barnabas, Acts 15. 4. and so might St. John do to that, or any other Church. It seems rather, from the words I have many things to write to you, and from the Children of the Elect Sister, mentioned v. 12. 13. that it should be some Christian Church. And then I think there is great Reason to conjecture it must not be that of Ephesus, but some Jewish Church, and most probably that of Jerusalem, the Mother of all Churches. For if all the other Epistles, excepting that one to Galatians, which pass under the Name of Catholic, were written to the Jews, and so this probably must be for 2. As other Churches are styled sacred, elected together with her, 1 Pet. 5. 13. So is the Church of the Jews styled throughout the Old Testament, The Elect, and the Converts of them in the New, The Elect, Matt. 24. 22. and The Election, Rom. 11. 5, 7.

3. The Preposition, The Word that ye have heard, the Truth ye have received an an AC, from the beginning, seems most properly to agree to them to whom it was necessary that the Word of God should be first preached, Acts 13. 41.

4. This Church, being that Church from whence the Word came out to all other Churches, who all received of her Spiritual things, she may be on that account by the Apostle of the Circumcision be well styled israel, as being the Lady and Mother of all other Churches. And so we find that anciently both the, and her Children, were at first prefered before other spices and Churches, whence the Emperor (a) Sullus, in his Epistle to Pope Hermél, saith, That all Churches favour the Church of Jerusalem, as being the Mother of all Churches. Ver. 2. Se. 7. (a) 33. seems to assert the perpetuity, and indestructibility of the Church of God; for where the Truth of the Gospel is for ever, there must be a Church for ever.

Verse 4. By and by, in the truth. i.e. in the Doctrine of Christ, and the Father hath commanded, saying, This is my beloved Son, hear him, Matt. 17. 5.

Verse 7. By enlightened, being in e the flesh, It appears from the Epistle of Ignatius to the Church of Smyrna, that these were their Heretics, or rather (b) Isidus, who denied that Jesus Christ had ascended upon him true flesh, saying, he only had the appearance of it, and suffered only in appearance. And these are thought to be the Followers of Simon Magus, who taking upon him to be Christ, said, that he (c) appeared in Judah as a Man, not being so, and seemed so to suffer when he did not so, (d) Saturninus, one of his Followers, taught that Christ only appeared


(f) Quis enim uestem tuam alius aut alii aut peregrini, S. 2. ac ejusdem electus eorum spectantes. S. 5.

(g) Videlicet, s. etiam in Hierosolimitanis, non est spectans, etiam non spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed spectans, sed 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peared as a Man, and suffered in appearance only. But the Apostle could not here put in this Caution against him, because he was not yet in being when this Epistle was indited. According to the other rendering of the words, denying Jesus Christ who is come in the Flesh, they will signify the same as denying him to be the Messiah, and so respect the unbelieving Jews, and be designed to establish them to whom he wrote against that Apostacy which was then among the Jewish Converts.

f Ver. 8. μάτων πληγάς, that we lose not — a full Reward.] Hence it follows, That it is not only lawful, but is the Duty of a Christian to serve God with respect to the Recompence of Reward. 2. That they who once walked in the Truth as they had received a Commandment, v. 5., had Christian Charity, v. 5., even that love which enabled them to walk according to God’s Commandments, v. 5., might lose those things which they had wrought.

g Ver. 9. ο πατήρ εστιν θεος συναγώγη, be that abides in the Doctrine of Christ.] These words, 1 John 2. 22, 23, 24. seem to shew that the Doctrine of Christ here mentioned is this fundamental Doctrine, that Jesus is the Christ, and then the not abiding in it must be the Apostatizing from it to Judaism, which St. Paul, and the Apostles of the Circumcision, so much laboured to prevent.

Ver. 10. ἔσώρουξα δόξαν μου Ἀδριανῷ, bid him not God speed.] This Precept seems to be taken from the Jews, who were forbidden to say ἡγίασεν, God speed, to a Man that was excommunicated, or was doing any evil Action. (c) Hence is it forbidden by their Canons, to say, God speed to a Man that is plowing on the Sabbath day. They also are forbidden to come within four Cubits of an Heretic, or of a Person excommunicated, and much more to admit him into their houses. But yet this doth not forbid us to shew humanity towards a Diligled Heretic, (seeing he eschews not take of the number of those whom we should pity and pray for,) but only is a Prohibition from doing any thing which imports a Content to, or Approbation of his Evil Actions.

(c) Lightf. Harm. p 153.
A PARAPHRASE WITH ANNOTATIONS ON THE
Third Epistle of St. J O H N.

236

Verse 1. The Elder to the beloved b Gaius, whom I love in the Truth, [i. e. with great sincerity.]

2. Beloved, I with above all [things] that thou mayest prosper, and be in health, [περι προσφοράς, in all things temporal,] even as thy Soul prospereth [in all things Spiritual.]

3. For I rejoiced greatly when the Brethren came [out of Judea] and testified of the truth of the Gospel that is in thee, even as thou walkedst in the Truth, [confirming their Testimony by thy Conversation.]

4. I have no greater joy than to hear that my Children walk in [the] Truth.

5. Beloved, thou dost faithfully, [as becomes a faithful Christian.] whatsoever thou dost to the Brethren, and to Strangers [whom thou receivest into thy house, Rom. 16. 23.]

6. Who have born witness of thy Charity before the Church, [whom if thou bring forward on their Journey after a godly sort, [i. e. with such Charity and Care, as becomes one who considers that he performs these things not to Men only, but to God and Christ, whose Ministers they are.] thou shalt do well.

7. Because that [e] for his Name’s sake they went forth [to preach the Gospel, Acts 15. 26.] taking nothing of the Gentiles, [to whom they preached the Gospel without Charge, 1 Cor. 9. 18.]

8. We therefore ought to receive such, that we [Christians who do not preach it] might [yet] be fellow-helper to the Truth, [by helping them that do so.]

9. I wrote to the Church, but Divine trephers, who loveth to have the Preeminence among them, receiveth us not.

10. Wherefore, if I come, [e] I will remember his Deeds which he doth, praying against us, [me, and the other Apostles who thought not fit to lay the burdens of Circumcision on the believing Gentiles.] with malicious words, and not content therewith, neither doth he himself receive the Brethren, and [but] forbiddeth them that would, and casteth them out of the Church, [as the Jews did the uncircumcised out of their Society. See Note on James 2. 12.]

11. Beloved, follow not that which is evil, [after the Example of Diotrephes.] but that which is good, [as Demetrius doth, for] he that doth good is of God, [who is good to all.] but he that doth evil hateth not seen God,[1 John 3. 6, 10.]

12. Demetrius hath [a] good report of all Men, and of the Truth it self; yea, and we also bear record [of him.] and ye know that our record is true. [John 19. 35. 21. 14.]

13. I had many things [which it would be profitable] 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.

A N N O-
ANNOTATIONS.

a. Pátev tē Ἀποκλίσεως τῆς ἀγαθῆς καθολικῆς ἀπόκλισις, i.e., the Third Epistle general of the Apostle John. That this Epistle was written by the Author of the First and Second, and therefore by St. John the Apostle, appears by the Agreement of them in Words and Phrases. For 1st. The Epistle, v. 1. I rejoiced greatly, that they walked in the Truth, v. 3. He that doth good is of God, he that doth evil, hath not seen God, are the usual Phrases of the First, and Second Epistles.

2dly. Those words, I have no greater joy than to hear that my Children walk in the Truth, are in these the same with the fourth verse of the second Epistle. The thirteenth and fourteenth Verses are in Words the same with the twelfth Verse of that Epistle. 3dly. These Words v. 12. And we are witnesses, and ye know that our witness is true, do characterize this Epistle: For as they are words of confirmation importing an Apocryphal Authority, so are they twice used by this Apostle, John 19. 35. 21. 24. and by him only.

Ver. 1. Gaius.] This Gaius who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, v. 5. and especially of those who went out from the Church of Jerusalem, to preach the Gospel among the Gentiles; and who had given Testimony of his Love before the Church, seems to be Gaius of Corinth, filled by St. Paul, Gaius my host, and of the whole Church, Rom. 16. 23. where there is Intimation of his Charity to the Brethren, and to himself, given by St. Paul to those at Rome, and so a Testimony of it, from one of them who went out to preach the Gospel among the Gentiles, taking nothing of them. And indeed Paul and Barnabas went out upon this Errand, first from Antioch, by the Direction of the Spirit, Acts 13. 4. then from Jerusalem, being sent by that Church to Antioch, Acts 15. 30. And they went out ἐν τῷ ὄνειδεῖ, ἀνάρτων, for the Name of Christ, v. 26. taking nothing of the Gentiles, 1 Cor. 9. 5. 6. So did also Titus and Timothy, and all that were sent by St. Paul to Achaia, 2 Cor. 12. 17. 18. So did they at Thessalonica, 1 Thesl. 2. 9. and so did none of the rest of the Apollos, or Brothers of the Lord, 1 Cor. 9. 5. 6. So that we have no ground from Scripture to refer this to any other. And whereas it is said that Gaius of Corinth was the Convert of St. Paul, 1 Cor. 1. 14. whereas this Gaius is here filled one of St. John's Children, and so must be suppos'd to have been the Convert of St. John: To this it may be answered, That St. John calls all to whom he writes, his Children, 1 John 2. 1. 12. 18. 28. 3. 7. 18. 10. 21. and to the word Children, epistles with him, no more than the word Christian Brethren; and Elders and Fathers being off of the same import, he filling himself an Elder, may well call them he writes to, Children.

Ver. 4. ὃν ἁγιον, ἵνα θεασί. This 6th Conjunction of the Conjunction ὅν, faith Beatitude, is sufficient to shew that this is the Epistle of St. John, it being almost peculiar to him to use this Conjunction for ἐπί, or ἐντός, or ἐν, as John 15. 8. In this is my Father glorified, ἐναρκτικόν, when you bring forth much fruit; and v. 13. Greater love than this hath no Man, i.e., ἐναρκτικόν, than that a Man lay down his life for the Brethren, Chap. 16. 2. The time will come, ἐναρκτικόν, when they will put you out of the Synagogue. And v. 32. The best cometh, ἐναρκτικόν, when you shall be scattered. See Note on 1 John 4. 17.

Ver. 6. οἱ προστάτες ἡμῶν ἐκ οἴκων, whom if thou bring forward, as it is worthy of God, i.e., as it is fit to receive the Ministers of God. So to receive ὅσοι τῶν αὐτοῦ, τόν ἑαυτὸν, is to receive her as it became Christian to receive the Saints, Rom. 16. 2. The word προστάτες is the word still used concerning them who are to be sent forward in preaching the Gospel, or in their Travels concerning the Affairs of the Church. See Acts 15. 3. 20. 38. 21. 5. Rom. 15. 24. 1 Cor. 16. 6. 11. 2 Cor. 1. 16. Tit. 3. 13.

Ver. 7. γὰρ ἐφεξῆς, γὰρ τὸν ἴδιον ἀνθρώπον, for his Names sake they went forth.] That is, faith one, they were expell'd, or cast out; referring this to the Christians, who by the Persecution of the unbelieving Jews, were driven from Jerusalem, Acts 8. 1. But if it. The word ἀνθρώπον, they went forth, is only used in the forcible sense, when mention is made of Devils going forth from those they possessed at Christ's command, and never of any Christians expelled from any place for the profession of Christianity, 2dly. The Apostle speaks manifestly here of those who went out as the Apollos and Ministers of Christ to preach to the Gentiles, whereas they of the Dispersion mentioned Acts 8. 1. went out to avoid Persecutions, and preached to the Jews only, not thinking it lawful to converse with, or preach to the Gentiles, Acts 11. 19.

Ver. 9. Εγὼ ἦμεν. I wrote.] I had written, fo to the Vulgar. I would have write, fo the Syrians: The Hebrews often use the Praetextum
terium for the Plaçquum peacefull; and
Vossus observes of the Aesid, that it is so
called, because it is used sometimes for the
Perfect, sometimes for the Preterperfect
Tense, and then yevea may be rendred,
I had written. See Examples of this Nature,
Note on 1 Cor. 5. 9. The Apostle then seems
here to obviate an Objection why he writes
to Caius, a single Person, and not to the
whole Church, declaring that he would have
writ to the Church, but then Diotrephes,
and his Party, would have hinders the ef-
fekt of his writing. Now who this Diotre-
phes was, is wholly uncertain: I see no
ground for the conjecture of Cratinus, that
he was a Gentile Convert, who would not
admit thosc Jews, who professing Chris-
tianity, still observed the Rites of the Law,
into the Christian Assemblies. Ephasis, on
the contrary, conjectures that he was one of
those Jewish Zealots who held it necessa-
ry, that even the Gentile Converts should
be circumcised, and observe the Law, and
rejected those who had declared for the
contrary, as we know from St. Paul, and
the Council at Jerusalem, St. John had done;
and that there were Men in Corinth, and
Galatia, who upon this account opposed the
Apostles, we learn from those Epistles; but
read not ot any Gentile Converts who would
not receive the weak Jews, or be hospitable
to them, on the account of their obser-
vance of the Law, much les; of any of
them who opposed themselves to the Apos-
tles upon this account. Moreover, the sub-
ject of the Apostle's writing being to exhort
Christians to receive them who had gone
out to preach the Gospel among the Gent-
tiles, taking nothing of them, and all that did
so, as far as we know any thing of them,
beingagainst these Impositions, the Apostle
could not fear they should not be received,
because Observers of the Law; but on the
contrary, because they were dead to the Law.

Ver. 10. 1 yapwata, I will remember his
Works.] Private Offences against our selves
must be forgiven and forgotten, but when
the Offence is τιν την πρωτον ζευτον ἄφθα, is
an impediment to the Faith, and very pre-
judicial to the Church, it is to be oppoed,
and openly reproved.
HAVING Proceeded, Note on Ver. 1. That Jude the Apostle was the Author of this Epistle, I have nothing more to add, by way of Preface to it, but the Words of the learned Dr. Lightfoot, which are these:

At the Second Epistle of St. Peter, and this of Jude, are very remarkable in Style, Matter, and Subject; so is it fairly conjecturable that they were not far removed in time, speaking both of wicked Ones, and wickedness, at the same Height, and Scope, etc. It may be Jude stands up in the Charge of his Brother James among the Circumcision of Judea, and directs his Epistle to all those who were landified and preferred in these Apostatizing Times, as his Brother had done to all the Twelve Tribes in general.

In citing the Story of Michael the Arch-Angel contending with the Devil about the Body of Moses, Ver. 9, he does but the same that St. Paul does in naming James and Justines, 2 Tim. 3. 8. Namely, allege a Story which was current, and owned among that Nation, though there was no such thing in Scripture; and so be argued with them from their own Authors and Confessions: And among the Talmudists there seems to be something like the Receipts of such a Matter, viz. of Michael and the Angel of Death disputing, or discussing about fetching away the Soul of Moses.

Eis alledgeing the Prophecies of Enoch, is an argument of the very like Nature, as reciting, and referring to some known and common Tradition that they had among them. To this purpose the Book Sepher Jetiber, or Hebrew Writer, speaketh of Enoch after such a manner; and in both these be visible their own Testimonies against themselves, as if he should have said at large, These Men speak evil of Dignities, whereas they have, and own a Story for current, that even Michael the Arch-Angel did not speak evil of the Devil, when he was striving with him about the Body of Moses. And whereas they did and own a Prophecy of Enoch, of God coming to Judgment, these are the very Men to whom this Matter is to be applied. Which Words give a sufficient Answer to the Objection made against the Authority of this Book; viz. That it is Apocryphal Writings.
Verse 1. JUDE the servant of Jesus Christ, and a brother of James, to them that are sanctified by God the Father, and called: [Gr. to the saints, who have been sanctified by God the Father, and preferred in (the faith of) Jesus Christ.]


3. Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me, [Gr. I thought it necessary] 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, [Gr. for certain men have crept in unawares, viz. into the Church.] who were of old ordained to this Condemnation, ungodly men, turning the Grace of God into lasciviousness, and denying the only God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people [of Israel, of whom you are a part] out of the land of Egypt, afterwards destroyed them that believed not.

6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day.

7. Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to Fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8. Likewise also these filthy Dreamers defile the flesh, despise dominion, and speak evil of Dignities.

9. Yet Michael the Arch-Angel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10. But these speak evil of those things which they know not, but what they know naturally, as brute beasts; in those things they corrupt themselves.

11. Wo unto them, for they have gone in the way of Cain, and ran greedily after the Error of Balaam for Reward, and perished, [Gr. in the gaining of Balaam.] for the Error of Balaam for Reward, and perished, [Gr. in the gaining of Balaam.]

12. These are spots in your feasts of Charity, when they feast with you, feeding themselves without fear [of Intemperance or eating things offered to idols.] Clouds they are without water, carried about with winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

13. Raging waves of the Sea, foaming out their own shame; wandering Stars, to whom is reserved the blackness of darkness for ever.
14. And Enoch also, the seventh from Adam, prophesied of [Gen. 5:29] those, saying, Behold, the Lord cometh with ten thousand 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 they who mummers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men perverts in admiration because of advantage.

17. But belov'd, remember ye the words which were spoken before by the Apostles of our Lord Jesus Christ:

18. How that they told ye there should be mockers in the last time, who should walk after their own ungodly lusts. [See Note on 2 Pet. 3. 2, 3.]

19. These be they who separate themselves, sensual, having not the Spirit.

20. But ye beloved, building up your selves in your most holy Faith, praying in the Holy Ghost,

21. Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, making a difference, [between the Regulators through falsity, and the beguiled through simplicity.] or, [Amidst the Regulators through falsity, and the beguiled through simplicity.]

23. And others save with fear, pulling them out of the fire, hating even the garment spotted by the fire.

24. Now unto him that is able, [and willing to do his part, see Note on Rom. 14. 4.] to keep you from falling, and to present you faultless before the Presence of his Glory, with exceeding Joy;

25. To the only wise God, [who alone is infinite in wisdom, and hath that wisdom from himself, and who is] our Saviour, be Glory and Majesty, Dominion and Power [ascribed] both now and ever. Amen.

ANNOTATI O N S.

a Verse 1. Ἀδριατὼς, the Brother of James. This Characteristic is sufficient to attune us to this Epistle which is addressed to the Church of Jude, distinguished from Judas Iscariot by this Title, that he was Jude the Brother of James, [Luke 6. 16.] and to confirm the Title given to this Epistle by the Ancients, The General Epistle of Jude the Apostle; this being a plain Demonstration of the Point, that Jude is the Apostle, and that he disdains without any proof, lays the whole Scripture uncertain, since every Man may say, if that will be sufficient without proof, that what he dislikes is the addition of some Transcriber. (a) Tertullian is positive that Enoch apud Judam Apostololum testimonioum pojicit, habet the Testimony of Jude the Apostle to confirm his Prophecy, and among the Apostles of Christ (b) Origen reckons Peter the writer of two Epistles, and James and Jude. That in this Epistle he doth not deline himself an Apostle can be no argument to conclude he was not an Apostle, since the same argument will prove that St. James and St. John, and even St. Paul were no Apostles.

b Ver. 3. Ἡ Ἰερουσαλημ οὐκ ἐν τοῖς Ἱεροσόλυμοιν, the faith once delivered to the Saints. Here, faith Elisha, the Apostle instructs that which the Fathers teach, viz. that nothing can be added to the Faith, because it was delivered all at once as a Depositum, so to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonstration, that the new Articles added by the Trent Council, and to the Apostles Creed, can be no Articles of the Christian Faith, as being not delivered by Christ, or by His Apostles to the Word, nor known to the Christians for many Ages after their decease.

Ver. 4. πρεπεῖ γε νεκρὸν ἐόν τινί ἐν τη εἰρήνῃ, before ordained to this Condemnation.] Gr. of whom it was before written that this should be their Condemnation. For that this cannot be meant of any Divine Ordination, or Appointement of them to eternal Condemnation, is evident, 1st. Because it cannot be thought, without horror, that God doth thus ordain Men to Perdition before they had any being. 2dly. The word νεκρόν here relates not unto sin, but punishment, the fruit of sin. So Mark 12. 40. They shall receive the Judgment, greater punishment. Thinkest thou this, O Man, that thou hast worth it to be the Judgment, or Punishment of God? Now God ordaineth none to Punishment but Sinners, and ungodly Men, as these Perish here are filled. And, 3dly. These were Men of whom it was before written, or prophesied, that they should be condemned for their wickedness, for v. 14. Enoch ἡ παρθένοι.
προφητεύων, prophesied before to, (or of) these Men, saying, That God would come ἄνωθεν ἄνω, to do judgment upon all, and to reprove all the ungodly among them; And in the parallel place of St. Peter (2 Pet. 2. 3.) their Punishment is said to ἄνωθεν ἄνω, the Punishment long ago denounced against them, and that they should be referred unto the day of Judgment to be punished. v. 9, that they should perish in their Corruptions, v. 12, they being the Men to whom the blackness of darkness was reserved for ever, v. 13. And this is the very thing that both St. Peter from v. 4. to the 13th. and St. Jude from this v. to the 16th. set themselves to prove. And this also is the import of the word προφητεύω, Rom. 15. 4. but προφητεύω: whatsoever things were before written, were written for our Instruction. And Gal. 3. 1. See the Note there. He Jesus this of them, faith (2) Documentum, because St. Peter declared, before Paul, and before them, that in the last time there should come false Deceivers; and before them Christ himself, saying many shall come in My Name and deceive many. And against this Interpretation of Documentum and Dr. Hammond, there lies only this Objection, that the Judgment mentioned by Christ and his Apostles, not long before, cannot so properly be called κατά το ἐκκλήσιαν, the Judgment long ago denounced, for could these ungodly Men be filled of παρθένοι, etc., the Men prophesied of as old, on that account, so well as if this be referred to the Prophecy of Ezekiel, Jude 14. Or to the words spoken before by the Holy Prophet, 2 Pet. 2. 2. For ημενα and ταῦτα joined with περὶ τῶν πασῶν, seem plainly to import some ancient time in which this Judgment was denounced against these ungodly Men.

d. Ibid. μεταναιών, turning the Grace of God into Licentiousness. This agrees exactly with the few Doctrines of the Nicolasitans, mentioned in 2 Pet. 2. 1. and as exactly with the Doctrines of Simon Magus, that they also believed in him and his Helena might properly, that they filled, sedecundum enim ipse, gratiam foris. fed non fecundum operas Judas, Men being to be judged by his Grace, and not by Works, 1 Tim. 1. 2. 29. Theodoret Her. Fab. l. c. 1.
e. Ibid. καὶ τὰ μέτωπα διάτριπται διὰ τὰ καλά, διὰ τὰ ἔξω καὶ ἐσωτερικάς. These words may be thus rendered, and denying Jesus Christ our only Master, God and Lord. And that they ought to be thus rendered is argued, 1. Because one Article only is put before all other words, διαιτασθείς, etc., which shows they all belong to the same Person. 2. Because the Person who is here διαιτασθείς, the only Man-god, is by St. Peter, 2 Pet. 2. 1. filled poet. εὐδοκίας ἕκαστος διαιτασθείς, the Lord that sought them: Now it is Christ who bought us with the price of his own Blood. To the first of these Arguments Grotius and Wolfius object, that it is common in Scripture to affix one and the same Article to divers Persons, and in particular to God the Father, and to Christ: as V. G. No Fornicator, or unclean Person shall inherit in the Kingdom: εἰς τὸν ἐδοκίμασθαι, of Christ, and of God. Eph. 5. 11. I charge thee ἵνα ὑμᾶς τί ποιήσετε οὐδεναία, before God and the Lord Jesus Christ: 1 Tim. 5. 21. which 2 Tim. 2. 1. is τοῦ ς Θεοῦ τοῦ Κυρίου, and 2 Pet. 1. 2. in the knowledge, τοῦ τοῦ Θεοῦ τοῦ Κυρίου, of God, and our Lord Jesus Christ. See 1 Tim. 6. 13. To the second Argument it may be answered, that in Scripture, not only Christ, but the Father is said to have bought and purchased us, Acts 20. 28. 1 Cor. 6. 20. And that he is the Person intended by St. Peter. See the Note there. And seeing the word διαιτασθείς is never elsewhere attributed to Christ, I think our Version, which puts the Comma after God, is without just exception. Note also, that Simon Magus denied both the God of Israel and Jesus Christ, declaring that he himself was that (d) infinite Power which appeared to the Samaritans as the Father, and to the Jews as the Son of God, and so he and his Followers denied both the Father and the Son.

Ver. 5. Τιὰ συναίσθησις; them that believed with: i. e. faith Grotius, those that obeyed not; for such flew they advised not at all, or not aright. But this Note is needless: for, the Scripture expressly faith, they perished in the Wilderness, because they believed not in God, but tempted, i. e. distrusted him, ten times, Num. 14. 22. Psal. 106. 24. And St. Paul, We see then they could not enter in because of unbelief, Heb. 3. 18. 19. Heb. 4. 2. Ver. 6. ἡ μετανοιάσας τῆς ζητοῦσας, εἰς τὸν ἵνα τοὺς διαίτευσί, by leaving their proper Business. That which we are to enjoy for ever is in the αὐτός τῆς ζητοῦσας, that is, our own, that which is proper to us, that which we are to leave to others, τῆς ζητοῦσας, as in those words, If you have been, unfaithful in that which is another Man's, who will give you that which it is your own?

Lk. 16. 12. These Angels being therefore primarily designed to live for ever in the

(c) Παραπράξεας αὐτής τῆς αἰώνος. Εἰς τοῦ ἔργον τοῦ συνολοῦ ταῖς ἐργασίαις, καὶ τοῦ ἐξουσίαν τοῦ κτιστηθῆναι ἡ ἐκκλησία τῆς ἱεράς, σαμαριταίας, μεταφέρεται ὑπὸ τοῦ κυρίου ἐν τῇ ἑκάστη ἐκκλησίᾳ, τοῦ συνολοῦ ταῖς ἐργασίαις. (c) Justin M. Apol. 2. p. 69. Iren. l. c. 39. Theodoret Her. Fab. l. c. c. 1.
the highest Heavens, the Regions of Light and Bliss, they are here filled their proper habitation. See Note on 2 Pet. 2. 4.

Ver. 7. Τοῦ δὲ λόγου τοῦτον τοὺς Ισραήλ· τους ἰννομούς, ἄρρηταν, ταῖς ἔργοις ἐκ τῆς ἀληθείας. The Septuagint, the fire that fell down upon Sodom, or the five Cities of Sodom, they being mention'd dull in Scripture, as the Cities which God overthrew with a perfect Deification; in the Apocalyptic Writings, the whole Land that yet immoveable, and the Fruit bearing that never came to ripeness, being, faith the Book of Wisdom, ἡ ὧν 

τοῖς ἑπταείς, καθαρίσθης, a Testimony of their Wickedness. Wild. 10. 7. and of the Divine Vengeance on them for it. The Author of the History of the Judges, faith, that God destroying them by fire and brimstone, Macc. 3. 24. καὶ τὸν ἑπταείς καθαρίζων, left them an Example to the Ages to come. (f) Philo faith, that the Cinders, Brimstone and SMOKE, and the ensuing flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them. (g) Josphus adds, that the things which are said of Sodom, 

ἐξ οὗ δὲ ἡ ἀληθεία, are confirmed by oculair inspection, there being yet visible some relics of the fire coming down from Heaven, and the shadows of the five Cities. This Region, say (h) Celimnius Romanus; and other Chri-

lian Writers, being condemned by Fire and Brimstone made it apparent that God reserves the Wicked for punishment and fire. Even (d) Heathen Writers do confess that it was traditionally received, that formerly there were fruitful Fields, and large Cities which were afterwards consumed by Thunder and Lightning. And 4. This thing may be farther confirmed from the parallel place of St. Peter, who faith, that God reducing the Cities of Sodom and Gomorrab thus suffer'd the vengeance of eternal fire. Now from the History of Simon, and the Writings of the Prophets, they might know that those Cities, and the Inhabitants of them were overthrown the same with a perpetual Deification, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards cast into Hell fire, 3dly, τοῦ δὲ λόγου, an example, is to be taken from something visible to, or knowable by all who were to be terrified by it, especially when it is τοῦ δὲ λόγου, an example manifested, and proposed: Now such was not the Punishment of their Souls in Hell fire, but nothing was more known and celebrated among Authors, Sacred and Profane, Heathen, Christian, and Heathen Writers, that God should overtake their innumerable Luminaries, the fire that fell down upon Sodom, or the five Cities of Sodom, they being mention'd dull in Scripture, as the Cities which God overthrew with a perfect Deification; in the Apocalyptic Writings, the whole Land that yet immoveable, and the Fruit bearing fruit that never came to ripeness, being, faith the Book of Wisdom, "for the testimony of their wickedness, a Testimony of their Wickedness. Wild. 10. 7, and of the Divine Vengeance on them for it. The Author of the History of the Judges, faith, that God destroying them by fire and brimstone, Macc. 3. 24. καὶ τὸν ἑπταείς καθαρίζων, left them an Example to the Ages to come. (f) Philo faith, that the Cinders, Brimstone and SMOKE, and the ensuing flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them. (g) Josphus adds, that the things which are said of Sodom, ἡ ἀληθεία, are confirmed by oculair inspection, there being yet visible some relics of the fire coming down from Heaven, and the shadows of the five Cities. This Region, say (h) Celimnius Romanus; and other Chri-

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that now are, are referred to fire against the Day of Judgment, and Destruction of ungodly Men, when the Earth and the Works that are therein shall be burnt up, what could be a more exact Emblem of that Day, when God will come in flaming fire to take vengeance on the wicked, and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of Sodom, by Fire and Brimstone falling down from Heaven; nor is there any thing more common and familiar in Scripture, than to represent a thorough and irreparable Vaffation, whose Effects and Signs should be still remaining, by the word αἰδών, which we here render eternal. I will set the sun in glare, in plates desolate of old, Ezek. 26. 20. I will destroy thee, and thou shalt be no more, θύα τῷ κύριῳ εἰς τὸν οὐρανόν, ch. 21. Wherein God makes us see the judgment, a perpetual Desolation, and by the Cities shall be built no more, Chap. 35. 9. See also Ezek. 16. 2, 3. They have caused them to stumble in their ways, to make their Land desolate, and αἰδών, a perpetual Bitting, Jer. 18. 15. 16. I will bring upon you, εἰς τὸν χώραν αἰδών, an everlasting Reproach and a perpetual Shame, which shall not be forgotten, Jer. 23. 40. 29. 9. I will make the Land of the Chaldeans a perpetual Desolation, τοιχοί αὐτης διαφέροντες αἰδών, they shall lie, άπεδοξόν αἰδών, a perpetual Lie, Jer. 51. 39. And this especially is threatened, where the Destruction of a Nation or People is likened to the overthrow of Sodom and Gomorrah; thus, Babylon shall be as when God overthrew Sodom and Gomorrah, אֲדֹנָי יָדָיו אֲצָלֵם. It shall never be inhabited, Isa. 13. 19. 20. And again, Jer. 50. 40. The like is said of Edom, Jer. 49. 17. 18. and of Moab, surely Moab shall be as Sodom, and the Children of Ammon as Gomorrah, בְּנֵי אֲমָמוֹת כְּקָדָם פָּרָת. a perpetual Desolation, Zeph. 2. 9.

Ver. 8. Of παραϕράσεις, these filthy Dreams.] These Dreams of Dreams, or vain Imaginations; for I find not that the word παραϕράσεις bears any impure Sense as παραϕράσεις sometimes doth. The Appoll. therefore seems to refer to the delirious Fancies of their filthy Αἰών, Princes and Calamities, which gave rise to the tale of all the Filthiness of the Nicolaitans committed, and after them the Gnostics and the Corporations. See the Note on 2 Pet. 2.11. And therefore (k) Clemens of Alexandria faith of these Nicolaitans, and their Successors the Gnostics and the Corporations, that St. Jude speaks of them in these Words prophetically, the Nicolaitans being only then in being, and the Gnostics and Corporations succeeding them. Ver. 9. (g) Tit. 2. 10. The Body of Mosis.] That the Body of the Jews, and their Service should be here called the Body of Mosis, and that these Words are to be referred to Zech. 3. 1. seems not very probable, seeing that Proverbs there is no mention of Mosis, or of the Body, or the Death of Mosis. Nor doth Omni Speak of the Body of Mosis, 2 Mac. 15. 12. but τινες ἐλεομένας συμβασιλεύοντες, of the whole Jewish Nation. Moreover, that Mosis was not buried by the Jews we learn from the Scripture which faith, No Man knoweth of his Sepulchre unto this day, Deut. 34. 6. and therefore (l) Philo faith he was buried Αἰδών, Judges 19. 29. But the same Philo, by Men, but Angels: That there was an Altercation between Michele the Archangel and Samuel the Prince of Devils, about the Body of Mosis, we learn from the Traditions of the (m) Jews, and 'tis most probable it was not only that his Sepulchre might be unknown, left the Jews who were prone to Idolatry, should worship him, but about the affect of it into Heaven, he being taken away as Enoth and Elias were, and not dying the common death of all Men, (which Satanus contended he ought to do) (n) ἔστω ἣν ἡ ἑγκαθίστασις σου, for killing the Egyptian) but disappearing only. Hence the Jews lay, άνεκδοτοι ἐν μεταφυσικής, that he ascended to minister to the Lord: And (o) Philo faith, God brought him πεπλησμένον ἐπάνω, near to himself, laying to him, stand with me, and that by the Word of God, μεταφέρεται, he was translated, whence he was present with Elias at the Transfiguration of our Lord. Ver. 10. The things they know not.] See n Note on 2 Pet. 2. 12.

Ver. 11. (o) τύ νόμισμα τῆς Καθ., in the way of Cain.] Seducing their Brethren as he did, to their Destruction. (p) ἐπεμειληθεὶς ὑπὸ τοῦ θυμοῦ ἀδελφοῦ αὐτοῦ, by the excess of brethren, was exegetically, ὑπὸ τοῦ ἐναγωνισμοῦ τῆς αἰκατηρίας τούτου, τοις ὄντες, Oecumenius. After the Error of Balaam.] See Note on 2 Pet. 2. 15. (p) Ibid. (q) ἡ ἀστυνομία τῆς Καθ., and perished o in the gaining of Core.] i.e. faith Corenius, shall certainly perish in it: For as he did they being unworthy, ultra ἀνεφεύρετος, the Dignity of Teachers. Being, faith St. Peter, ἡ ἐκκλησία τῶν καθολικῶν, full Teachers. 2 Pet. 2. 1. pretending to be inspired Prophets, when indeed they are οἱ παραϕράσεις, Dreams.
Dreamers of vain dreams; and to be Apos-
Dated, when they are only false 
Agglomer.

P Ver. 12. Ἀγγέλοι, Spots.] Ἀγγέλοι, πετρεῖον, the word signifies a Rock, faith 
Phaëtonius. They are hollow Stones or 
Rocks in the Sea, against which Ships strike, 
περικύκλωσαν ὄρος, ἐκεῖ ὅπου ἤστε 
which are perishing to Navigators, who fall 
upon them unawares, to which these Perils 
are compared, because καθὼς ἤονείν, they bring 
an unexpected Mischief upon them that 
feast with them.

q Ibid. En vinn ἄνθρωποι in their Feasts of 
Chastity.] I see no necessity of referring 
this to the Christians Love-Feasts, celebra-
ted after the Holy Sacrament. It is ob-
erved by Dr. Lightfoot, Note on 1 Cor. 10. 16 
that in the Evening of the Sabbath the Ephes 
had their ἡμερικον or Convocation, when the 
inhabitants of the same City met to 
together in a common place to eat together, 
and that they had near to their Synagogues 
their θυάτερα or places where Strangers 
where entertained at the Publick Charge, 
and where they had their Domicitory; there 
were more likely places for such 
Perils to come to, and play their Pranks 
in, than the Love-Feasts of the Christians.

&r Ibid. οὖν ταῦτα ἀκούειν. Clouds without 
water, carried with the Wind.] Such 
Clouds, faith Oecumenius, refresh no places 
with their Showers, for they have no wa-
ter in them, but they blacken and darken 
the places over which they hang. Even to 
them. Men divil. The Waters of Life upon 
none, but blacken them with their filthy 
Practices, being moved to them by the 
impulse of Satan, as these Clouds are moved 
by the Winds.

f Ibid. Ἕλησαν τοῖς δέντροις. Trees without fruit, 
twice dead.] i.e. faith Oecumenius, by calling 
their fruit, and their leaves too, which 
gives a Beauty to them: And something 
like this, faith he, happens to these Men, 
who twice die, calling of their fruit, ἄδικος 
τοῖς ἀκουστάριοις, and putting away 
the Beauty of a sober Conversation, whence 
they are rooted up out of the Garden of 
the Church of God.

Ver. 13. Κυάττα δαγκε, Raging waves 
of the Sea.] To which, faith he, they are like-
ned for the insalubrity of its life, ἵππος 
περικύκλωσαν ὄρος, τυποῦσα περικύκλωσ
tοῖς ἀκουστάριοις, ἐκεῖ ἦστε, ὅπου ἤστε 
περικύκλωσαν ὄρος, τυποῦσα περικύκλωσ.

w Ibid. Ἀγγέλοι πλατύνε, wandering Stars.] 
The Jews, faith Grosius, were wont to call 
them who took upon them to be Teachers, 
Stars: So the Angel calls these false Teach-
ers, Wandering Stars; because they kept 
not their Station, but wandered from the 
Truth, having no true light in them.

Ver. 14. Ἀγγέλοι πλατύνε, wandering Stars. | From 
these words we learn that Enoch was a 
Prophet, which he shewed even in the Name he 
gave to his Son Methuselah, by the Spirit of 
Prophecy, which signifies, faith (f) Bokhart. 
That when he is dead shall enlive an inunda-
tion of Waters; whence that of 
Stephanus 
concerning Enoch or Hannock, ἄγγελοι, πλατύν 
τοῖς ἀκουστάριοις, περικύκλωσαν ὄρος, 
there was an Oracle given out, 
that when he was dead all Men should be 
destroyed.

(This Dr. Hammond refers to Simon Magnus, 
e.xalating himself above all that is called 
God; but ὑπερηφανία being only proud swel-
lng words, called by St. Peter in the 
parallel place, ἡμάρτεις κακο λογοῖς; sweling 
words of Vanity, by which they allure, 
through the Lure of the Flesh to Levitation, 
those who were clean escaped from them 
that live in Error, 2 Pet. 2. 18. I think it 
may more probably refer to the words re-

A Paraphrase with Annotations, &c.

Sons, being filled with the Spirit, Eph. 5. 18, 19. Col. 3. 16. And so this Passage is interpreted by (7) Origenius and Dr. Hammond.

Ver. 19, (c) οἰ ἀνθρωποφάνεις αὐτοῖς, separating themselves. (7) Of the Jewish Zealots we read, that they separated, and withdrew from all who were not circumcised Acts 11. 3. Gal. 2. 12. But of the Nicolaitans and Gnostics we read no such thing, but rather that they assembled with the Christians in their Feasts of Love, v. 12. 2 Pet. 3. 13. And therefore, as it respects them, may rather signify that they distinguished themselves from others as more perfect, and as ὅσον πιστεύειμι by nature (7) Spiritual, filling all other Christians, ἡμεῖς Ζωμαὶ Ανίμων Men, which perhaps made the Apostle return this Character upon them, as being truly sensual Persons.

Ver. 20. Εν πνεύματι καὶ λόγῳ, in the Holy Ghost.] The Holy Ghost in the New Testament, always signifies some Affirmation, or Assent of the Spirit; and seeing the Person of the Holy Ghost cannot here well be understood, it seems to follow that the Apostle here speaketh of that gift of Prayer, which by the Holy Ghost was conferred upon them in their Publick Assemblies, and Christian Exercises, where they prayed by the Spirit, 1 Cor. 14. 15. and spake to one another in Psalms, and Hymns, and Spiritual Songs, being filled with the Spirit, Eph. 5. 18, 19. Col. 3. 16. And so this Passage is interpreted by (7) Origenius and Dr. Hammond.

Ver. 21, (b) ἐκκατορέες προσευξίης, keep part of the Saints, &c. Hence it is evident, That we are not to keep by the Power of God, but that something must be done on our parts, to preserve our selves in the Divine Favour.

Ver. 22. οὐκ οὖν, making, or putting a Difference.] Distinguishing which of them are to be treated with this Mercy, which of them with sharp reproof. That this is the true sense of the word διακρίνεσθαι, see Note on Rom. 14. 23. Origenius, and some Manuscripts read not λιτότης of some have compassion, but λευκά γένη, some reprove, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

Ver. 23. ἔστη εἰς τὸν ναὸν, being even the Garment.] To hate and fly the Garments spotted with the Fleas, is only to hate every thing that doth defile, though in the least degree, for so the leprous and uncleane Garments did. This Text can therefore yield no Argument against the use of our Ceremonies, till it be proved there is some Defilement, or Impurity in the use of them.

(a) ὕπαρχειν εἰς αὐτόν εἰσιν ἐκεῖνοι οἱ ἡττοὶ, εἰ τὸς Ἀρχαίος. Θετησάμενοι αὐτὸ ἐν κοινωνίᾳ, ἰδίως ἐν τῷ ἐλέησαι, p. 28. B.
(b) Τά νευτία, καθὼς εἰσὶν εἰς ἐκείνος παραιτηθέντος αὐτῷ ἐξαναλόγως εἰς ἐκείνον διδάσκοντος αὐτῷ προφητείαν.
A TREATISE OF THE True Millennium:

Shewing that it is not a

REIGN of PERSONS

Raised from the Dead,

BUT OF THE

CHURCH

Flourishing Gloriously for a

THOUSAND YEARS

AFTER THE

Conversion of the Jews,

AND THE

Flowing in of all Nations to them thus Converted

TO THE

CHRISTIAN FAITH.
THE PREFACE

S. Caligern was pleased to say, Calvinus Sapuit, quia non script in Apocalypsin, Calvin was wise because he did not write upon the Revelations. I confess I do it not for want of Wisdom; that is, because I neither have sufficient Reading, nor Judgment, to discern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Sense of those Words, Chap. 20. 4. which usually are alleged as the Foundation of the Supposed Millennium, or Resurrection of the Martyrs to reign with Christ on Earth a thousand years; or at the least have said what is sufficient to shew it is not necessary to understand them in a proper sense; I have comprised my Sentiments of that Controversie in the ensuing Treatise; which I submit to the Judgment of the Reader.
The Introduction.

Having employ'd some Thoughts upon the Mystery of the Conversion of the Jewish Nation, mention'd by St. Paul, Rom. 11. and comparing the glorious things he there says of it, with what the Prophets had foretold of the same thing in very high Expressions; I began to compare them with what was written in the Revelations concerning the New Jerusalem, the New Heavens, and New Earth, and the Bride of the Lamb made ready for a Marriage with him; and finding that this Bride was thought, by the best Commentators, to be the Jewish Church and Nation, Represented formerly by our Saviour as not having on her Wedding Garment, Matth. 22. 12. that the New Heavens and New Earth were the very Things promised to the Jews, that the New Jerusalem was described in the very words of the Prophets and Jewish Writers, speaking of that glorious State they expected towards the End of the World; I was strongly inclined to conceive this glorious Conversion which St. Paul faith, shall be even to the Gentiles, come in viole, life from the dead, Rom. 11. 15. and which is by the Prophets frequently reperformed as the Consolation Divinæ, i.e., the New Birth, Resurrection, Resurrection of their Dead Church, and Nation by the Messiah; so that in this respect, Death should be no more, Rev. 21. 4. might be the very Resurrection intended by St. John, and the flourishing Condition and Union both of the Jewish and the Gentile Church thus raised from the Dead, and so continuing in Peace and Plenty, with a great encrease of Knowledge, and of Righteousness, and a Return of the Primitive Purity of Doctrine, and of Manners, might be the Reign of the Saints, on Earth a thousand Years, which the Apostle mentions: This naturally led me to a Discourse of the Millennium; which being framed according to this new Hypothesis, I shall now offer it to the Consideration of the Learned, in the following Method.

1. I shall state the true Millennium of the Ancients: shewing how far it was received, and by whom opposed in the four first Centuries, and what were the particular Opinions which then obtained concerning the Millennium; and how far the Modern Patrons of the Millennium State have discarded the received Opinion of the Ancients who embrac'd that Doctrine.

2. I shall shew what Reason I have to conceive that this Millennium is to begin with the Conversion of the Jewish Nation; and doth indeed relate to the most happy State and flourishing Condition the Church of Christ shall at that time enjoy.

3. I shall attempt to answer all that hath been offer'd to prove a proper and literal Resurrection of the Martyrs, and other Christian Sufferers, and Saints to Reign on Earth a thousand Years; consider the Pretences of them who place this Reign before the Conflagration of the World, as most of the Affertors of this Doctrine do; and of the Reverend Dr. Burnet, who makes it to begin after the Conflagration of the World. And,

4. I shall offer some Arguments against this Doctrine of the Millennium, or of the literal Resurrection of the Saints and Martyrs, to Reign on Earth a thousand Years.
OF THE
MILLENNIUM
OF THE
Ancient Doctors of the CHURCH.

CHAP. I.

That the Doctrine of the Millennium was never generally received in the Church of Christ, is proved, 1. From the Testimony of Justin Martyr and Irenæus, § I. Of Eusebius, Origen and Stephenus Gobanus, and the Definition which then obtained between the Allegorists and the Disciples of the Letters, § II. An Answer to the Pretended Tradition of Papias, mentioned by Irenæus, § III. The Millennium of the Ancients differed from that which is now affected by the most judicious of the modern Millenniums in Five Particulars: (1st.) The Ancients generally held, That the Temple, or City of Jerusalem should be new built. (2dly.) That all the Just were then to rise, and not Martyrs only. (3dly.) That Jesus Christ should then reign on Earth. (4thly.) That they should fare deliciously, and enjoy Corporal Delights. (5thly.) That they should get Children; all which things are denied by the Modern Millenniums, § IV. The Necessity of these Doctrines according to the Letter of the Scriptures cited for the Millennium, by those Ancients who espoused that Doctrine, § V. This Error of some of the Fathers, as to the Millennium, will not invalidate their Authority as to any thing delivered by them as Eye-Witnesses, or which they deliver at the Practice of the Church of Christ in their Days, § VI.

The Patrons of the Millennium do usually lay, Their Doctrine was both generally received in the Three First Centuries, and was derived by Tradition from the Apostles; and that the first Man who oppos'd it was Dionysius of Alexandria. In opposition to this Pretence, I shall endeavour to make it appear,

I. That this Opinion was never generally received in the Church of Christ.

II. That there is no just Ground to think it was derived from the Apostles, but rather from a Misake of the Words of the Author of the Apocalypse; or from the Notions of the Jews, and of the Syllyphie Author. See L. 2, L. 3, L. 4.

III. That the new Patrons of the Millennium differ in many Things of Moment from the Ancient Assertors of it, and have indeed scarce any Sufferage of Antiquity for that Millennium which they do so fiftly maintain. And, § I. That this Opinion was never generally received in the Church of Christ, appears sufficiently from the Confessions and very Words of the two first Assertors of it, whose Writings are still extant, viz. Justin Martyr and Irenæus. I begin with Irenæus, because his Words will justify the ancient Reading of the Words of Justin Martyr, against the Criticism upon them, or rather the Corruption of them by (a) Mr. Mead and (b) Mr. Dalile. Irenæus therefore speaks thus, (c) I am not ignorant that some among us, who believe in divers Nations, and by various Works, and who believing do consent with the Just, do yet endeavour to transfere hæc (Gr. μεταφέρεται,)

(a) P. 533, 534.
(b) De Patriis & Satis, Human. L. 5. c. 7.
(c) L. 5. c. 57.
to turn these things into Metaphors, or to
carry them from their proper to an improper
Seule, as Metaphors are wont to do: That
this is his meaning is evident from these
Words following. But if some have at-
ttempted to allegorize these things, they have
not been found in all things consistent with
themselves, and may be convainced from the
Words themselves. Again he complains, That
(d) the Sentiments of some were carried away
by the Persuasion of the Heretics; so that
they were ignorant of the Appointments of God,
and the Mystery of the Resurrection of the
Jesu, and the Kingdom. Here then we may evi-
dently discern Three Sorts of Men, 1. The
Heretics denying the Resurrection of the
Flesh, and the Millennium. 2dly. The exactly
Orthodox affording both the Resurrection
and the Kingdom of Christ upon Earth. 3dly. The Believers who conteined with the
Jesu, and yet endeavoured to allegorize, and
turn into Metaphor all those Scriptures he
had produced for a proper Reign of Christ,
and who had Sentiments rather agreeing with
those Heretics who denied, than those ex-
actly Orthodox, who mainta"in'd this Reign
of Christ on Earth. Now these being almost a
Translation of the Words of (e) Jesu. Mar:
they vindicate the Reading of all the Manu-
script Copies of that Writer, and exclude the
bold Criticism of Daille and Mr. Medd. *(f)*
*Tell me truly,* says Trypho. *Do you
(Christians) indeed confess that Jerusalem
shall be built again, and that your People
shall be gathered together (there,) and rejoice with
Christ, together with the Patriarchs, and
Prophets, and those of our Nation, or those who
are made Prophets before the coming of your
Christ, or before you expect your Christ shall
come (to Judgment) *Or do you only confess
this, that thou mayst seem to overcome us in
Questions?*

Here you see that *Jesu Martyr* did before
*tota assalitio,* confest these things, as he
doeth plainly, p. 243. were Trypho: having
put the Question thus, *What? Do you say
that none of us shall have any Inheritance in the

*(f)* *Tell me truly,*says Trypho. *Do you
(Christians) indeed confess that Jerusalem
shall be built again, and that your People
shall be gathered together (there,) and rejoice with
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Memory could not serve him to write down all he had discoursed with Trypho, or that he might not think that part of his Discourse necessary to be afterwards committed unto Writing; and then this Objection would not have seem'd of force sufficient to have autho--riz'd him to change Justin's words, without any consent of Copies, into the direct contradictory words, and for Christians μὴ ἐπεφέρεται ἡ ἁμαρτία of a pure Judgment, to read Christians μὴ ἐπεφέρεται ἡ ἁμαρτία of an impure Judgment, for the latter parts of their Text, for which they were constrained to have done, as Papias, for example, Testimonium Justiniani, that the future declaration of the Law in the New Testament, and the doctrine of the Church, had not been taken so literally, and so generally dery'd by the Learned of those Centuries. In a word, (k) Stephænus Gazaensis, in his Account of Opinions in which the Fathers differed from each other, reckons this as the tenth, Œcum. ὡς αὐτὸς ἡ ἁμαρτία, and live deliciously a thousand years, eating, drinking, and getting Children; and that there should be no precedence in the Resurrection, no Millenary Delights, no Marriage then.

3d. This will be more evident if it be considered, that as the Doctors of the Church were then of different Opinions, so were they then differing'd by different Names, as they who denied the Millennium, faith Ireneus, attempted to allegorize the places produced by others for it, so had they upon that account the Name of Apostolick, &c. there fore Npota, a Man, faith Eusebius, from Dionysius of Alexandria, otherwise Orthodox, but a Writer for the Millennium, filled his Book, ή ἱστορία τῆς ἀληθείας, or a Refutation of the Allegorists, E. H. &c. 1. 7. c. 24.

Accordingly in (l) Origen, they who deny the Millennium, are &c. πρεσβυπόλεμους τις προφήτων, they who interpret the Sayings of the Prophets by a trope, and they who interpret it, are filled Solomon literal Disciples, Diaphoretic of the Letter of the Scripture only; the first, faith he, affects Harum omnium figurarum intelligere effectum, the Passages which they produce from Scripture ought to be figuratively understood; the other, faith he, understand the Scripture Judaico sensu, after the manner of the Jews. (m) Ephesians speaking of the Millennium affected by Apollinaris, faith, There is indeed a Millennium mentioned by St. John, but the most, and those pious Men, look upon those Words as true indeed, but to be taken in a Spiritual Sense.

And here it may deferre to be observed by the by, that the Primitive Fathers derived almost all their considerable Errors from the Jews, eis. That Angels had to do with Women, and begat Giants of them, the World was to end soon after the coming of the Messiah, That Elias was in Perion to usher in his second Advent, &c.

§. III. 2d. As for the pretended Tradition from the Apostle John touching this Doctrine, it is only mentioned by Ireneus, as received from Papias, and the Words in which it is delivered are sufficient to demonstrate the incredibility, and the apparent folly of it: For the Elyers pretend to have heard from St. John,

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(1) Πάνω εἰς τῆς μνήμης τῆς ἁμαρτίας ταῦτα Χριστός ἐξήγην, Χριστός δὲ δεινὸν ἔκρινεν Χριστός γιὰτί ἐπεφέρεται ἡ ἁμαρτία τοῦ ἑλπίδος τοῦ καθηκόντος σου ἐν Εὐρυκαλί. Εἰσεδ. Ἰ. 7. c. 39.

(k) Apud Photium Cod. 352. p. 984.

(l) Ibid. ibid. l. 1. c. 12, l. 135. B. col. 1. B. c.

(m) Τοῦ Ἡμᾶς ἐπισκόπους ἡ ὁμολογία τοῦ πατρὸς ἡ ἐναρκτία ἡ ἁμαρτίας, καὶ τῆς ἤκτης ἡ ἁμαρτίας τῶν ἀνθρώπων, νῦν ἐπεφέρεται ἡ ἁμαρτία. Η. Χ. 77. §. 26. §. 101.
A T R E A T I S E of

The days shall come in which there shall be Vines which shall feveral have ten thousand Banches, and every of these Banches shall have ten thousand lesser Branches, and every of these Banches shall have ten thousand Twigs, and every one of these Twigs shall have ten thousand clusters of Grapes, and in every one of these clusters shall be ten thousand Grapes, and every one of these Grapes, being prelied, shall give twenty five Metretas, (that is, according to the mildest computation, on 275 Gallons) of Wine when one shall take hold of one of these sacred Bunches, another shall cry out, I am a better Bunch, take me, and be meches the Lord; to omit what he says from the same Tradition of every Grain of Wheat, and of Apples, Seeds and Herbs. Now can any man be so wholly bereft of sense, as to imagine this stuff could ever come out of the Mouth of an Apostle? No certainly, he had it only from the converted Jews, in whose Writings, some Learned Perfons have informed me, the words cited by Ireneaus from Paprus, are yet to be found. As for Paprus, the only Voucher of this Tradition, Eulæus forms us, he was a Man of a very slender Judgment, as the Story cited by Ireneaus from the Fourth Book of his Difficourse may abundantly convince us, there being scarcely any things in the most inoffensive of Romish Legends, more fabulous than, as Eulæus truly faith, his traditional Relations were.

S. IV. 3dly. That the new Patron of the Millennium differ in many things of moment from the Ancients, and have indeed scarce any Sufferage of Antiquity for that Millennium they maintain, will be apparent from a just representation of the Millennium of the Ancients: For,

1. The ancient Millennium generally held, that the Temple or the City of Jerusalem should be rebuilt, and that the Land of Judea should be the habitation of those who were to reign on Earth a thousand years. So Justin, M. [Dial. cum Tryph. p. 243 c.] tells the Jews, that the believing Gentiles should then dwell in the land of Judea in the holy Mount, and that they should then acknowledge him, in the same place of Jerusalem where they had crucified him: He confesseth also to Tryph. [p. 306. B. 307. B.] Nov. 15. f. 17. that the place of Jerusalem should be built, and that the Saints should spend a thousand years in Jerusalem, built, adorned, and augmented, and that all Christianus entirely Ortolus knew this would be so; and therefore they all, faith he, [p. 312. B. J. expected & chiere de irenoacri, B. 20. Christ to appear in Jerusalem. (2) In the times of the Kingdom Jerusalem shall be built, faith Ireneaus, and the Jews shall be restored to the Land he gave to their Fathers. (3) He, (i.e. Christ) shall build the holy City, faith Laetantius, and there shall be the Reign of the Just for a thousand years. St. Barnabas is very positive, (4) that the very Temple which was defrauded by their Enemies shall be rebuilt gloriously. They feign to themselves, faith Origen, (5) that the Terrestrial Jerusalem shall be rebuilt with precious Stones, and that the Saints shall be their Servants to rebuild it. (6) Hence Dionysius of Alexandria in his Book writ against them, derides their Golden Jerusalem upon Earth, adorned with Jewels, and the reforation of the Temple. Whereas scarce any of our new Millenniums dare assert that this shall be the place of the Habitation of the raised Saints, and one of them makes the whole Earth to become a Paradise, for the Reception of them.

2dly. They held this Resurrection was not to be confined to the Martyrs only, but that all the Just were then to rise, and Reign with Christ; this Justin, M. confesseth touching all Christian People, all the believing Gentiles, and the just progeny of Jacob in the forested places. Ireneaus frequently declares the Just in general, that they shall arise to inherit the Promises. (7) Tertullian affirms, that some shall rise sooner, and some later, but that all the Just shall rise within the time of the Millennium. This Millennium, faith Laetantius, (8) belongs to all the Just which ever were

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were from the beginning of the World. Whereas the Millenniums of this Age do generally with Dr. Burnet (x) say, the first Reformation, and the Reign of Christ seems to be appropriated to the Martyrs, Rev. 20. 4.

Moreover, the Ancients extend this Reign on Earth, not only to the Dead, but to the Just also who shall be then alive at this first Reformation; this being a necessary consequent of the former Doctrine, that this Millennium belongs to all the Just. Thus Irenæus, amongst those who are to enjoy the Millennium, reckons (y) those whom the Lord shall find in the flesh expelling him from Heaven, who havinguffered Tribulation, did nevertheless escape the hands of the Wicked. (z) Then that they are found being shall not die, faith LaStanius: Whereas 'is inconsistent with the Hypothesis of Dr. Burnet, that any of the Just shall be then living, since this Millennium only begins after the Conflagration of the World, and the burning of all things that are in it. 3dly. The Ancients generally confess in this, that the Christ shall then come down from Heaven, and be seen on Earth, and Reign there with his Servants. Papias, the first Allreator of this Doctrine, declares that (x) it shall be a Reign of Christ bodily upon Earth. Justin M. tells the Jews that they should then see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him, that both they and Christians should then be gathered together, and rejoice with him. Victorinus faith, (b) this is that true Sabbath in quo Christus cum electis suis regnaturus est, in which Christ is to Reign with his Elect; and LaStanius faith expressly, That Mille years inter horae veritatis, be shall be congruent with Men another years. (c) Irenæus seems not so clear as to this matter; yet he declares the Just shall Reign on Earth according to the Vision of Christ; for faith he, Christ will be everywhere seen as Men are worthy to see him: That which seems most expressly in him to relate to this Affair, is this, that discoursing of our Lord's Promise to drink new Wine with his Disciples in the Kingdom of Heaven, he declares, (d) This cannot be done by him whilst he remains in those Celestial Regions. But Nepos was express in this. That (e) after this Reformation the Kingdom of Christ was to be on Earth, a thousand years, and the Saints were to Reign with him in Pleasures, or faring deliciously there; and therefore Dionysius faith of him, and the Brethren that magnified his Book, That (f) they had no sublime or magnificent Thoughts of the Glorious and Divine Advent of our Lord, or of our Reformation, and our gathering together, and assemblitation to Christ, but hoped then for little and mortal things, and such as Men now hope for in the Kingdom of God.

4thly. They all declare they shall then fare deliciously, and shall enjoy the richest Wines, and most delicious Fruits, build Houses, plant Vineyards, and eat the Fruits of them: Thus Justin M. (g) underlands those words of Isaiah (c. 65. 21.) of the Millennium, viz. they shall build Houses, and inhabit them, and they shall plant Vineyards, and eat the Fruit of them. And Irenæus faith, (b) They shall have a Table prepared for them by God, who shall feed them with Danities; adding, that the Promises he had cited, Creatures epulationis significant, do signify the Banquets they should have upon the Creatures: Hence doth he tell us of the prodigious Clusters of Grapes, and Ears of Corn, the Vines and the Earth shall then bring forth. (i) The Earth, faith LaStanius, shall open its fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains shall pour with Honey, Wines shall run down with Serpents, and the Rivers flow with Milk. Of this Opinion doublet was Tertullian in his Book De se fidelitatem: And Nepos, who promised, faith Dionysius of Alexandria, a thousand years of corporal Delights on Earth. Accordingly Gemmadius faith,

(k) In
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(κ) In the Divine Promises we believe nothing concerning Meat and Drink as Ireneus, Tertullian, and Laodamius teach from their Author Papias, nor of the Reign of a thousand years with Christ on Earth after the Resurrection, and the Saints reigning deliciously with him, as Nepos taught. St. Augustine therefore faith of this Opinion, (1) That it might be tolerable if they mentioned any Spiritual Delights which the Saints might enjoy by Christ's Presence; but since they affirm, that they who then rise shall enjoy carnal and immaterial Banquets of Meat and Drink without Modesty, these things can only be believed by carnal Men. And because all this Pleasure could not be procured and enjoyed, those Houts could not be built, nor those Vineyards planted, nor this Wine brought into the Fat, nor this Corn into the Barn, till the ground, and made fit for these new raised Inhabitants, without hands: The Ancients have made Provision for this also for ourselves, that they shall be (m) Kue exo- loires xei sas, as lord it upon Earth; and therefore (n) Ireneus faith that which was spoken to Jacob, the Nations shall serve, and Princes shall bow down to thee, Gen. 27. 27, 28. Ad tempora Regii fine contractions pericet, quando regnabit Iusti surgentes a mortuis, without all contractions belongs to the Millennial Kingdom. (c) The Nations shall not utterly be destroyed, faith Laodamius, but some of them shall be left to be triumphed over by the Just, and subjected to perpetual Slavery. (p) They think, faith Origem, that Aliens shall be given them to be Ministers of their Delights, who shall either serve at the Foot, or be their Masters and Carpenters to build up their fallen City, and they judge they shall have of their Provisions to eat, and have Dominion over their Riches, so that they shall come and offer to them Gold, and Precious Stones. Dr. Burnet must either produce these servile Nations, as he hath done Gog or Magog, out of the Mud, or his Opinion must fall into it, unless he hopes to avoid this, by saying that in this State it will be part of their Disposition and Entertainment to learn Mechanicks, p. 213.

And because Men can hardly do this whole business without Beasts, the Ancients have made Provisions of them also, subsisting to them nor only Sheep, and Goats, and Oxen or Bulls, but Wolves, and Bears, and Leopards, and Lions; which (q) with all other Animals, faith Ireneus, shall be theirSubjects. And that the Doctor may not be at a loss for the production of these Beasts, (r) Stephanus Gaborus informs him the Doctrines of the Ancients was this, That the Just should rise first, Ked a ouna otheioi ev theia eis, and all those loving Creatures with them. Now the New Millenniums as they lie little of these Slaves, and these brute Beasts, who are so necessary for the enjoyment of the Universal Plenity, and the Use and Food prepared in this State, so are they fable of owning Fountains, corpii voluptates & luxuriae, such Luxuries and Bodily Pleasures, as Origen faith. (s) the Millennial of his time did expect.

For, fifthly. In their Millennium they were not only to Feast and Junket it, but also to get Children. (t) The Virgins, faith Irenaeus, shall rejoice in the Affairs of the Men, and they that are left shall be multiplied upon Earth: Accordingly he speaks of some Believers whom God had prepared to multiply those who were left upon the Earth to be under the Kingdom of the Saints, and Minister to this Jerusalem. They shall beget an infinite multitude, faith Laodamius, (o) and their Seed shall be holy: To their other Luxuries, faith Origem, (w) they add, Nuptiarum conventiones, & filiorum procreationes etiam post resurrectionem futuras, the solemnities of Marriage, and the Procreation of Children even after the Resurrection.

(k) Non quod ad omnem vel ad parum pertinet sint, Papia Aurea, Ireneus, Tertullianus, & Laodamius acquiscant, neque post (l) mille annos post resurrectionem Regnum Christi in terra futuram, & fabulos cum illos in delicios regnatos sperantur, sint Nepos docuit, qui primam syllabam resurrectionem, & secundam ipsum, confixit. Ex eo Papias auct. c. 37. (m) Sed cum eos qui rum resurrectionem dicunt innumerabilis, cum carnibus eisque uocatores, in quibus suis sit sanctorum episcopatus, ut non fuerint nullum modusiam venenos, sed omnium quoque spes incredulitates excessant, nudo modo siis pustulis, utrque de carnis, crede. DC. D. 126. 5.

(m) Ant. Lib. 5. c. 16. (n) Gen. 27. 27, 28. Ad tempora Regii fine contractions pericet, quando regnabit Iusti surgentes a mortuis, without all contractions belongs to the Millennial Kingdom.

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the true MILLENNIUM.

257

...lialuse those conjugal Duties by which our Prayers are bounded, and which cannot be performed without some impurity: And a third time (x) they believe, That after the Resurrection we shall, according to the Chief Promises of the Gospel, eat, and drink, and as some of them say, before Children; these things, faith he, should they come with the Ears of Heavens, would be a great imputation of Folly upon Christianity, since many Heavens have better Opinions than these: So much are they mislaken who reckon Origen among the Patrons of the Millennium. Stephanus Choranius gives us the Opinion of the Millennium in these Words, (y) The just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting Children; and after this shall be the general Resurrection. Methodius is the only Person who (z) denies they shall be thus employed after the Resurrection; and with him doubtfull all our Modern Millenniums do agree, as knowing this unworthy to be the matter of a Gospel Promise.

§ V. Moreover, if we consider the Scriptures on which the Ancients grounded this Millennium, we shall perceive it necessary that all these Doctrines should be maintained by them. For,

1. That the Temple, or City of Jerusalem, should be new built, and that the Land of Judaea should be the Habitation of those who are to enjoy this New Heaven, and Earth, can never reasonably be denied by those who interpret the Sayings of the Prophecy literally, since they so plainly, and so fully speak of a Abrahams Zion to be established upon the top of the Mountains, Isa. 2: 1, 2, 25: 7; and of God's Promises to beautify the place of his Sanctuary, the House of his Glory, and to make the place of his Feet glorious, c. 66, 71, 15. And of all Nations flowing in to her, and being gathered to her, and of all Nations and Tongues coming to see her Glory, Isa. 66: 18, when God had brought them again into their own Land.

2dly. That this Resurrection must belong to all faithful Christians, and that they must all Reign with Christ on Earth, will follow from the literal interpretation of those words of St. John (a) Those first resurrected to God by the Blood out of every Kindred and Tongue, and People, and Nation, and tongue made us to be Kings, and Priests to God, and we shall Reign on Earth, Rev. 5: 9, 10. For, according to the import of these words, if, as Dr. Burnet faith, they belong to the first Resurrection, all that have been redeemed by the Blood of Christ, must Reign on Earth. This follows all from these words, I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, and (of them) which had not worshipped the Beast, nor his Image, and which had not received his mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Christ a thousand years, Rev. 20: 4, for, they who worshipped not the Beast, are all they whose Names were written in the Book of Life, Rev. 13: 8, 17, 8. This follows from St Peter's New Heaven, and New Earth, if truly interpreted by Dr. Burnet of this Resurrection; for these, faith he, we Christians do expect, and therefore are concerned to be found of him wise and sober, and blameless, 2 Pet. 3: 13. 14. This follows from the words of St. Paul, if they belong to the Millennium, as he faith they do, for they introduce the whole Creation groaning, to be delivered from the Bondage of Corruption, unto the glorious liberty of the Sons of God, and all that had the first Fruits of the Spirit, groaning for the Adoption, i. e. for the Redemption of their Bodies from Corruption, Rom. 8: 16, 23.

3dly. They must bring Christ from Heaven to Reign on Earth, who contend that this Reign is the very time of the restitution of all things, Acts 3: 21. For the Heavens are only to contain him till that time, and who in this Reign of Christ from those Words, They that have part in the first Resurrection, shall be Priests of God, and of Christ, and shall reign with him a thousand years; for if they Reign on Earth without him, they do not Reign there with him. Moreover, if he continued still at the right hand of God, with what propriety is this Resurrection called he world, the Presence, the appearance of our Lord, and that from Heaven?

4thly. That in this Millennium they must fare deliciously, drink precious Wine, and have those splendid Banquetings of which the Fathers often speak, must follow from the application

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(x) Thus every person who the Apocalypse in those peculiar and peculiarly literal sense requires to the word promise, as in Matthew, xiv: 38, 39. Thus the word in Luke, xvii: 34, which clearly implies the same sense. See the note on Matthew, xiv: 38, 39. And Phot. Cod. 232, p. 394.

(y) Except this one distinction, that, as in the one case, the Apocalypse is in the word promise, as in Matthew, xiv: 38, 39. Thus the word in Luke, xvii: 34, which clearly implies the same sense. See the note on Matthew, xiv: 38, 39. And Phot. Cod. 232, p. 394.

(z) Except this one distinction, that, as in the one case, the Apocalypse is in the word promise, as in Matthew, xiv: 38, 39. Thus the word in Luke, xvii: 34, which clearly implies the same sense. See the note on Matthew, xiv: 38, 39. And Phot. Cod. 232, p. 394.

(a) Xilos in the title in Jerusalem of the of the Messianic Kingdom, Messianic Kingdom, as interpreted. Jull. M. Dial. p. 308.
A T R E A T I S E  

application of all those Passages to this State, which say, The Heavens shall inherit the Earth, that they shall drink new Wine with Christ in his Kingdom, that they shall receive (b) an hundred fold increase of Goods and Lands, that there shall be then a remembrance of their Alms given, and their Fastings made for the Poor; and all from the Prophets Say of the Fruitfulness of the Earth, and of the temporal Blessings they shall then enjoy.

5thly. That the Nations shall then serve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those Words of the Prophets, The Sons of Strange shall build up thy Walls, and their Kings shall minister to thee: The Sons also of them that afflicted thee, shall come bending unto thee, and they that despised thee shall kiss thy feet at the sole of thy Feet: And the Nation and Kingdom that will not serve thee shall perish, Isaiah 60. 10, 11, 12, 13, And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Poultrymen, and your Vine-dressers: ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your feet, ch. 61. 5. See also ch. 49. 22, 23. And,

6thly. That they shall have Wives and Children, and as Irenus faith, shall be multiplied upon the Earth, most follow from the literal Exposition of our Saviour's Promise, That they who have left, or forsworn Wife, or Children for his sake, shall receive an hundred fold: for Children cannot lawfully be begotten without Wives, and the use of the Marriage-bed: And lastly, whereas the Millennium of the Reverend Dr. Burnet is to begin after the Confabulation of the World, that of the Ancients is still placed before it: We expect it, faith Tertullian, (c) before Christ's coming to Judgment. (d) After this, faith Tertullian, shall be the destruction of the World, and the Confabulation at the day of Judgment, and we shall be changed in a moment into an Angelical Sub stance. (e) God shall after this Reign on Earth a thousand years, renew the World, faith Latantium.

It therefore deserves to be admired, that learned Men with so much confidence, make use of these Testimonies of Scriptures, and these Authorities of the Fathers, to establish their Millennium, and yet so hastily should deny the Consequences which flow so naturally from those Scriptures, and reject what these Ancients so generally delivered as a part of that Doctrine. But to insist no longer on these things, hence I suppose it evident.

First, That the Doctrine of the Millennium was not the general Doctrine of the Primitive Church from the times of the Apostles to the Nicene Council, as Dr. Burnet hath asserted; for then it could have made no Schisms in the Church, as (f) Dionysius of Alexandria faith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon Caesar the Author, and Ring-leader of this Doctrine, to own he was convinced of his Error, and promise he would no more embrace, or discourse of it to the People.

2dly. That the old Doctrine of the Millennium differed in many material Points from that which is affected by the new Patrons of it.

§ VI. If any Man think it not safe to discover to so much of the Necessity of the Fathers as I have done in this Chapter, I Answer:

First, That I think it more safe than to let it be confidently laid and believed, that they were all Millennials from the first to the fourth Century, seeing that the Foundation of Episcopacy, and the Translation of the Sabbath to the Lord's Day, and other Constitutions derived from the Apostles.

2dly. I answer, That this mistake of the Fathers in a matter which they received from the Traditions, and Notions of the Jews, will not invalidate their Authority in any thing delivered by them as witnesses of what they saw with their own Eyes, or declared to have been then the Practice of the Church of Christ, nor will it affect their Testimony in any other Doctrine which they neither did or could receive, only on the Authority of the Jewish Doctors.

CHAP.

(b) Quae enim sunt in hoc loco centuplica, & prandia exhibita, & cœnas quæ redduntur pauperibus, hac sunt in Regni temporibus. Brun. l. 5. c. 32.

(c) Hanc ibi et urbem de his eisdem scriptum. Did. p. 396.

(d) Hic est Ratio Regni terræ post cuppus mille Annos aurem in quam aeternum includitur fundamentum Referrechionis pro meritis maternis vel tardius refugentium, tunc & mundi destructione, & judicii confabulatione ornamenta, demutati in stomo in Angelicum substantiam, sicut per illud incorrupte superficem incolendam transirebatur in celestis Regnum. Con. Marcin. l. 2. c. 15. &c. &c.

(e) Fuit hæc renovabit Deus mundum, & transmutabit justos in figuram Angelorum ut immortalitatis velle donaret. Post Deum inennisacut. Ephes. c. 31. l. 7. 179.

How far I differ from the Ancient and Modern Millenarians, and in what I agree with them. S. I. The Proposition that the true Millennium is only a Reign of the Converted Jews, and of the Gentiles flowing in to them, ibid. Where it is noted, 1. That all Spiritual Blessings have been still conveyed from the Jews to other Nations. 2. That there will be a glorious Conversion of the Jews to the Christian Faith, S. II. That the Description of this Conversion of the Jews made by their own Prophets and Writers, answers fully to the Millennium of St. John, which he speaks of in the very words of the said Prophets, S. III. The Characters which the Patrons of the Millennium give of those Times accord exactly with the Characters given by the Prophets of the Conversion of the Jews, S. IV. The Prophets seem to intimate that this Conversion shall be fulfilled by a full influence of the Holy Ghost upon them. S. V. All the Passages cited to this Effect from the Jewish Writers speak only of the Millennium, the Resurrection, the New Heavens and Earth belonging to the Jewish Nation, S. VI.

Having thus given you a just Account of the Millennium of the Ancients, and of the true extent of that Opinion in the Primitive Age of the Church; I proceed now to shew in what things I agree with the Affectors of that Doctrine, and how far I find my self constrained by the force of Truth to differ from them.

S. I. I believe then, That after the Fall of Antichrist there shall be such a glorious state of the Church by the Conversion of the Jews to the Christian Faith, as shall be to it Life from the Dead, that it shall then flourish in Peace and Plenty, in Righteousness and Holiness, and in a pious Off-spring; that then shall begin a glorious and undisturbed Reign of Christ over both Jews and Gentiles, to continue a thousand years during the time of Satan's binding. And that as John the Baptist was Elias because he came in the Spirit and Power of Elias; so shall this be the Church of Martyrs, and of those who had not received the Mark of the Beast, because of their entire Freedom from all the Doctrines and Practices of the Antichristian Church, and because the Spirit and Purity of the Times of the Primitive Martyrs shall return. And therefore,

1. I agree with the Patrons of the Millennium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the Calling of the Jews, and the time of St. John's Millennium.

2. I agree with them in this, That the true Millennium will not begin till the Fall of Antichrist; nor will the Jews be Convered till that time, the Ideology of the Roman Church being one great Obstacle of their Conversion.

3. I agree both with the Modern and the Ancient Millenarians, That then shall be great Peace and Plenty, and great measures of Knowledge and of Righteousness in the whole Church of God. I therefore only differ from the Ancient Millenarians in three things.

1. In denying Christ's Personal Reign upon Earth during this thousand years; and in this both Dr. Burnet and Mr. Mead expressly have renounced their Doctrine.

2. Though I dare not absolutely deny what they all positively affirm, That the City of Jerusalem shall be then rebuilt, and the Converted Jews shall return to it, because this probably may be collected from those words of Christ, Jerusalem shall be thriven down till the time of the Gentiles is come, Luke 21. 24, and all the Prophets seem to declare the Jews shall then return to their own Land, Jer. 31. 38, 39, 40. yet do I confidently deny what Barnabas, and others of them, do contend for; viz. That the Temple of Jerusalem shall be then built again: for this is contrary not only to the plain Declaration of St. John, who saith, I saw no Temple in this New Jerusalem, Rev. 21. 22. whence I infer there is to be no Temple in any part of it; but to the whole design of the Epistle to the Hebrews, which is to lay the Dissolution of the Temple Service for the weakness and unprofitable-nes of it: that the Jewish Tabernacle was only a Figure of the true and the more perfect Tabernacle which the Lord pitched, and not Man; that the Jewish Sanctuary only a worldly Sanctuary, a Pattern, and a Figure of the heavenly one into which Christ our High Priest is entered; Heb. 8. 2. 9. 11. 23. 24. Now such a Temple, such a Sanctuary, and such Service, cannot be suitable to the most glorious and splendid times of the Christian Church; and therefore the Apostile faith, The Lord God

K k 2 omnipotent.
omnipotent, and the Lamb, shall be their Temple.

3. I differ both from the Ancient and the Modern Millenarians as far as they assert that this shall be a Reign of such Christians as have suffered under the Heathen Persecutors, or by the Rage of Antichrist; making it only, a Reign of the Converted Jews and of the Gentiles then flowing in to them, and uniting into one Church with them. This I believe to be indeed the truth of this mistaken Doctrine, and therefore I shall let my self more fully, to explain, and to confirm it: Let it be noted therefore,

§. 2. That as the Jews were the first Nation which were owned by God as his People, and therefore are filled his first born, Exod. 4. 22. Israel his Elect, Isa. 44. 4. the Children of Israel his chosen ones, 1 Chron. 16. 13. Psa. 105. 6. God having chosen them to be a peculiar treasure to himself above all the people of the Earth, Exod. 19. 5. Deut. 7. 6. so all Nations of the World have ever since received the Word of God and the true Religion from the Jewish Nation, and Jerusalem hath been fill the Mother of all other Churches. Before the Advent of our Lord and Saviour, to them alone, faith the Apostle Paul, belonged the Adoptions, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promises, Rom. 9. 3. and none then could be joined to the Lord, Isa. 56. 3. and worship him aright, unlefs he join'd himself to the Jews, and became a Worshipper of the God of Israel, or a Member of that Church.

After Christ's coming in the Flesh, the Gospel was first sent to them, as being the Children of the Kingdom, Matth. 8. 12. our Lord exercised his Ministry only among them, whence he is filled The Minister of the Circumcision, Rom. 15. 8. and faith, he was not then sent to any but only to the left Sheep of the House of Israel, Matth. 15. 24. and sending his Apostles, he forbids them, whilst he was on Earth, to go into the way of the Gentiles, or to enter into any City of Samaritania, Matth. 10. 5. but faith go them, Go rather to the left Sheep of the House of Israel. After his Afection, they were charged to begin their Preaching at Jerusalem, Luke 24. 47. as accordingly they did, preaching the Word to none but the Jews only, Acts 11. 19. Paul, the Apostle of the Gentiles, first offers his Ministry to them, preaching Christ in their Synagogues, as his manner was, Acts 9. 20. 13. 5. 14. 1. 17. 12. 17. 18. 4. and declaring it was necessary that the Word of God should be first spoken to them, Acts 13. 46. the Gospel being the power of God to Salvation to every one that believeveth, to the Jews first, Rom. 2. 10. and that through their fall, and rejection of it, the Gospel came unto the Gentiles, Rom. 11. 28. the trait' lame, and blind, being called to this Feast, because those first hidden refused to come, Luke 14. 21. A Notealso, That notwithstanding the Inequality of many of them, the first Church that ever received the Gospel, the Doctrine, the Sacraments of the New Testament, was the Jewish Church, Acts 2. 42. 47. All the Churches of the Gentiles received the Gospel from them, they being made parrakers of their Spiritual things, Rom. 15. 27. and the Word of God coming out from them to other Churches, 1 Cor. 17. 56. they being all grafted into their good Olive Tree. Hence, in the Primitive Times, the Church of Jerusalem had the pre-eminenve of all other Churches; to her they went for the decision of their Controversies, Acts 15. and the Bishop of Jerusalem is therefore filled by the Ancients (2) The first Bishop, the Guide of Priests, the Top of the Heads, the Bishop, and Chief of the Apostles; and the Church of Jerusalem is said to be the Church cui omnes faventur insigni quass maestr. Christi nominis, which all favoured as the Mother of Christians. After the Fall of Antichrist, and before the second Coming of our Lord to Judgment, the Jews shall be converted, and become a most famous Church again. For this Mystery the Apostle hath revealed, that Blindness in part hath happened to Israel until the fulfilling of the Gentiles be come in, and so all Israel shall be saved, as it is written in the Prophets, Jer. 31. Chap. 59. 20. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my Covenant with them, saith the Lord, when I shall take away their sins. These words are a Key to the great things said by Iisaua touching the Jewish Nation, and teach us to interpret them of their glorious Conversion to the Christian Faith, and the gathering them out of every Kindred, and Tongue, and Nation, and People, that at the blowing of the great Trumpet they may come from the Land of Assyria and Egypt, and may worship the Lord in the holy Mount Jerusalem, Isa. 47. 13. and they may fear the Lord from the West, and his Glory from the rising of the Sun, Isa. 59. 19. This is that day when the Lord shall set his hand in Judah a second time to recover the remnant of his People, and shall assemble the out-calls of Israel, and gather together the dispersed of Judah from the four corners of the Earth, Isa. 1. 11. 12. when he will so bring again the Captivity of Jacob, and have mercy on the whole House of Israel, as to leave none of them any more there, nor hide his face any more from them, Ezek. 39. 25. 28. 29. when

when he shall so plant them in their Land, that they shall no more be pulled up out of the Land that he hath given them, Amos 9. 14, 15. So Tobk faith, That when Hänge of their Race gi

the Land, the times of the Age shall be accom-
poised, they shall return from all places of their Captivity, and build up Jerusalem gloriously, and the House of God shall be built in it gloriously, as the Prophets have spoken thereof, Tobit 11. 41, 6, 7. And when they shall be thus converted, and receive the Gospel, then shall Salvation be again derived from them to the Gentiles, and they shall be the Means of converting such of them as still remain to be converted, and shall draw them to great Purity and Zeal, and as great knowledge of the Truth as ever the Church enjoyed: For, faith the Apostle, If the Fall of them be the Rouses of the World, and the dimming forth the Rouses of the Gen-
tiles, how much more their Follies? And if the casting away of them be the Reconciling of the World, what shall be the reconciling them but Life from the Dead, to the same World? Rom 11. 11, 12, 15. Of this the Prophets speak very fully, saying, In that Day there shall be a Root of Jezfe which shall stand for an En-
tang to the People, and in that shall stand the Feet, and his Root shall be Glory, Isa. 11. 11. Behold, faith God, it will then lift up my hands to the Gentiles, and set up my Standard to the People, and they shall bring my Sons in their Arms, and my Daughters shall be carried upon their Shoulders, and Kings shall be thy nursing Fathers, and Queens thy nursing Mothers; they shall bow down to thee with their Faces towards the Earth, and kick up the Dust of thy Feet, Isaiah 49. 22, 23. Behold, thus shall call a Nation that thou knowest not, and Nations that have not known thee, shall run unto thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee, Isa. 55. 5. The Lord God that gathereth the outcasts of Israel, yet will I gather others to him besides those that are gathered to him, ch. 55. 8. And the Gentiles shall come to thy Light, and Kings to the bright-
ness of thy Rising, lift up those Eyes round about, and see, all they gather themselves to-
gether, they come to thee, thy Sons shall come from far, and thy Daughters shall be married at thy side; the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come to thee, ch. 60. 3, 4, 5. And the Sons of Strangers shall build up thy Walls, and their Kings shall minister unto thee; therefore thy Gates shall be open continually, they shall not be shut day or night, that Men may bring unto thee the Forces of the Gentiles, and their Kings be brought. For the Na-
tion and Kingdom that will not serve thee, shall perish, and shall be utterly wasted, v. 10, 11, 12. Thou shalt suck the Milk of the Gentiles, and shalt suck the Breasts of Kings, ver. 16. To shall be named the Priests of the Lord; Men shall call you the Ministers of our God, ch. 61. 6. 9. To shall eat the Riches of the Gentiles, and in their Glory shall you boast your forefathers, ch. 62. 2. The Gentiles shall see thy Righ-
teousness, and all Kings thy Glory. Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream; ch. 66. 12. I will gather all Nations and Tongues, and they shall come and see my Glo-
ry, ver. 18. And they shall bring all their Brethren for an offering to the Lord out of all Nations to my holy Mountain Jerusalem, and I will also take of them for Priests and for Levites faith the Lord, ver. 20. 21, 22. For as the new Heaven, and the new Earth, which I shall make shall remain before me, faith the Lord, so shall their Seed, and their Name rem-
ain. Many Nations, faith Tobit, shall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle shall be built again with joy, and he shall make his Captives joyful in Jerusalen, ye, all Nations shall turn, and fear the Lord God truly, chap. 13. 10, 11.

§ III. Now here 'tis easy to observe, how fully this Description of the Conversion of the Jews by their Prophecy, answers to the Millennium of St. John, who uteth the very Words by which the Prophets had foretold their glorious Conversion, and faith, they shall be then accomplished. And,

For, St. John speaketh of a Reviviscence of the Church of the Primitive Martyrs that suffered for the Testimony of Jesus, and for the Word of God, Rev. 20. 4. See Chap. 3. § I. and with them all the Rest. Now the very Words ἀγάπασας and ἔργον, used by St. John, are very frequently used by the Pro-
phecy to express the glorious State of the Jewish Church; and by St. Paul, to signify the flourishing Condition of the Gentiles then. St. John faith, They who enjoy this Millenium, shall be Priests to God and Christ, Rev. 20. 6. And the Proper Isaiah faith of the Converted Jews, To shall be named the Priests of the Lord; Men shall call you the Ministers of our God, ch. 6. 6. And of the Gentiles that come to them, I will take of them to be Priests and Levites, ch. 65. 20. This was the very thing promised to the Jewish Nation when God entered into Cov-
enant with them, That they should be a King-
dom of Priests, Ex. 19. 6. βασιλεύω regnum, a king or Kingdom, faith the Septuagint, ἱερατεύομαι, i. e. Kings and Priests, faith the Vulgate. This all Christians are already made, faith St. Peter, v. Pet. 2. 5. and St. John,
A Treatise of

Rev. 16, 9, 10. We are, faith (a) Jusfin Martyr, truly Fieio to God; it therefore may be expected Men should be more eminently so in that glorious State of the Church.

20. St. John speaks of a new Heaven and a new Earth that he saw, saying, The former Heaven and Earth were paffed away, Rev. 21. 1. and introduceth our Lord, saying, Behold, I make all things new, ver. 5. And the Prophet Isaiah introduceth God thus, speaking at the Conversion of the Jews, Behold, I create new Heavens and new Earth, and the former shall not be remembered nor come into my mind, Isaiah 65. 17. And again, I have put my word in thy Mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and s4 unto Zion, Thou art my People, ch. 51. 16. And, Thirdly, In the very Words of the Author of the Revelations, Behold, I make things new, ch. 43. 17. 19. Seeing then these new Heavens and new Earth must be contemporary with the Conversion of the Jews, fire they must be before the Conflagration of the World, i.e. before the Jewish Nation be confounded to Ailes, and therefore can be only a new Heaven and new Earth, in that Moral Sense in which Maimonides explains the Pbrarfe, (b) when he says, It signifies, that God will place them in perpetual Joy, in lieu of their former Sorrows and Anxiety; so that the memory of their former Sorrows shall no more remain.

I confesl, there is this peculiarity in St. John's new Earth, that it is laid of it, (c) the Sea or the Sea is not yet, because he had all along represented the Beast as ascending out of the Abyss, and sitting upon many Waters, which were the People, and Multitude, and Nations, and Tongues, that had submitted to her, Rev. 17. 1. — 8. 17. Now because the Beast was utterly destroyed, and his kingdom was divided among the Beast, and Gog and Magog were not to be gathered till then, nor were the Armies of the Beast which were slain, to rise again till the thousand Years were past, Rev. 19. 21. — 20. 6. Therefore the Appollis faith, That in this new Earth the Sea was not yet.

30. St. John faith, I heard a great Voice from Heaven, saying, The Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself with them shall be their God, Rev. 21. 3. And Ezekiel the other Prophet, who by the Ancients is supposed to speak of the Millennium, faith in like manner, I will make a Covenant of Peace with them, and will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore;

my Tabernacle also shall be with them, and I will be their God, and they shall be my People, Ezek. 37. 25, 27.

48thly, St. John faith, God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrows, nor Crying, neither shall there be any more Pain, for the former things are paffed away, Rev. 21. 4. So also faith the Prophet Isaiah of Jerusalem, that after the former Heaven and Earth were paffed away, the voice of Weeping shall be no more heard in her, nor the voice of Crying, ch. 65. 19. That the Lord will wipe away Tears from all Faces, ch. 25. 8. That this shall not Heanger, nor Thrift, neither shall the Heat nor Sun smite them, for he that hath mercy on them shall lead them, even by the Springs of Water shall be guide them, chap. 49. 10. Which Words exactly answer to those of St. John, Rev. 7. 16, 17.

58thly, St. John faith, The Building of the Wall of the City was of Jasper, and the City was of pure Gold like unto clear Glass, and the Foundations of the Wall of the City were garnished with all manner of precious Stones, Rev. 21. 18, 19. And Isaiah faith, I will lay Stones with fair Colours, and thy Foundations with Sapphires, and I will make thy Windows of Azure, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones, ch. 44. 11, 12. And Tobit faith, Jerusalem shall be build up with Sapphires, and Emealards, and precious Stones; thy Walls, and Towers, and Battlements with pure Gold; and the Streets of Jerusalem shall be paved with Beryl, Carbuncle, and Stones of Ophir, ch. 13. 16, 17, 18.

68thly, St. John speaks of the Tree of Life planted there, and of a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb, Rev. 22. 1, 2. And the Prophet Zabariah speaks of Living Water going out of Jerusalem, ch. 14. 8. And he that had power over the Name of Jesus, faith, They shall have the Tree of Life planted for an Ornament of sweet favour, For unto you, faith he, as Paradise opened, the Tree of Life is planted, 2 Edfir. 2. 12.

78thly, St. John faith, There shall be no Night there, and they need no Candle, neither Light of the Sun, chap. 22. 5. Ifasiah faith the fame, chap. 60. 19. And the Prophet Zachariah faith, It shall be one day which shall be known unto the Lord, not day nor night, and it shall come to pass that at the evening time it shall be light, ch. 14. 7.

Moreover, St. John so represents the Scene of things following the Fall of Adam, as plainly to inform us, That he is speaking of this glorious Conversion of the Jewish Nation, and God's marrying her again whom he had

(b) Quod dixi crebro nosos casos,Sc. id idi inteligo, quod vos positurus sum in lattisimum perpetuum locum, & animatam priori, neg. illius locum prioris memoria let manuira. More Neut. Pars 2. ch. 29. p. 458.
had formerly divorced; for as the Church of Christ is represented as the Israel of God, Gal. 6. 16. the Commonwealth of Israel, Eph. 2. 12. the Jerusalem which is above, Gal. 4. 26. the Celestial Jerusalem, Heb. 12. 22. So St. John represents the new Scene of things in the same Language, saying, I John saw the holy City, New Jerusalem, coming down from God out of Heaven, Rev. 21. 2. And again, He showed me the great City, the holy Jerusalem, defending out of Heaven from God, ver. 10. Now that this great and holy City, this New Jerusalem, is the Jewish Church converted to God; the Characters he gives of it will not suffer us to doubt: For, Fifth, he saith, 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, Rev. 21. 23. So faith God of the Conversion of the Jews. They shall call the City the City of the Lord, the Zion, the holy one of Israel, Eze. 60. 14. They shall call thy Walls Salvation, and thy Gates Praise; the Sun shall be no more city Light by Day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. He saith, The Gates of this City shall not be shut at all by night, neither shall there be any night there, and they shall bring the Glory, and Honour, Treasure, the substance of the Nations unto it, ver. 25, 26. Even as Israel had said, Thy Gates shall be open continually, they shall not be shut day nor night, that Men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought, Isa. 60. 11. Lastly, he saith, The Nations of them that are served, shall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it, ver. 24. which I have thought to be the very thing foretold by the Prophets at the Conversion of the Jewish Nation.

Add to this, That he introduceth this holy City, this New Jerusalem, prepared as a Bride adorned for her Husband, Rev. 21. 2. and faith, Come hither, I will shew thee the Bride, the Lamb's Wife, ver. 9, 10. and then shews the great City, the holy Jerusalem; and ch. 19. 7, 8. he faith, He heard a Voice, saying, the Marriage of the Lamb is come, and his Wife had made her ready; and to her was granted, that she should be arrayed in fine Linen, clean and white, for the fine Linen is the Righteousness of the Saints. Now thus have the Prophets represented the Jewish Church, converted to God: Hence is the introduced, speaking thus, I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath comforted me with the Consolations of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with Jewels, Isa. 61. 10. And again Thou shalt no more be termed Forsaken, neither shall thy Land any more be termed Desolate; but thou shalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married, ch. 62. 4. and ver. 5. For as a Young Man marrieth a Virgin, so shall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.

§. IV. Add to this, that all the Characters which the Patrons of the Millennium give of those times, exactly accord with the Characters given by the Prophets of the Conversion of the Jews, and are many of them taken from the very Words of the Prophets, foretelling those times: For instance, First, Indulgence and Plenty, faith Dr. Burnet, [B. 4. c. 7. p. 183.] seem to be two Ingredients of this happy State. Accordingly the Prophets every where speak, how the Riches of the Gentiles shall then flow in to them, Isa. 60. 5, 11. and they shall eat the Riches of the Gentiles, chap. 61. 6. that there shall then be no Hunger nor Thirst, no Heat nor Sun to scorch them, no Voice of Crying or Weeping. See Isa. 35. 10.

2dly. That it shall be a time of universal Peace and freedom from War and Persecution, [Ib. p. 184.] and this he proves from the words of the Prophets, declaring, That at the day, that time when God shall create new Heavens and new Earth, the Lamb and the Lion shall lie down together, and the Sucking Child shall play with the Rattle, and they shall not hurt in all my holy Mountain, as it is written, Eze. 11. 6, 7, 8. and ch. 65. 25. and saying, That the Nations shall beat their Swords into Plowshares, and their Spears into Pruning-hooks; Nation shall not lift up a Sword against Nation, neither shall they learn War any more, II. 2. 4. Mich. 4. 3. as appears aforesaid from the Promises, that God will then make her Officers Peace, Isa. 56. 17. and will extend Peace to her as a Fireer, ch. 66. 12.

3dly. That it shall be a Kingdom of Righteousness, [Ibid.] Accordingly this holy City, Jerusalem, it is said, There shall no more come into thee, the uncircumcised and uncircumcised, Isa. 52. 1. An high-may shall be there, and it shall be called the way of the Holy One, the Un[Gematria of 865] shall not pass over it, ch. 35. 8. which exactly answer to those Words of St. John, Into the holy City shall nothing enter that is polluted or unclean, Rev. 21. 27. And again, Thy People shall be all righteous, ch. 61. 21. See Zeph. 3. 9. Zech. 14. 20, 21.

Moreover this faith he, [p. 185.] will be a State without a peculiar Priest and Divine Counsel, because the Tabernacle of God will be with Men, and he will dwell with them; and this we see was promised at the Conversion of the Jewish Nation, Exek. 37. 27.

The last Character, faith he, that belongs to this
this State, or rather to those that enjoy it, is this that they are Kings and Priests unto God; and this also, we have heaved to be promised to the converted Jews, Ef. 61. 6 — 65. 20.

I add, That as the ancient Fathers generally held that the time would come when all Israel should be saved, and be converted to the Christian Faith; so did they as generally conceive that this should happen at the Close of the World, (c) and about the time of our Salvation's second coming; and most of them speak of it as a branch of the Millenium.

So Justin M. says once and again, that (d) then the Jews shall see, and shall acknowledge them whom they have pierced; and he concludes to Trypho, (e) that Jerusalem shall be rebuilt, and that (f) Christians shall rejoice with Christ together with the Patriarchs and Prophets, and with the Jews and their Prophets, i.e. the Nations then flowing in to them before the coming of our Lord. So (g) Ireneus declares, that then God will restore them to the Land which he had promised, and given to their Fathers, and they shall dwell in it in hope. And (h) Tertullian saith, that he will then own the Circumcised, et Abraham gentem, cum ultimo venerit, acceptatione, & beneficendi dignabitur, and at his last coming will vouchsafe to accept, and bless the Seed of Abraham. And this is that in the ancient Opinion of the Jews, that in the end of the World there should be to them a World full of joy and exaltation, so that their Heavenly and Earthly Should as it were be renewed, according to the words of Isaiah, chap. 65. 17. So the Targum upon those words of Hosea, the Children of Israel shall seek the Lord their God, and David their King, and shall fear the Lord and be good men; in the latter days.

§ 4. Nor is it to be wondered that there should be then such a glorious Conversion of them, and such a moving in of the Nations to them, seeing the Prophets seem to intimate there shall be then a full Effusion of the Holy Ghost upon them, somewhat resembling that which was vouchsafed to the first Ages of Christianity. So the Prophet Isaiah speaks of the Delegation of the City of Jerusalem, till the Spirit be poured upon them from on high, Isa. 32. 15. which is the very Pharisee in which our Lord promiseth the Spirit to his Apostles, Luke 44. 49. St. Paul proves their Conversion from those words of the Prophet Isaiah, The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob; which these are immediately connected, and this is my

(c) In the End of the World, 2 Esdr. 2. 34. 6. 15. 27.
(d) P. 249. C.
(e) P. 252. D. "Ons sait qui se prétend, qui se proclame, qui se revendique, qui se présente, c'est le Christ, p. 906.
(f) L. 3. c. 24.
(g) Adv. Marc. 1. 9. c. 9. p. 472. C.
(h) R. Savdias Gaon Sepher Harmonie.
der that ever be did for them, far beyond the bringing them forth of Egypt, and leading them in the Wilderness. And to this he refers the words of Ecclesiasticus, Elias was ordained to turn the hearts of the Father to the Son, and to restore, repentiveness, the Tribes of Jacob. Moreover, 18.18. 19. 9, 10, 11, 12. and are adorned with love, for we shall surely live. Eccles. 48. 10. 11. Where note, that their Conversion is again represented by a new life, and by the very words used concerning the Sons of the Martyrs which were slain. Rev. 20. 4.

§ VI. Add to this, That as all the ancient Millenarians held that this Reign on Earth should be at (4) Jerusalem, and that the Jews converted then should reign together with the Christians; so all the Pallages cited from Jewish Writers concerning the Millennium, speak only of the Millennium of the Resurrection, the new Heavens and new Earth the Jewish Nation shall enjoy. This is apparent from those words on which the Midrash Tehillim founded this Millennium, viz. Comfort us according to the days in which thou hast afflicted us. Ps. 90. 15. in Babylon, in Greece, in Rome. From the words cited by Galatians, I. 12. c. 1. from R. Eliezer, ch. 34. As I live, saith the Lord, I will raise you in the time to come, in the Resurrection of the dead, and I will gather you, with all Israel, into the Land of Israel. From thence cited from R. Sadaiah on Dan. 7. 18. Because the Jews rebelled against their Lord, their Kingdom shall be taken from them, and given to the four Gentiles which shall possess it in this World, and shall subdue and carry captive Israel till the Age to come in which the Messiah shall reign. From the Targum on Hos. 14. 8. They shall be gathered from them of their captivity; and on Psal. 50. 4. From the Pallage quoted by Galatians, I. 12. c. 1. From the Book Berachoth, that Israel shall no more make mention of their departure out of Egypt in the Age to come, in the days of the Messiah. And from the words cited by Mr. Mead, Luke 21. 24. The Jews shall be carried captive into all Nations till the time of the Gentiles be fulfilled, and then shall they see the Son of Man coming in the Clouds. From the words of Tobit cited by Mr. Mead, p. 579. Then the Children of Israel shall go into a very long captivity, but the blessed God shall remember them, and gather them from the four corners of the Earth. Accordingly Mr. Mead turns up their Opinion thus. They expect their forefathers, at least such as were just and holy, should rise in the beginning of the same Millennium, and reign in the Land of Israel with their Off-Spring under the Messiah. And, faith he, I can hardly believe that all this Simulacrum of Tradition could arise but from some fire of Truth anciently made known unto them. And this I freely grant, and do indeed suspect by affecting a Prediction of such a General Call of the Jews near the close of the World, as they filled Conferences, a reviving, and a Resurrection of them. But how comes this Tradition to relate to Christian Martyrs, beheaded for the Name of Christ, or to be fulfilled in the Resurrection of them only, who are chiefly Christians, not of the Jews, but of the Gentiles? Mr. Mead solves the matter thus, p. 604. Under the second Lost of the Reigned I would in a particular respect understand the Nation of the Jews then converted to the Christian Faith, who coming in toward the end of the day, may, above all others, be said to be those who had not worshipped the Beasts, nor his Image, nor had received his mark upon their foreheads or their hands. And thus will Truth prevail at last, but to the ruin of this literal Resurrection: For how can they literally be said to live again, and to have a part in the first Resurrection, who were never slain for the Faith? And who are not to be converted, say their own Prophecies and Traditions, till God createth a new Heaven and a new Earth, and much less till the Fall of Babylon?

(L) Justin M. leòt. Tertul. fùra.

L 1 CHAP.
This Chapter contains an Answer to all the Arguments produced from Scripture, to prove this literal Resurrection of the Martyrs, and this Reign of them on Earth a thousand years, viz. 1. To the chief Argument for this Opinion, from Rev. 20. 4, 5, 6. § I. To 2 Pet. 3. from vers. 5. 13. § II. To Heb. 2. 5, compared with Chap. 1, 6. § III. To Matt. 2. 5. The Meek shall inherit the Earth, § IV. To Rom. 8. 19, 20. The Creature shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, § V. To Acts 3. 20. 21. The Heavens must receive him till the time of the Resurrection of all things, § VI. To Matth. 19. 27, 28, 29. Ye that have followed me in the Resurrection, shall sit upon twelve Thrones, § VII. And they shall receive an hundred fold now in this Life. Ibid.

I proceed now to the Arguments produced from Scripture for the Doctrine of the Millennium, to which I hope to return a clear and satisfactory Answer, beginning with those words of the Revelations in which all the Affurort of the Doctrine place their Confidence. And they are these.

§ I. Arg. 1. And I saw Thrones, and they sat upon them, and Judgment was given to them: and I saw the Souls of them that were beheaded for the Witness 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 lived and reigned with Christ a thousand years, Rev. 20. 4.

But the rest of the Dead lived not again till the thousand years were finished. This is the first Resurrection, ver. 5. Blessed and holy is he, who hath part in the first Resurrection: On such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years, ver. 5.

First, Here, say they, is mention of a first Resurrection, antecedent to the General Resurrection of the Juff, who are not to live again till they who first rise have reigned a thousand years on Earth.

2dly. This Resurrection, say they, is proper to those who were slain for the Testimony of Jesus, and the Word of God, and were not Worshippers of the Beast.

3dly. This Resurrection, say they, is not a Metaphorical, but a proper Resurrection; for the Souls, i.e. the Persons of them that were slain live again.

4thly. They do reign with Christ a thousand years, and that Reign, say most of them, is to be upon Earth; therefore there is to be a Reign of those Martyrs who were slain for the Testimony of Jesus and the Word of God upon Earth a thousand years.

Now in answer to this Argument, let it be noted:

Answ. 1. That it is not the Bodies, but the Souls of them that are beheaded who are laid to rest; now the word ψυχή, rendered Soul, occurs six times in this Book; this place excepted; and in all these places, it signifies either the Soul in separation, or distinction from the Body, or the living Soul; for, Chap. 6. 9. The Souls under the Altar, not only cry with a loud Voice but they are clothed with white Robes, ver. 10. 11. which Expressions cannot be well applied to Dead Bodies. Chap. 8. 9. The Κυρία Bασιλεὺς Χρυσός, are the Creatures having Animal Souls by which they lived, Chap. 12. 11. It plainly signifies their Lives, i.e. the Souls by which Men live, Chap. 16. 3. It is expressly ψυχή, the living Soul, Chap. 18. 13. It signifies the Lives of Men, or else the Souls of Men which they did hunt for, or devour, as Ezek. 12. 18. 20. 22. 25. and ver. 14th. 15. Υἱὸς Ψυχῆς is the desire not of the Body but the Soul; Why therefore must this Word be here supposed to signify not the Soul, but that dead Body opposite to it, which alone properly can be laid to rest, and live again.

2dly. Let it be noted, that a proper and a literal Resurrection is never in the whole New Testament expressed, or represented to us by the living of the Soul, but always by the living, raising, or the reanimation of the Dead, the raising of the Bodies of the Saints, of them that slept in the Dust, or in their Graves and Sepulchres, or who were buried in the Sea or in the Earth; if then the Holy Ghost here meant a literal and proper Resurrection, why doth he so much vary from the Terms he constantly doth use elsewhere, whenever he discourseth of such a Resurrection, and take up with the Terms so oft applied in Scripture to a Moral, and Metaphorical Resurrection? As we shall see hereafter.
the true MILLENNIUM.

And I grant that here is mention of a First Resurrection antecedent to the general and proper Resurrection, but then it plainly is a Resurrection in which all that are sealed and holy, and over whom the second Death hath no power, have a part, ver. 6, and they are all whole Names are written in the Book of Life, ver. 14-15. It is a Resurrection of all who had not worshipped the Beast, ver. 4, and they are all the same Persons, Rev. 13. 8. It is a Resurrection of those who are made Kings and Priests to God and Christ, which all good Christians are, 1 Pet. 2, 5, 9, and therefore not of Martyrs only.

Again, it is a Resurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, ver. 12. 13. viz. I saw the Dead, small and great, standing before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged after those things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it; and Death and Hades delivered up their Dead that were in them: and they were judged every Man according to his Works. Wherein note, that the Dead delivered up were all that were judged according to their Works. It also is a Resurrection before Christ's coming to render to every Man as his Works shall be; for this He after promiseth to do, Chap. 22. 12. whereas, according to the Doctrine of the Millennium, Christ had already given to them whom He had raised to reign with Him on Earth, the Blessing promised to kings, that overcometh; Rev. 2. 26. 27. 3. 22. 5. 10. and the rest.

And the rest of the Dead that were not again alive until the thousand years were finished, are not the Just, but the Synagogue of Satan, Gog and Magog, ver. 8. for St. John, Chap. 19. represents the King of kings, and Lord of lords, with the Armies which were in Heaven, making War with the Kings of the Earth, and their Armies, and giving their Fleece to burn unto them; in which War the Beast was taken, and the false Prophet, and cast alive into a lake of Fire, ver. 20. And then it follows thus, 2 Pet. 3, and the rest of them, who were gathered together to make War with this King of kings were slain with the Sword that came out of his Mouth, and all the Fools were filled with their Fleece, ver. 21. Now it being by the Pagan Emperors first, and by the Beast afterwards, that Satan, the great Dragon, made war with the Seed of the Woman which kept the Commandments of God, and had the Testimony of Jesus Christ, Rev. 12. 17. These Instruments of Satan being thus slain, and overcome by Christ, Satan is bound a thousand years, i. e. He is so long disabled from persecuting and molesting the Church of Christ, and during this space she is raised up to her Primitive Purity, and flourisheth gloriously, and so is represented, as having a Resurrection from the Dead: This thousand years being ended, Satan is let loose again, and gathers again his In instruments, i. e. the Nations which are in the four quarters of the Earth, Gog and Magog to battle, and the Beast leads the Camp of the Saints, Rev. 20. 8, 9. And this is the living of the rest of the Dead again after the thousand years was ended, ver. 5. for it is only οἱ ἐμφάνισθησίν, the rest that were slain, Chap. 19. 21. that lived again; it is only those who had no share in the First Resurrection, and so were neither blessed nor holy, ver. 6. nor had their Names written in the Book of Life; and consequently those on which the Second Death had place, which Death they suffered when Fire came down from Heaven and devoured them, and they were cast into the Lake of Fire with the Beast, ver. 10, 15. And that only in οἱ ἐκ τῶν νεκρῶν, the rest, Chap. 19. 21. and Chap. 20. 5. should signify the same Persons, cannot seem strange, if we consider that only four Verces intervene betwixt them. And that they must be the same Persons, is evident from the connexion of the words, thus, the rest of the Dead lived with the thousand years of Satan's Binding and the Saints Reign was ended, ver. 5. And when those thousand years were ended, Satan was loosed, and gathered them together against that Church of Christ, which had thus Reigned a thousand years, ver. 7, 8, 9, 10.

And this interpretation of the rest of the Dead rising again, gives a clear Answer to the Objection of Mr. Mead, against the other Sense commonly imposed upon their Words, viz. That it would be a most harsh and violent Interpretation, to say the Dead, and the living again of the Dead, should not be taken in the same Sense; for according to this Exposition they are exactly taken in the same Sense, the Dead Church living again in the same Metaphorical Sense, in which the rest of the Dead, the Enemies of the Church live again, at the end of the thousand years when Satan is loosed, and gathers them to Battle against the Church.

Thus the Souls of them who were slain for the Testimony of Jesus, and for the Word of God, are those Christians, who were slain in the time of the Ten Perfections, and the Souls of them who worshipped not the Beast, are those Christians, who chose rather to die, or suffer Perfection, than to be guilty of Romish Idolatry: And they are said to live again as the Beast which had received the Mark, given to the Beast, the Wound of Death, and one of whose Heads was wounded to Death, Rev. 13. 3, 12. viz. in the Description of the Antichristian Beast, to him which exercised the Power of the Heathen Emperors over the Earth, and revived the Idol
try of the Heathen Empire. And as the two Warners, when slain, are said to live again, the Spirit of Life from God entering into them, Rev. 11. 7, 11. because a succession of Men of the same Faith and the same opposition to the Beast, revive, and flourish after they were slain; Some here reply, that this was spoken of the two Churches, that they were slain, and lived again, not of the Supplicant. But why then may not the words of St. John be spoken of the Church of Jew and Gentile then reviving, and not of the Supplicant? Moreover, these two Warners are said to be slain, ver. 7, and their dead bodies to lie in the streets of the great City, ver. 8, to be seen lying there three days and an half, and not to be suffered to be put into their Graves, ver. 9, and after three days and an half, the Spirit of God is said to enter into them, to make them stand upon their feet, and live again. If therefore nothing of this be spoken of the Supplicant, why should those words, I am the Souls of them who were beheaded for the Witness of Jesus, and they lived again, be spoken of the Supplicant, and not of the Church of the Converted Jews and Gentiles? This being the Prophectic Scheme by which the Scripture still represents the glorious Restoration of God's Church and People. For,

1. The Restoration of the Church is sometimes represented as a Resurrection of it from the Dead. So faith the Prophet Isaiah, &c. Israel is slain, and shall rise up again, and shall be roused out of their Tombs, Chap. 26. 19. So God speaks to the Jewish Nation by Ezekiel, saying, I will open your graves, and cause you to come out of your graves, and bring you into the Land of Israel, Ezek. 37. 13, 14. The Prophet Hosea speaks thus, in three days will he rise up again, and we shall live before him, Hof. 6. 2. And the discourse speaking of this very matter, viz. the Conversion of the Jews, faith, it shall be even to the Gentiles you see, as life from the dead, Rom. 11. 15. Here then is a Resurrection of the Church of God agreeable to that which our Interpretation of this Passage of the Revelations doth import: nor is there any more reason to say the words of St. John respect the Supplicant, and not the Churches, than to say the name of many of the places cited. Moreover, the Scripture doth more frequently mention the Restoration of the Church, and her Return from a low, captive, and afflicted State under the Metaphor of a new Life, a Life from the dead, a Reviviscence of God's Church and People. Thus when God moved the Persian Kings to let the Jews return to their own Land, he is by Ezra said to give them a Reviviscence, Ezr. 9, 8, 9. The Psalmist speaking of himself as the Text, or of God's People, also, faith the Marginal Reading, uteth their words, Thou which hast shewed me great and troublest, shall quicken me (Margar. us) again, and shall bring me up again (Margar. us) from the depth of the Earth, Psal. 71. 20. And the Church speaketh thus to God, psalms us thou wilt quicken us; and we will call upon thy Name, Psal. 80. 18. And again, Thou wilt return to Zion and revive us, and thy People shall rejoice, Psal. 84. 15. Ezr. 1. 24. Thy dead Man shall live, Isa. 26. 19. Isay synapticus and Theodotion. Ἰσραήλ ἡ θεότης Μαρτυρίου, We shall live in his sight, faith the Prophet Hosea, Chap. 6. 2, 3, and Ch. 14. 17. They shall live with their Children and return again, faith the Prophet Zachary, Chap. 10. 8, 9. The Son of Syrac faith, at the coming of Elias, Εἰρήνη ἡ Ἰσραήλ ἡ θεότης we shall live again, faith, Chap. 48. 11. But the chief Seat of this Metaphor is in the 37th. Chapter of Exekiel, where God is introduced inquiring of the Jews in Babylon, ὁ Ἱερουσαλημ τῶν ὀφειλεί τῆς ζωῆς, ver. 3, and promising to put into them νεκρά the breath of life, ver. 4, and saying, I will put my Spirit into you, ἓν τοῦ Πνεύματος ὧν οὐκ μεταπεθάνοντες, and ye shall live, and bidding the Prophet them upon them, ἐν εὐφραίνει | that they may live, ver. 5, 6, and declaring, that when he had done so, he shall enter into them, ὅτι ἐγὼ, and they lived again, and found upon their feet, v. 10, in all which places the very word which St. John uteth to express the first Resurrection, is here used to express the Return of the Church from her Obscurity and Thraldom to a glorious State. Why therefore may not the word in St. John bear that Senec which it so often bears in the Prophectic Writings, and twice in the (a) New Testament, when spoken of the Gentiles? It hence at last appears, that by this Interpretation I put no force upon the words, but do expound them in the familiar Senec in which they are first used upon the like occasion in the Prophectic Writings. Now it is generally agreed by those who own this Conversion of the Jews, that it is not to commence till after the Deffraction of the Beast, or the Downfall of Antichrist, mention'd Chap. 18, and therefore in the next Chapter he begins his Discourse upon it, saying, Chap. 19. 7. The Marriage of the Lamb is come, and his Wife hath made herself ready, i.e. she who was formerly put away, because she was not (b) prepared for the Bridegroom's coming, was now to be married to God again. And Chap. 21. he realises this matter, and shews the Bride the Lamb's Wife in such a description, as will not suffer us to doubt she is the Jewish Nation converted to the Christian Faith: For, he calls her the Holy City, and the New Jerusalem, and tells us in the very

(b) 13:4 Not Sectarian Read.
very words of Isaia, Chap. 60. 3. 10. that the Nations which shall be saved shall walk in the light of the Lord. He calleth her also the Bride to be married to the Lamb; which is the Description the Prophets make of this converted Nation, viz. as a Bride adorned with her Jewels, and as one that is to be married to the Lord. Isa. 61. 10. 62. 4. 5. And he goes on in a continual Description of this New Jerusalem in the words of the Prophets, Isaia and Ezekiel, speaking of the Conversion of the Jewish Nation. The City also coming down from Heaven, ver. 10. is the new Church of the converted Jews, said to come down from Heaven, according to the Hebrew Phrase, because of that Divine Wisdom, and those Spiritual Gifts and Graces with which the Church shall be adorned from Heaven: For as they were wont to say of one who treated of sublime heavenly things, that he did יִנָּלֶד הַמֵּלֶאכָּם (a) ascend into Heaven, and speak (b) some who was admitted into the Divine Counsels, Deut. 30. 11, 12. Prov. 30. 3. and of those who heard these things that they were את־השמים, Matt. 11. 23. To the pouring down of these Gifts and Blessings is represented as the opening of Heaven, and letting them down upon the Earth. Thus when St. John receives his Prophecy, he sees a door opened in Heaven, and hears a Voice saying come up hither, and I will shew thee what shall be hereafter. Rev. 4. 1. Where note, that the Voice he heard then was as the Voice of a Trumpet: And so the same Voice he heard when he was in the Spirit, Rev. 1. 10. The two Witnesses also, when they live again, are called up into Heaven, Rev. 11. 11, 12, as being filled with heavenly Wisdom. And since the Spiritual Gifts imparted to the Church are said to come from above, from the Father of lights, Job. 35. 17. and they who were made Partners of them have tasted כְּבֵיתָיָם (c) of the heavenly gift; seeing the Church of Christ is the Jerusalem which is from above, Gal. 4. 25. the heavenly Jerusalem, Heb. 12. 22. It is no wonder then she is represented here as coming down from Heaven, when she was as it were to have a new Birth which is from above, John 3. 3. and to be adorned with spiritual blessings in heavenly things in Christ Jesus, Eph. 1. 3. and to be filled with her Primitive Lardure and Purity, and then shall the Purity of the Church return, and be as it was in the times of the first Martyrs for the Faith, and the Gospel shall be professed without any Antichristian mixture, as they who opposed the Beasts endeavoured to profess it: And thus shall these Martyrs and Opposers of the Beast live again.

A Reverend and Worthy Person, of more than ordinary Skill in matters of this nature, is of Opinion;

(a) Bux. Floril. p. 4.

1st. That the first Resurrection, here mentioned, shall be a literal Resurrection of them that have left their Lives for the Testimony of Christ, to enjoy eternal Life in Heaven an hundred and forty-four years before the general Resurrection, as the Martyrs of the Old Testament arose with the Body of Christ, Matt. 27. 52. They shall reign faith he, with Christ, not on Earth, but in Heaven, where Christ is, and shall be till come to Judgment.

2nd. He is of Opinion, That not only the Martyrs shall then rise to heavenly Bliss, but that their Martyrers shall then also arise to eternal Punishment. Which he gathers from those words of Daniel, Chap. 12. 2. And many of them that sleep in the dust shall arise, some to everlasting Life, and some to everlasting Shame and Contempt.

3rd. Against the Doctrine of the first and second Resurrection, properly so called, I have offered some Arguments in the Annotations on 1 Cor. 15. and Chap. 4. § 2. I therefore only farther note;

First, That St. Matthew speaks not one word of any Martyrs that arose after Christ's Resurrection, but only of the arising of some Saints that slept, and their going into the holy City, and appearing unto many; which seems rather to make it probable they were Saints who had lived in the Memory of those to whom they appeared, and were known. See the Note there.

2nd. St. Matthew doth not say as St. John doth, that many Souls lived, but that פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם פָּנִיְךָם (d) many Bodies of those that slept arose out of their Sepulchres: His words must therefore be understood of a proper Resurrection of the Bodies of the Saints; but it cannot be hence inferred that the words of St. John bear the same sense.

3rd. St. John doth not say his Martyrs shall reign with Christ a thousand years before the general Resurrection, but only, that they shall reign with Christ a thousand years; which seems an odd Expression when applied to them who are raised to reign for ever with him. Add to this, that after the Resurrection of St. John's Saints to reign with Christ, a thousand years, Satan is loosed, and raises his Armies to fight against; and compacts about יְשַׁע הַנָּרִים (e) of the Camp of the Saints, v. 7, 8, 9, which plainly intimates that the Saints mentioned, as partakers of the first Resurrection, were still on Earth, and not reigning with Christ in Heaven.

Lastly, The second part of this Opinion seems to contradict many Scriptures which expressly teach that the time of the Punishment of the wicked shall be after the Sentence of Abolition hath been passed upon the Heilefs, Matt. 25. 41. — 46. when all the Good have gone into everlasting Life, John 5. 28, 29. at the
the day of Judgment, and when we shall appear before the Judgment-seat of Christ, Rom. 2. 8, 9, 16. 2 Cor. 5. 10, and that they who have perished Christ’s Members shall be punished at the Revelation of Christ from Heaven, 2 Thess. 1. 6, 9. at the Conflagration of the World, 2 Pet. 3. 3, 7. at the day of Judgment, Jude 1. 15, when he cometh in the Clouds, Rev. 1. 7, and that the Crown of Glory shall be given to the righteous, saith the same time. See Note on 2 Tim. 4. 8.

Obj. 3. Some refer to this Millennium those words of Christ, Matt. 5. 5. Blessed art thou, for they shall inherit the Earth, saying, that neither David, nor our Saviour, could understand this otherwise than of a future State, because it is not the meek, but the great ones of the World, that shall inherit the Earth among them, and Court-flatterers that scramble for Preferment.

A. But it is evident to a Demonstration, that David did understand this of the present Earth, or of the Land of Canaan, for the Tenor of this whole thirty seventh Psalm is to this design, that both the dead and Men shall by God’s Judgment suddenly perish, whilst righteous Men lived slowly and quietly in the Land of Canaan. See ver. 9. For all doers of good shall be cut off, but they that wait upon the Lord they shall inherit the Earth; for yet a little while, and the wicked shall not be, but the meek shall inherit the Earth. They that are blessed of him shall inherit the Earth, and they that are cursed of him shall be rooted out. So ver. 34. Wait on the Lord, and keep his way, and be still exalt their heads, and feed in the meadows of the Earth; when the wicked are despoiled thou shalt see it. See also ver. 14, 17, 19, 23, 24, 25, 29. But therefore undeniably said, the Psalmist could not understand this of the present Earth, and that upon a plain misconception of the Import of the Psalm; as if inheriting the Earth was enjoying a vast Fortune, or a great share of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, Luke 12. 19. Consisteth not in the abundance of the things that we possess. The Psalmist rather imports, That Meekness is the best way to procure us a long and peaceable life on Earth, Psa. 34. 12, 14. 1 Pet. 3, 10, and that the meek Person shall ordinarily have the most fine enjoyment of these things as far as they are needful; that he shall enjoy them with the greatest Quiet and Tranquillity, without that Strife, Debate, Anxiety, and Trouble, which imbir the Enjoyment of these things to others; and with the truest Comfort, Satisfaction, and Contentedness of Mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this Lesson in the Old Testament, our Saviour addresseth himself to them in the Language they had been accustomed to; this Son of David repeateth and confirmeth to them the Promise made by David. And this I judge to be the most natural, and truest Exposition of these Words.

Obj. 3. Our Saviour promiseth to his Disciples and Followers, That for the Loaves they should suffinue here on his account, and for the sake of his Gospel, they should receive there an hundred fold, and sit upon Thrones with him judging the Tribes of Israel. The Words are these: And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel, Matt. 19. 27, 28. These Thrones must, in all Reason, be the same with the Thrones mentioned Dan. 7. 9. Apoc. 20. 4, and therefore mark the same time and State. And seeing in those places they plainly signifieth the Millennial State, or the Kingdom of Christ and his Saints, they must here signify the same in this Promise of our Saviour to his Suffering Followers. And as to the word τροποικος ζωης, which is here translated Regeneration, it signifies ‘a new state of Life;’ and is a term used of the first Loisers and Greek Fathers, and chiefly of Christ the Lord, by way of difference from the Renovation of the World, which is to be at, or before the Millennial State.

A. In Answer to this Argument, I shall not take notice that what the Argument faith is promised to Christ’s Disciples and Followers in general, is indeed promised only to his twelve Apostles, to them who had then left all and followed him, Matt. 19. 17, to them who had continued with him in his Temptations, Luke 22. 28. The Thrones here mentioned therefore cannot be the Thrones spoken of in Daniel, and the Revelations; for these Thrones are peculiar to the twelve Apostles; Those in the Revelations, are imposed to belong to all that have a share in the first Resurrection: the Apostles sit upon these Thrones only to Judge the twelve Tribes of Israel, but they who sit on the Thrones mentioned in the Revelations, are to judge over the Nations, and Judge them, Rev. 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But, 2dly. I grant the τροποικος ζωης, or Regeneration here mentioned, may be referred to the Confirmation of the Union, and to the New Heavens and Earth of which the Prophet speaketh, but then I add, this τροποικος ζωης or New Birth, is only that of the Church of Christ, that Communion or New Life, that the Saviour Life from the dead, the shall receive when all Israel shall be saved, and the Gentiles of the Gentiles shall flow in to them. For,

A. 3dly. The Persons here to be judged are only the Twelve Tribes of Israel, which makes it more than probable, that the whole Promise made to the Apostles respects their Government over these Tribes; coming in at the Cloze of the World after the Fall of Antichrist; and that not by a Resurrection of their Persons, hox but by a Revivification of that Spirit which resided in them,
them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admission of their Gospel to be the Standard of their Faith, and the Direction of their Lives.

2dly. It hath been obferv'd already, that the Delivery of the Jews from their former Captivities and Miferies, is always represented as a Coömnion a giving of Life, and a Rejuvenation to the Jews. And thus may those words of St. John be primarily referred to them, viz. I saw Thernses, and they sat upon them, and judgment was given to them, Chap. 20. 4. though these things belong not to them only, but in general to him that overcometh, Chap. 2. 26. 27. 3. x. Seeing then their Return from their Captivity is in the file of the Prophets usually represented as a νεολογισμός, a reviving, or new Life; Why may not the time of their most glorious Conversion, and Collection from all the Corners of the Earth, be by our Saviour here represented under that known Metaphor? And this Conversion of the Jewish Nation being by me placed in St. John's Epoch, viz. after the Destruction of the Beall, and the Death and Slaughter of the Armies of them that fought for him, or worshipped his Image; and her converted Members being, in my Opinion, the very Bride of the Lamb, which had made her self ready, and, after a long Divorce, was married again to God, I comply in this with all the Ancient Millenniumaries, and especially with (b) Justin Martyr, when he faith, this νεολογισμός is the Mystery of the Generation of all that expell Jesus Christ to appear at Jerusalem, spoken of by Isaiah, Chap. 66. and that all Christians entirely Orthodox expect to spend a thousand years in Jerusalem, as the Prophet Isaiah hath foretold, saying, There shall be a new Heaven and new Earth. For as these things are spoken by a Prophet of the Jews, one fain to speak thefe things to them, fo I fuppofe thefe things shall be the chief and immediate concern that Nation, and her πρώτοψωμεία new Birth of a numerous Offspring after a long Barrenness, Chap. 66. 7. 8. 9. and her Exaltation to an high Eflate of Excellence and Glory; and that fo visible to the Gentiles, that all Nations and Tongues shall see her Glory. As for the following words, urged stifly by the ancient and some latter Millenniumaries, viz. And every one that hath forfaken Houfe, or Brethren, or Sifters, or Father, or Mother, or Wife and Children, or Lands for my Name's fake, shall receive an hundred fold now in this time, Houfes, and Brethren, and Sifters, and Mothers, and Children, and Lands; and in

the World to come, eternal Life. It is, in my Opinion,

16. Very unreasonable to interpret these words of Blessings to be conferred on Men after the Resurrection; for they that are thought worthy to be Sons of the Resurrection, faith our Lord, neither marry, nor are given in marriage, Luke 20. 35. Whence therefore should they have their Mothers, and their Children, not add Wives in hundreds fold? They are made like to the Angels in the Resurrection; and what should that Angel command Persons do with, what Advantage will they reap from an hundred Houfes, or a like increase of Land, on Earth?

If you reply, That these words of our Saviour relate not to the first Resurrection, of which this Text, which speaks of Wives and Children, is to be interpreted, but only to the second and general Resurrection; I Anfwer, That the words are general, and therefore must include all that are Sons of the Resurrection. Moreover, by admitting this double Resurrection, the firit in which they that are called might marry, or have Wives and Children, and the second in which they could not; the Objection or Enquiry of the Sadducees is partly left unanswered; for this Distinction doth give a Resurrection, in which the ground of their Enquiry might take place.

2dly. This wonderful Increase is promised now at present, εϊ τοι αυτοι τατις in the time of life, Mark 10. 30. Luke 18. 28. in opposition to what they shall receive in the Age to come. Now the Millennium is still placed by Dr. B. in the Age to come after the Conflagration of the World; this Promife therefore cannot refer to his Millennium, nor yet any other which begins after the Resurrection of those Persons, for that Time can with no propriety of Speech be said to be now, nor can the Blessings then received be said to be received in this Life. Moreover, these Blessings are to be received by Men with Perfections, is being the known Observation of Critics and (c) Grammarians, that αρ with a Genitive Case signifies with, and denotes το αυτο απευα ϋατος the same time, and only with an Accusative Case signifies after, and denotes υπεριογιανικα a following time, so that these Perfections must be contemporary with the Enjoyment of these Blessings, whereas a general Peace, and (d) freedom from all Perfections, is made a necessary Character of the Millenial State.

Lastly, These words afford an Argument against the Doctrine of the Millennium, because, according to them, the only Blessing to be received is απευα ϋατος ειρήνης in the Age.

(c) Phavorinus. (d) Dr. B. p. 184.
to come is life everlasting, which Blessing is
certainly in Heaven, and not to be enjoyed on
Earth; our Honef eternal being in the Heavens,
2 Cor. 5. 1., and our Inheritance eternal referred
in the Heavens for us: and therefore they
to whom the Promise is here made, are not in
the World to come to live a thousand
years on Earth, or to enjoy the temporal
Blessings promised here, because they are
not to be enjoyed in the World to come,
but now, in this present life, and because the
only Blessing promised in the World to come
is not to be enjoyed on Earth, but is referred
in the Heavens for us, 1 Pet. 1. 4.

Oh! 4. St. Peter, in his Sermon to the
Jews, after our Saviour's Ascension, tells them
that he will come again, and that there will be
then a Restitution of all things, such as
was promised by the Prophets. The Hea-
vens, faith he, must receive him till the time of
Restitution of all things, which God hath spoken
by the Mouth of all his Prophets since the World

If I answer, that these words cannot be
meant of a Restitution of all things to their
former state; for since his very proper to
say there will be a Restitution of all things to
their former state, which God hath spoken
by the Mouth of all his holy Prophets; for since
these things relates to the Forerunner of our
Lord, Christ's coming in the Flesh, his Life,
Death, Resurrection, and Ascension, the
preaching of the Gospel to the Gentiles, the
Regn of Antichrist, the Calling of the Jews,
and the coming in of the Fulness of the Gen-
sites, these things may very well be said to be
exhibited, performed, accomplished, and
consecrated; but I see not with what pro-
priety or truth they can be said to be referred
to their former States, or be renewed, and
therefore 
by the Scripture read until the fulness of the
time of all things by the Arabick, till
the time in which all things shall be perfected,
or
finished; by (e) Tertullian, Ad Pollo tempora
exhibitionis omnium by (f) Irenaus, Utique ad
tertum dispositionem omnium, i. e. until the
time of the exhibition, or disposal of all things,
by
Origenius, till the time that all things do es
fulfill their course to be ended; and for the con-
firmation of this import of the word, we have
the Suffrage of Hefychius and Phavorinus,
that &pi;ov<sub>εκδηλωσεν</sub> is 
udein the consumma-
tion of a thing. Hence then I argue thus
against this Doctrine. Since Christ is to con-
tinue in Heaven till the completion, or Con-
summation of all things spoken by the holy
Prophets, if the Millennium were any of them,
Christ must continue in Heaven till the Con-
summation of that also, and therefore is not
to come down from Heaven to reign on Earth
till the Millennium be ended; nor can that
be contemporary with our Lord's second
coming, which is from Heaven.

The Arguments produced in favour of
this Millennium from Rom. 8. 19, 20, 21.
from 2 Thess. 2. 8. from Heb. 1. 8, and 2. 9.
and from 2 Pet. 3. 8. are sufficiently
answered in the Notes upon those places.

(e) De Refut. Genn. c. 23.
(f) Bl. l. c.
C H A P. IV.

This Chapter contains Arguments against the literal Resurrection, and the Reign of Martyrs upon Earth a thousand years. First, From the Inconsistency of it with the happy State of Souls departed, § I. Secondly, From the accurat Description of the Resurrection in the Holy Scripture, without any mention of a first and second Resurrection, and with such Descriptions of the Qualities of the Bodies raised, the efficient Cause, of the Time, Circumstances, and Consequences of it, which suit not with the Doctrine of the Millennium, § II. Thirdly, From the Inconsistency of it with the Genius of the Christian Faith, and the Nature of the Gospel Promises, § III.

Having thus shewed, That Scripture and Antiquity afford no sure Foundation for this suppos'd Resurrection of the Saints and Martyrs to reign with Christ on Earth a thousand years; I proceed now to shew the Inconsistency of this Doctrine, with many things delivered in the Holy Scripture. And,

§ I. First, This Doctrine seems not well consistent with the happy State of Souls departed, recorded in the Sacred Writings, for can it rationally be suppos'd, That those Spirits of just Men made perfect, which are now with Christ, Heb. 12. 23. and, being absent from the Body, are present with the Lord, 2 Cor. 5. 8. Phil. 1. 23. should leave their blest Mansions, or quit that happy State, to live on Earth again a thousand years? That they who are already entred into Rest, Luke 23. 43. and who enjoy all the Delights and Satisfactions which Paradise affords, should quit that Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full fruition of their Lord on Earth, than they enjoy'd in Paradise? If not, who can imagine, That God should thus degrade them after so long enjoyment of that happy Regions, or that they should voluntarily quit those Mansions for any Temporal Enjoyments of the Body, any Meat or Drink, or Earthly Pleasures, which they had formerly deny'd themselves, and were even dead to whilst they lived here; nor for any Temporary. Conserve upon Earth in which they only liv'd as Pilgrims and Strangers, still looking for a better Country, that is an heaven? Heb. 11. 13, 16. And if this Change seems not consistent with the State of happy Souls in general, much less will it comport with those special Privileges and high Prerogatives suppos'd, by some Fathers, to belong unto the Souls of Martyrs, 1 Cor. 1: 27. that they do instantly receive their Crowns, and are admitted to a fuller Vision, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater must their Degradation be, when they return again to live on Earth. So that this Doctrine seems least of all consistent with the State of those Christian Sufferers, who are suppos'd to be the very Persons for whom it chiefly was deligh'd, and to whom it is chiefly promis'd.

2dly. Let us compare the Resurrection mentioned by the Holy Scripture, with that suppos'd by the Millenarians, and we shall easily discern, That no Man reasonably can desire to enjoy the latter, who can be made partaker of the former.

They who believe the Resurrection promis'd in Scripture, expect our Lord from Heaven to change their vile Bodies into the likeness of Christ's glorious Body, Phil. 3. 21. The Millenarians expect him to change, or to restore them into such Bodies as shall be still mortal, corruptible Bodies; for else, what need of Meat and Drink; what Pleasure can they reap from their Pleacy? The first expect, this corruption shall then put an stop to corruption, this mortal put an Immortality, 1 Cor. 15. 52. The second, that it should do this only after a thousand years; for they suppos'd, [B. 5. c. o. p. 206.] That Nature may be weak, and they may be desirous to be disimposed in the Millenial State. The first expect, That their dishonourable Bodies should be raised in glory, ver. 43. The second, That they be first rais'd with their dishonourable Parts. The first, That the Body should be rais'd a Spiritual and a Celestial Body, bearing the Image of the heavenly Adam, v. 44, 48. The second, That it be first rais'd an Earthly Body, bearing the Image of the Earthy Adam. And Oh! How inglorious, how deplacable is the Resurrection which these Men expect, compared with the Resurrection promis'd in the Holy Scripture? How much more happy would the Saints and Martyrs be, could they immediately
immediately enjoy the Scripture of Resurrection, than by enjoying that which the Millenniumaries have allotted to them? And why should any one conceive they should not do it? Is it because there is a necessity they should first live on Earth a thousand years, (a) to prepare them for Heaven, and eternal Glory; (b) to fulfill all the Scriptures. (c) That they may by degrees enlarge their Capacities, fit and accustom themselves to receive God; or, as he says in another place, That they may become capable of the Glory of the Father, that is, capable of bearing the Glory and Presence of God? Sure this is not for the Credit of the Millenniumaries. That they should not be fit or capable to receive God, and enjoy the Glory of the Father, without employing their Contemplations and Devotions upon Earth a thousand years, when these holy Persons who rise not till the general Resurrection shall from that time be ever with the Lord, (d) and be immediately tripakers of the Beatific Vision. Moreover, what is it that must be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Blessed Vision? Is it not the Soul? And can the not as well contemplate him under the Altar, or the Throne, or whiff the deth aside in Paridise? Is coming down from those Celestial Regions to this dull Earth, the way to cleanse the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleasure in them, be the way to quicken and invigorate her Heavenly FLights and Aspirations? Or, is there no true (e) Friendship, no ingenious Conversation to be had in Paradise, that the Soul must descend to Earth to enjoy it? Or, is it necessary, as (d) Tertullian, and (e) others argue, by way of retribution, That the Body which hath suffered, may be rewarded in like kind, i.e. that it may be now gratified with bodily Delights, the Pleasures of the Throat and Palate; fine Cloaths, and innocent Diversions here on Earth? If such a Change of this vile Body into the likeness of Christ’s glorious Body, were not a better, and far more glorious Reward, of all its Sufferings.

Aug. 2. § 11. A second Argument against this Doctrine, of a proper Resurrection to reign with Christ a thousand years on Earth, is taken from the accurate Description of the Resurrection contained in the Holy Scripture. For, First, in all the Descriptions the Holy Ghost so largely gives us of the Resurrection, and the future Judgment in the Evangelists, and the Epistles, there is no mention of a first and second Resurrection, or of any Prerogative of some Saints above others in it, or of any Precedence of any before others, as to the Resurrection of their Bodies, which might have reasonably been expected, had this Doctrine been then received, in some of those places where the thing is so largely and critically diversified, as to inform us twice, That the Order of the Resurrection shall be this, That the Dead in Christ shall rise first, (a) 1 Thess. 4. 16, 17, and then, We that are alive shall be changed, and that Christ is raised as the first Fruits, and that afterwards they that are Christ’s shall be raised at his coming: Here it concerns, is mention made of an Order in the Resurrection; for it is said, In Christ shall all be made alive, every Man in his own Order, (b) 1 Cor. 15. 23, but then the Order is expressed thus, Christ the first Fruits, afterwards they that are Christ’s. Whereas, according to the Millennium Hypothetical, the Words should rather have run thus, Christ the first Fruits, then the Martyrs, and a thousand years after, the residue of the肤; in the Epistle to the Thessalonicans also, there is no Order of the Resurrection of the Dead mentioned, but of them altogether; and with this Infinitation it is said, That those which sleep in Christ, God shall bring with him, and the Dead in Christ shall rise first.

In Answer to this Argument, we have been told, That (c) as the Scripture speaks of the Resurrection in Grosf, without distinguishing first and second, so it speaks of the coming of our Saviour, without distinction of first and second. But this is a great oversight; for the Scripture gives express notice of Christ’s coming in glory, a second time, for the Salvation of his Servants, Heb. 9. 20, and of his coming again, to receive them into those Mansions he is gone to prepare for them, Jev. 14. 3. There being therefore equal reason to expect a like Distinction between the first and second Resurrection, properly so called, the contained Silence of the Scriptures as to that matter, is no small prejudice against that Hypothetical, which doth suppose a first and second Resurrection.

2dly. The Scripture in those places containeth many things which seem most plainly inconsistent with that Doctrine; for either in those places the Scripture speaketh only of the second Resurrection exclusively of the first.
first, and then it is not true which Mr. Mead affirms, That the Day of Judgment, and the time of the Resurrection, includes both the Millennium and the General Resurrection; or, that the Scripture speaks of the Resurrection in the Crofs, without distinguishing between the first and second; for, if it speaks only of the second exclusively of the first, it must speak of it distinctly from the first, or it must in those places intend to speak of both conjunctly and without distinction, and then what is said in them must be applicable to them both without distinction.

Again, the Scripture in those places speaks of many things: First, As to the Nature of the Resurrection, and the Qualities of the Bodies raised. Secondly, As to the efficient Cause of the Resurrection, our Lord's Resurrection, 3dly. As to the time of the Resurrection, 4thly. As to the Circumstances, and the immediate Consequences of that Resurrection, which are by no means applicable to the first, and the particular Resurrection supposed by the Millenniumaries, but only to the general Resurrection, which all Christians own. And, Secondly, That which the Scripture faith of the Millennium, as the Qualifications of the Bodies raised, is this. That they shall be raised Glorious, Spiritual, Immortal and Incorruptible Bodies; for then this Corruptible must put on Incorruption, and this Mortal must put on Immortality, 1 Cor. 15. 52, 53. then shall we bear the Image of the heavenly Adam, or of that Lord from Heaven who shall change our vile Bodies into the likeness of his glorious Body, Phil. 3. 21. then shall we be clothed upon with our House from Heaven, and Death shall be swallowed up in Victory, 2 Cor. 5. 1, 4. Now, can a Body raised in Glory, i.e. in Clarity and in Splendour, shining like the Sun, and making the Sun and glorious Body, and like unto the angels, as they shall be, be Faith Christ, who are thought worthy of the Resurrection, have any need of all the Things which Dr. Burnet hath prepared for it on Earth? Can it feed upon, or relish any of the Banquets which God, faith Irenaeus, and all the Ancient Millenniums, hath prepared for it? Can a Body raised in Power, i.e. free from all Remitency, all Pain and Latitude, continue still, as Dr. Burnet [B. 4. c. p. 206.] makes the Bodies of his raised Millenniums to do, under such Weakness of Nature as will not suffer them to continue long under strong Passions, nor insensibility of Mind? Can a Spiritual Body, free from Groanings and Ponderings, from needing Rest, Sleep, Cloathing, Sufferance, receive advantage from that Universal Plenty, [Chap. 7. p. 184. p. 186.] or need those Goods of Fortune, that external Felicity, that Temporal Happinesse he hath provided for it upon Earth? Can these Men raised with Immortal and Incorruptible Bodies, which have already swallower up Death in Victory, wish to be diffigured, as he faith they will? [p. 206.] Can the Devil, when looed, be so foolish, as to summon up his Armies to fight against, and kill them who are Immortal, and can die no more? Can God and Angels, with all their numerous Hosts, hope to prevail against them, or even dare to opposing their radiant Bodies as they shall then have? In a word, Can such Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why should they live a thousand years on Earth after God hath thus fitted and prepared them for their Habitation in the highest Heavens? I therefore do imagine, That when the Patrons of this Millennium Resurrection find themselves this prefed, they will allign to their new raised Inhabitants of the Earth, a Body capable of enjoying the good Things on Earth, and taking pleasure in those Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the Millennium, into the likeness of Christ's glorious Body, and to suffer then another change into Celestial and Spiritual Bodies, the not another Resurrection; and it seems necessary for them to admit of the beforementioned Abundrudes, or to admit of this Hypothesis, for when the Apotheosis faith, The Dead shall be raised incorruptible, and we shall be changed, their new raised Inhabitants must belong to the Dead, and so be raised incorruptible, and so incapable of those earthly Goods they mention, as their Reward on Earth, or to the Living, and then they must be changed. And yet this shift is plainly contrary to the Account St. Paul hath given us of the Resurrection of the Body; for he expressly faith, That when this corruptible, weak, dishonourable, earthly Body shall be raised, it shall be raised in incorruption, glory, power, and be a spiritual Body: That to the natural succeeds the spiritual Body; to the Earthly the Heavenly Body, 1 Cor. 15. 42. 44. To the Body bearing the Image of the Earthly Body, the Body bearing the Image of the Heavenly Body: Whereas this shift must infer a Body raised not in Glory, or in incorruption, not a Spiritual and an Heavenly Body, and so must make these Martyrs twice bear the Image of the Earthly Adam, or at least at their Resurrection not to bear the Image of the Heavenly. Again, They who are then alive, and shall be changed, faith the Apotheosis, are only those who never slept in the Grave, 1. 51. 52. Now this cannot be true of Martyrs raised from the Dead, and so the change here mentioned cannot belong to them.
This Doctrine seems inconsistent with what the Scripture, at least hath delivered, faith the Apostle (in a moment) in the shrinking of an Eye, at the slight Temptation in Corinth, to the shrinking of a Juncture, in the shrinking of the Hebrews; Acts 22, 4. for this reason, the Lord Jesus, in the shrinking of a Juncture, as well as the Exemplary, of Christ's, for he is that, which is the Author of this Resurrection, is our Lord Jesus, &c. as the Lord coming down from Heaven, to effect it. 1 Cor. 15, 52. for the Trumpet shall sound grand, and the dead shall be raised incorruptible, and we that are alive, and have not died, shall be changed. For the Lord himself shall descend from Heaven with a shout, and with the Voice of the Archangel, and with the Trumpet of God, and the dead by Christ's shall rise first. Here we are taught that the dead shall rise in Christ, and for the present, shall be raised to their Lord's Deceit from Heaven, in the time of the Resurrection of our Lord Jesus Christ from Heaven, 1 Thess. 4, 16. The time when God shall give to those that have been perfected and afflicted, Rest with the Apostles, who shall have a share in the first Resurrection, shall be the time of the Revelation of our Lord Jesus Christ from Heaven, 1 Thess. 4, 17. The time of this Millennium, say the Patrons of it, is the time of the Resurrection of all things, for then they shall be raised in a moment, in the shrinking of an Eye, that immediately upon their being raised, they that are then alive shall be changed. (c) St. Jerome therefore foretold, with good ground, that the Apostle by these words, condemnation prime & seconda, Resurrectionis excludit, fabulam, destroys the Fabula of the first and second Resurrection, by affording that the Resurrection of all things shall be performed in a moment, and that the shrinking of an Eye, at the sounding of the Last Trump, and at the Shout, or Voice, of the Last Angel, which leaves no room for a whole thousand years between the first and second Resurrection, unless the Angel should be supposed to shout, or the Trump sound, a thousand years. The cause, however, faith St. Jerome, of this is, that the Trump shall bear my Voice, and shall come forth. And sure that must be a long hour, which lasteth a full thousand years. Again, there shall be Fious Perfons living and unchanged, when all the Fious that were dead are raised; for the dead in Christ shall rise first, then we that are alive shall be changed, 1 Thess. 4, 16. 17. we that have not yet slept, faith the Apostle. Place now the Millennium after the Conflagration of the World, and all things in it, and where will you find those Fious Men alive, or how will you prefer them from those flames? (d) Dr. Burnet finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a Millennium after the Conflagration of the present Earth, viz. How Gog and Magog should get into this new Earth, the wicked being all consumed in those Flames. He is not hardly enough to say, that this is the Postick Tale of the Giants.

(c) B. 4. c. 10. p. 17.
(b) Mr. Watts on James, Paphian of the Relevation, p. 604.
(a) Pilius hominis veniet, & milia annis inter homines restabit, quisque justificari imperi; regnum, L. 7, c. 64.
In quo Tempore Sacramentum in terris Regnari pro certo doctur. Gerson, c. 35. Eccl. Exilii I. 7, c. 22.
(d) B. 4. c. 10. p. 218, 219.
the true MILLENNIUM.

Giant, though he be, faith (p. 219.) it hath great affinity with it. And therefore he produces these Men, according to the Philosophy of Lucretius and Mr. Hobes, (p. 220.) from the flame of the Earth, and of the Sun, as throat of Creation were at first: But whence come these Pious Men that have not yet dep't, into this new Earth, is a great Difficulty; and to this the Doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take upon himself the Rubbish.

Nothing, that they had Eagles wings, given to them to mount up into the Air whilst the Earth was on fire. 

This Doctrine seems inconsistent with many Circumstances of the Resurrection mentioned in the Holy Scriptures, for that speaks constantly of the Resurrection of all saints, as of a Resurrection not to a temporal Life on Earth, but an eternal in Heaven. They shall come forth out of their Tombs to the Resurrection of Life, John v. 25. He that believeth and is baptized shall receive eternal Life, and I will raise him up at the last day. Chap. 6. 40. That teaches us, that when Christ comes again, they shall be received into the Heavenly Mansions prepared for them, John iv. 23. 25. 24. and shall be made to sit where he is, that when Christ who is their Life, shall appear, they shall appear with him in Glory, Col. 3. 4. that when he doth appear, they shall be like him, and see him as he is. Whereas according to the Hypotheses of the Millenarians, when Christ appears, and when he comes again, they who have been his Chosen and most faithful Servants, shall not immediately be raised to eternal Life but first to that Life which is but temporal, they shall not be received into Heaven, but into Earthly Mansions until they shall be glorified with him, appear with him in Glory, be like him in his Glory, or see him as he is, till they have spent a thousand years, on Earth to fit them for those blest Mansions, and to prepare them for that Beatific vision. Moreover, it is said of all the Dead in Christ, of all that sleep in Jesus, that they shall be raised first, and that then immediately we shall arise shall be gathered up with them in Clouds to meet the Lord in the Air, and then we shall be for ever with the Lord. Now it is for this reason, we cannot afterwards expect to live on Earth a thousand years. For as (p. 221.) Ruffin puts the Question, and says (p. 222.) what need is there that they should live upon Earth, who hope to live in Heaven, and to be ever with the Lord? Especially since these words plainly seem to speak not of a temporal, but an eternal Life with Christ, not by enjoyment of him upon Earth, but by Translation from it to Heaven? Again when he speaks of 

foe, Apostle faith, this May, fearing that flesh and blood shall not inherit the Kingdom of God, neither flesh nor blood shall inherit the Kingdom of God, neither flesh nor blood shall inherit the Kingdom of God, and he concludes that the dead shall be raised incorruptible, and we shall be changed, does he not sufficiently intimate that we shall be raised not to enjoy an Earthly but an Heavenly Kingdom; and that our raised Bodies being glorified, shall not consist of Flesh and Blood. And what then will they do with all that plenty, and that great assurance of the Goods of Fortune which the Millenarians do so highly value? In a word, the comfort which the Apostle gives the (n) Tribulation concerning their departed Friends who had suffered much Affliction, Persecution, Tribulation, and doubtless many of them Death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the happiness promised to the Body and soul of the just Christ should rise up, and then the living should be changed; not this, (n) that these Sufferers for the sake of Christ should rise a thousand years before the rest to reign with Christ on Earth; which yet is by the Millenarians deemed great matter of their Constolation, and so was very proper to have been mentioned there, had it been any Article of Christian Faith.

Art. 3. Lastly, This Reign of Christ on Earth a thousand years agrees not with the genius of Christian Faith, nor with the nature of Christian Promises, or with that frame and temper of Spirit it requires from the Professors of Christianity. For

The Chriftian is represented as one who is entirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to use it as it were dead to the Word, and to the things of it. One who is set apart to live, and to enjoy, the Goods of Fortune, which God hath promised to those that suffer for his Name; it becomes them to have their Minds and their Affections set upon it, to live in expectation of it, and to desire to enjoy, the Goods of Fortune, this Peace and Plenty upon Earth, and it would rather be the Character of those who bear the Cross in prospect of their Blessings, to mind earthy things. That, (n) that Faith St. Paul, which makes the suffering of this present World light unto us, is this consideration, That we look not at the things which are seen, but which are not seen, (n) Caten. in Hist. 5. p. 119.
A T R E A T I S E of

6, not at things Temporal but Eternal 2 Cor. 4, 17, 18. even as an House not made with hands eternal in the Heavens, Chap. 4, 1. Whereas if this be one of the great and precious Promises contained in the Gospel, and made for the encouragement of Christians to suffer for Christ's sake, they must then look not only at things Eternal, but things Temporal, or for a temporal House on Earth, as well as one eternal in the Heavens, for their suppos'd Reign on Earth will be but temporal.

Again, the Exhortation of our Lord: in his admirable Sermon on the Mount runs thus, Lay not up for your selves Treasures upon Earth, but lay up Treasures in the Heaven, for where your Treasure is, there will your hearts be also. Mat. 6, 19, 20, 21. And again, provide your souls bags that wax not old, a Treasure in the Heaven that faieth not. Luke 12, 33, 34. St. Paul exhorts all that are rich with Christ, to set their hearts, and their Affections not on things on the Earth, but on things above, where Christ is seated at the right hand of God. Col. 3, 1, 2, 3. and that because they are Dead with Christ unto these worldly things, and their Life is hid with Christ in God; so that when Christ, who is their Life, shall appear, they shall appear with him in Glory. And yet if our Lord Christ in that very Sermon, as the Millennium suppose, encouraged them to suffer with Patience and Meekness upon this Confutation that they should inhabit the Earth, and had pronounced them blest upon this account, surely they might have suffered upon this very prospect of laying up for themselves Treasures upon Earth in this Millennium, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treasures in the Heaven, and to set their Affections on things above, but because these are the Blessings promised as the Reward of Christian Piety and Patience: If then these Blessings be to be enjoyed on Earth after the Resurrection be one great part of the Reward which God hath promised to the Piety and Patience of the Christian, what reason can be given why he should not seek, and set his Heart upon them also? If it be so great a Privilege to have a part in the first Resurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the Apostle styles them blest, who have a part in it, should they not seek, and set their Hearts upon that very thing in which their Happiness consists? And yet the comfort which our Lord, and his Apostles do afford these Christian sufferers is only this, that great is their reward in Heaven, Mat. 5, 12. Luke 6, 23. that when they are tried they shall receive a Crown of Glory, Rev. 2, 10. and that they have in Heaven a better, and more enduring Substance; Heb. 10, 34. which as it placeth the Reward and Comfort of Christ's suffering Members not on Earth, but in the Heavens, and so gives us just reason to conclude our Lord, and his Apostles knew nothing of this Reign on Earth, or thought it no great matter of their Confutation, so did it give occasion to the Ancients to conclude this (o) If the Inheritance of Martyrs be in Heaven, their reign on Earth can be no better than a Fold.

Moreover, it is evident that all the ancient Patrons of the Millennium held that Abraham, Isaac, and Jacob, and all the Patriarchs and Prophets were to be Sharers with the Christians in this Reign on Earth, and that then would the promised Canaan be made good to them; Whereas the Apostle plainly tells us, that they expected no Reward on Earth, nor did they mind that Canaan where they dwelt, but only waited for an Heavenly Country; That they confessed, faith the Apostle, that they were Strangers and Pilgrims upon Earth; that they were not mindful of that Country whence they came out, but sought a better Country, that is, an Heavenly, Heb. 11, 13, 16. since then these holy Patriarchs, and choice Friends of God, not only fought not after, but even disdained any Inheritance on Earth, seeing the only Country they did expect and look for, was an Heavenly Country; seeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Resurrection, when they completely were to be made, and treated as the Sons of God. Surely in vain must Christians hope for any Reign on Earth with them, who professing themselves Pilgrims and Strangers in it, declared they were not mindful of such an Habitation in the Land of Canaan, and who are at the Resurrection to be made like the Angels, and to enjoy not any earthly, but that Heavenly Country which God hath graciously prepared for them.

In a word, so foretold Times of Peace and Plenty to succeeding Ages, to raise the expectation of a People whole Backs are bowed down, and have been long enslaved and afflicted, is very suitable to this Divine Economy; but, to promise Plenty, and the Goods of Fortune as the Reward of Christian Piety and Patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the Goods of Fortune, this is too mean, too much beneath the sublime Spirit of Christianity, to be one of her great and precious Promises.

(o) Ecclus. 22, 16. about the heavenly Country, Occu.
A

Chronological Index

to the


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Luke III. 22.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>John I. 34.</td>
<td></td>
</tr>
</tbody>
</table>

Chronological Index to the New Testament.

Christ our Lord and Saviour in the fulness of time, is born of the Blessed Virgin Mary at Bethlehem, and laid in a manger.

On the Eighth Day after his Nativity, he is Circumcised, and Named Jesus.

The Men of the East bring Presents to the new-born King of the Jews.

Joseph fled into Egypt with the Child Jesus, and Mary his Mother.

Herod commands the Infants in and about Bethlehem to be slain.

Herod dieth, and his Son Archelaus is by Caesar made Tetrarch of Judea; other Dominions which belonged to Herod are divided among his Sons.

Christ, by God's Appointment, is brought back out of Egypt into Nazareth.

The First Year of the Vulgar Christian Era begins here.

By occasion of the Passover our Lord goes up with his Parents to Jerusalem, and there disputes with the Doctors in the Temple.

Augustus dies, and Tiberius succeeds him.

Joseph, called Caiaphas, is made High Priest of the Jews, by the Favour of Valerius Gratus, the Roman Governor.

Towards the end of this Year Pontius Pilate is sent to be Procurator of Judea, in the place of Valerius Gratus.

John the Baptist begins to Preach and Baptize in the Deserts of Judea, thereby preparing the way of the Lord, and doing his endeavour, that Christ's coming after him, may be made known unto Israel. Unto John God gives a Sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending, and remaining on him, the fame is he which shall Baptize with the Holy Ghost.

Jesus entering upon the 30th Year of his Age, comes from Galilee to Jordan, and is Baptized of John, at which time a most illustrious Manifestation is made of the Blessed Trinity, for the Son of God ascending out of the Water, and praying, the Heavens are opened, and the Spirit of God, in the shape of a Dove, descends upon him, and the Voice of the Father is heard from Heaven, saying, This is my beloved Son, in whom I am well pleased.

John sees it and bears Record that this is the Son of God.
A Chronological INDEX

The Year after CHRIST.

<table>
<thead>
<tr>
<th>The Year After Christ</th>
<th>Mark</th>
<th>Matthew</th>
<th>Luke</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>I.</td>
<td>IV.</td>
<td>I.</td>
</tr>
<tr>
<td>John I.</td>
<td>35, 47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>1.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jesus full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the Wilderness, where he falleth forty Days, and forty Nights, and is tempted by the Devil.

After this our Lord returns into Galilee.

John gives Tetingony to our Saviour, calling by him; Andrew, Peter, Philip, and Nathaniel acknowledge him to be the Messiah, and become his Disciples.

Christ at a Marriage in Cana of Galilee, turneth Water into Wine; this was his first Miracle.

The first Passover of Christ's Public Ministry, from which the first Year of the Seventieth, and last of Daniel's Week begins. In which the Covenant is confirmed with many, Dan. ix. 27; compared with Matt. xxvi. 28.

Jesus cometh to Jerusalem at the time of the Passover, and entering into the Temple, scourgeth out those that bought and sold there: The Jews require a Sign of his Authority. Christ bids them destroy the Temple, (understanding the Temple of his Body) and in three days he will raise it up.

Herod the Tetrarch calleth John the Baptist into Prison, for reproaching the Inceif with his Brother Philip's Wife, and other Evils done by him.

Christ discovers himself to the Woman of Samaria. He goes throughout all Galilee, teaching in the Synagogues, and working Miracles.

Matthew called to be a Disciple.

The Second Passover of Christ's Ministry, John V. 1. compared with IV. 3, 5, from which the Second Year of the Seventieth Week of Daniel begins.

Jesus cometh to Jerusalem, at the time of the Feast, and heals on the Sabbath day a Man that had an Infirmity 38 Years, lying at the Pool of Bethesda. He makes a most Divine Apology to the Jews that sought to kill him, because he said that God was his Father.

Christ out of the multitude of his Disciples chooseth 12, whom he calleth Apostles; namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Son of Alphaeus, Simon called Zelotes, Judas the Brother of James, and Judas Iscariot. To these our Saviour chiefly directs his Discourse in that glorious, full, and admirable Sermon on the Mount.

Jesus sends his Twelve Apostles by two and two, to preach and heal the Sick.

John the Baptist is beheaded in Prison by Herod's Command.

Jesus feeds 5000 Men, besides Women and Children, with five Barley Loaves, and two little Fishes. He refuses to be made a King.

The Third Passover of Christ's Ministry, John VI. 4, from which the Third Year of the Seventieth Week of Daniel begins.

Jesus is transfigured on the Mount, Moses and Elias are seen to walk with him, and a Voice from Heaven is heard a second time, saying, This is my beloved Son, hear him.
Chrift payeth Tribute to Cæsar.
A certain Village of the Samaritans refuseth our Saviour Entertainment in his way to Jerusalem, the Disciples defiring to call for fire from Heaven to confiute them, are fervently reprehended.

The Seventy Disciples are sent out by two and two, to work Miracles, and to preach.

Chrift teacheth his Disciples to pray.

Chrift raiseth Lazarus, that had been buried four days.

Caiaphas, High Priest of the Jews, prophesieeth concerning the Death of Chrift:

Zaccæus a Publican, converted.

Chrift restored to blind Bartimæus his Sight.

Mary, the Sister of Lazarus, anointeth our Saviour's feet with costly Spikenard, and wipe them with the Hair of her Head.

Chrift rideth in Triumph to Jerusalem, the Multitude spread their Garments in the way, and cry Hosanna to the Son of David.

Coming near the City, he weeps over it, and foretells its Defftruction: He enters the Temple, and casteth out thoff that bought and fold there, and heals the Blind and Lame.

He curseth the fruitlefs Fig Tree, and the next Morning it is found dried up and withered: Thence he taketh occasion to shew the power of Faith.

The Fourth Passover in which Chrift our Passover was sacrificed, (1 Cor. V. 7.) and so an end put to all legal Sacrifices prefiguring the great Expiration: the Fourth or middle Year of Daniel's last Week begins, Dan. IX. 27.

On the first day of unleavened Bread, when the Passover of the Jews was to be slain, (April 2.) in the Evening, Jesus eateth the Passover with his Disciples, and instituted the Sacrament of his Body and Blood in Bread and Wine.

Chrift walseth his Disciples feet, and exhorteth them to Humility and Charity.

In the Self-same Night, Chrift is betrayed by Judas, mocked, buffeted, and Igic upon by the Soldiers.

Next day he is condemned by Pilate, and crucified; the Sun during the Crucifixion is darkened, and the Veil of the Temple rent in the midst. Chrift praying for his Enemies gives up the Ghost. Joseph of Arimathea beg the Body, and lays it in a new Sepulchre.

On the third day, the next after the Jewish Sabbath, (April 5.) Chrift riseth from the dead, his Resurrection is declared by Angels to the Women that came to the Sepulchre. Chrift first appeareth to Mary Magdalen, and afterwards to his Disciples, and dined with them.

Chrift bringeth his Apolites to Mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost.

Sends them to Teach and Baptize all Nations, and blest them, and while they behold, he is taken up, and a Cloud receives him out of their sight. After his Ascension the Disciples are warned by two Angels to depart, and to set their Minds upon his second coming; they accordingly return, and giving themselves to Prayer, chuse Matthias to be an Apostle in the place of Judas.

On the day of Pentecost (May 24.) the Holy Ghost descendeth on the Apolites in the form of Cloven Tongues,

N n 2 like
| The Year | like as of Fire, and enableth them to speak all Languages. Peter the same day preacheth Christ and the Resurrection, and about 5000 Believers are added to the Church. Peter by Faith in Christ's Name healeth a lame Man. The Rulers of the Jews offended at Peter's Sermon, and his miraculous cure of the lame Man, cast both him and John into Prison; upon their Examination they boldly avouch the lame Man to be healed by the Name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbade them to speak any more in that Name; but the Apostles Aniwer, That it is fit they should obey God rather than Men. They are threatened and let go. Ananias and Sapphira for their Hypocrisy are suddenly struck dead. The Apostles are again cast into Prison by the High Priest, but an Angel for them at liberty, and bids them preach the Gospel to the People without fear; being taken again teaching in the Temple, they are brought before the Council, where by the Advice of Gamaliel a Pharisee, and Doctor of the Law, they are delivered. The number of Believers encreaseth at Jerusalem, the Apostles Ordain seven Deacons, who should, distribute the Alms of the whole Church to the Widows, and poorer sort of Believers. Stephen one of these Deacons having confounded some that disputed with him, is by them falsely accused of Blasphemy, and brought before the Council, where he reprehends their Rebellion and murdering of Christ, whereupon they cast him out of the City and stone him; he in the mean time praying for them. A great Persecution of the Church at Jerusalem, follows after the Death of the first Martyr Stephen. Philip one of the Seven Deacons preacheth at Samaria, and converteth many; working Miracles, and healing the Sick. Simon the Sorcerer seeing the Wonders that are done by Philip, believeth and is baptized. The Apostles at Jerusalem hearing that Samaria had received the Faith, send thither Peter and John to confirm and enlarge the Church. The Apostles by Prayer and Impoition of Hands, confer the Holy Ghost on all Believers. Simon Magus offers them Money that he may receive Power of conferring the same, whole impiety is sharply reproved by Peter. Having completed their Ministry in those Parts, they return to Jerusalem. An Angel sendeth Philip to teach and baptize the Ethiopian Eunuch. Said a violent Persecutor of all that call on the Name of Jesus, and one who confounded to the Death of Stephen, goes now towards Damascus, with Commination from the High Priest and the Council to apprehend all Christians in those Parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a Voice from Heaven; and three days after baptized by Ananias at Damascus, where he preacheth the Gospel of Christ with great boldness, to the astonishment of those that knew upon what delica he was sent thither. Saul having preached the Gospel at Damascus a long time, the Jews lay wait to kill him, but he escapes from thence, and cometh to Jerusalem, there he seeth Peter, and James, the Brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the Name of Jesus. |
The Year after CHRIST. 35.

Gal. I. 18.  

Ats XXII. 17.  


Ats IX. 30.  

Ats IX. 32, 36.

41.

X.

44.

XII.

45.

XIII.

46.

Ab. XIV.

41.  

X.

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XII.

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XIII.

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Ab. XIV.

41.  

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44.  

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XIII.

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Ab. XIV.

...and disputes with the Greeks, or rather Jews, that used the Greek tongue. These also consult how they may kill him.

While Saul prays in the Temple he is in a trance, and the Lord appears unto him, and bids him depart from Jerusalem, because they will not receive his testimony; adding that he will send him to the Gentiles.

Saul leaving Jerusalem, goes to his own country Tamus, and from thence travels into Syria and Cilicia.

Peter visits the Churches of Judea, Galilee, and Samaria, &c. at Lydda he cureth Eneas of the Palsy, and at Joppa referreth Tabitha to life.

At Caesarea, Cornelius a Centurion, by Prayer and Alms, finds favour in the sight of God, and is commanded by an Angel to send for Peter now at Joppa. God by a Vision teacheth Peter not to despise the Gentiles; and being sent for by Cornelius, goes and preacheth Christ to him, and a great Company that were met at his House; while Peter preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.

Peter, at his return to Jerusalem, is accused by those of the Circumcision for converting with the Gentiles, but he declares to them his Vision, and the whole matter concerning Cornelius, and they glorifie God for granting to the Gentiles also repentance unto Life.

The Believers, who ever since the Martyrdom of Stephen, and the Persecution thereupon ensuing, had been dispersed throughout all Phoenice and Cyprus, come now to Antioch, and preach the Gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of Believers increased excessively, sends Barnabas thither to confirm them; he goes to Tarus and takes Saul along with him to Antioch, where they continue a whole Year, converting multitudes to the Faith. Here the Disciples were first called Christians.

About this time James the Brother of John is beheaded by the Command of Herod Agrippa; He also imprisoneh Peter, whom an Angel delivers upon the Prayers of the Church. This same Herod not long after speaking to the People at Caesarea, Kisse of them cry out, it is the Voice of God, and not of Man; and immediately an Angel of the Lord finds him; because he gave not the Glory to God, and he is eaten of Worms and dieth.

Barnabas and Saul set forward in their preaching of the Gospel; They plant the Church in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, Governor of that Country; Elymas the Sorcerer witholding them, and endeavouring to turn away Sergius from the Faith, is at Saul's Rebuke struck blind...From this time Saul is always called by his new Name, Paul; he preacheth at Antioch, the Gentiles believe, but the Jews gain-say and blaspheme; whereupon he and his Affiliants, turn to the Gentiles, and come to Iconium.

At Iconium they are persecuted, and ready to be stoned; from hence they fly to Lystra and Derbe, Cities of Lycia. At Lystra Paul healing a Cripple, the Multitude cry out, that the Gods are come down, and call Barabasa, Jason, and Paul, Mercurius, and would have Sacrificed to them, had not the Apostles with Clothes rent, run in a manner there, and assured them, that they were Men like themselves. Soon after there came Jews from Antioch and Iconium, who excite the People against them. Paul is by the
the furious Multitude fomented and drawn out of the City, as dead; but whilist the Disciples stand about him, he rifieth up, and the next day departs with Barnabas to Derbe.

In this Year, perhaps at this very time, Paul was caught up into the Third Heaven, and heard unspoken Words, fourteen Years before he wrote his Second Epistle to the Corinthians.

About this time, Timothy, though a Child, with his Mother Eunice, and his Grand-Mother Lois, embrace the Christian Faith preached by Paul.

Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the Law of Moses; these Paul and Barnabas oppose, and a Council is held by the Apostles and others at Jerusalem, to determine this Controversy. The Decrees of the Synod are sent to the Churches.

Paul and Barnabas thinking to visit the Churches together, sail to Illyricum, and part afther; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.

Paul coming to Derbe, finds there Timothy, whom (because his Mother was a believing Jew, though his Father a Gentile,) he caufed to be circumcised, and takes along with him.

He is by a Vision admonished to go into Macedonia; coming to Philippi the chief City of that part of Macedonia, he converts Lydia; caufeth out of a certain Maid-Servant a Spirit of Divination, whose Maker losing a considerable gain thereby, brings Paul and Silas before the Magistrates; these caufe them to be whipped and imprisoned; but at Mid-night Paul and Silas singing Psalms, the doors of the Prison fly open, and their Bonds are loofed: The Jailor ready to kill himself, is converted to the Faith, and baptized the same Night with his whole Family. Next Day the Magistrates come themselves and pray them to depart the City.

From Philippi Paul takes his Journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a Synagogue of the Jews, there he preacheth three Sabbath Days; some believe, others persecute him: Leaving Thessalonica he comes to Berea, and soon after arrives at Athens, disputes with the Philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence palleth to Corinth.

Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the Decree of Claudius. Here he continues a Year and six Months, and thence writes to the Thessalonians.

Paul is accused by the Jews and brought before Gallio, Proconsul of Achaia, who refuseth to be a Judge in a Controversy about Religion, and so drives them away from the Judgment-seat.

Paul departs from Corinth, and palleth to Ephesus, thence he sets out towards Jerusalem, that he may be at the Feast; he lands at Cæsarea, goes down to Antioch, and comes into the Regions of Galatia and Phrygia, confirming the Disciples in all those places.

Paul returns to Ephesus, disputes daily in the School of Tyrannus, and continues preaching there, and the parts thereabouts. He writes his Epistle to the Galatians.

At Ephesus Demetrius, a Silver-Smith, jealous of his gain, raieth a Tumult against Paul, which is appeased by the Town-Clerk.

About
About this time a Schism ariseth in the Church of Corinth, which causeth Paul, (now in or about Ephesus) to write his First Epistle to the Corinthians. Paul departs from Ephesus, and comes into Macedonia, and gathers a Contribution for the Relief of the Saints at Jerusalem. The Apostle having learnt from Titus the success of his First, writes now his Second Epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his Epistle to the Romans. Paul purposing to go directly from thence into Syria, that he may carry the Collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia. After the Days of unleavened Bread, Paul goes from Philippi, and comes to Troas, there he restores Eutychus to Life. Having passed through several Cities of Greece, he arrives at Miletus, from thence he sends to call the Elders of the Church of Ephesus, whom he earnestly exhorts to the Performance of their Duty. Paul comes to Jerusalem, is apprehended in the Temple, and secured in the Castle, he claimeth the Privilege of a Roman, and e capeth turguing. Paul pleadeth his Cause before Ananias the High Priest. The Chief Captain understanding that above Forty Jews had bound themselves under a Curse, neither to eat nor drink till they had killed him, sends him to Felix the Governor of the Province, by whom he is imprisoned at Caesarea. Paul is accused before Felix by Tertullus the Orator; Felix goes out of his Office, and to gratifie the Jews, leaves Paul in Prison. Festus succeeds him in the Government. The Jews come to Caesarea and accuse Paul before Festus. He answers for himself, and Appeals to Caesar. King Agrippa comes to Caesarea, and Festus opens the matter to him. Paul makes his Defence in the Presence of Agrippa, who thereby is almost persuaded to be a Christian, and the whole Company pronounce him innocent. Paul comes to Rome, is a Prisoner at large, and Preacheth there two Years. Here ends the History of the Acts of the Apostles, written by St. Luke, St. Paul’s beloved Companion in his Travels.

ST. Paul from Rome writes his Epistles,
To the Philippians.
To the Philemon.
To the Colossians.
To the Ephesians.
About the latter end of this Year, St. Paul is fet at Liberty, and a little before his Departure out of Italy into Asia, he writes his Epistle to the Hebrews. He Preacheth the Gospel in the Isle of Crete, and leaves Titus there to fet things in order, and Ordain Elders in every City.

St. Paul
The Year after CHRIST.

66.


70. Luke XIX. 43, 44.

96.

St. Paul writes his Epistle,
To Timothy I.
To Titus.
To Timothy II.

About this time the Epistles of St. Peter, St. John, and St. Jude seem to be written.

St. Peter and St. Paul are said to have suffered Martyrdom at Rome towards the latter end of Nero's Reign.

This Year Jerusalem (according to Christ's Prophecy) is besieged, taken, sack'd, and burnt by Titus, 1100000 of Jews perish, 97000 are taken Prisoners, besides an innumerable Company that in other places of Judea kill themselves, or perish through Famine, Banishment and other Miseries.

St. John is Banded into the Isle of Patmos by Domitian, and there receives, and writes his Revelation.

After the Death of Domitian, St. John returns to Ephesus, and at the Request of the Church, writes his Gospel.
A Map of such Places mentioned in the NEW TESTAMENT as were in Greece, Cyprus, Asia &c.

MEDITERRANEAN SEA

A Map of the several Regions mentioned in the New Testament together with those most remote from the Holy Land.
An Alphabetical Table of all the Places mentioned in the Gospels, Acts, or the Epistles.

A.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

(c) ονομαζοντος το άθροιστο τερεγγελα. Antiq. l. 10. c. 5. Luke 3. 1.

(a) Luke 1. c. 18.

(b) Acts 19.

(c) Geogr. l. 3. c. 4.

(f) Cap. 14.

(g) Liv. 7. p. 219.
An Alphabetical Table of all the Places mentioned

then &c. The Ptolemy's of Egypt chusing it as their Seat, beautified it to that Degree, that it gave place to Rome only; and the Romans, when they had taken it, were careful to preserve its Splendor, divers Emperors adding new Ornaments to it, and confirming its Princes. It was a large City in the Phœnician, in length thirty furrows, in breadth ten, which provided Rome with four Months Corn, and paid as much Tribute to it in a Month, as Jerusalem did in a Year. Here was a celebrated Academy, which bred famous Physicians, and Philosophers, as Plato the Jew, and Hilarion; and a great Library collected by Ptolemy Philadelphus, containing 500,000 Volumes, and confirmed in the Wars between Caesar and Pompey; near to it is the Island Pharos, where some deceitful Jews shewed 'T. Martyr the Remains of the Cells where the LXXII. Translators translated the Hebrew Bible into Greek apart, and yet in the same words, of which see the Preface to St. Matthew. Here dwelt the Jews in vast Numbers; Alexander the Great built by Octavius; but they found the Alexandrians their contumacious Enemies, they cruelly murthering many thousands of them in the time of Cæsar, of which Pule gives a large account in his Embassy to him; and 5,000 of them in the time of Nero, faith Josephus, de B. Ind. 1. 2. c. 36.

8. ἈΘΗΝΩΛ is only mentioned in the History of the Baptism of the Evangelist. Acts 8. 27. where I have dwailed the Evangelist speaks not of Ἐθιοπια in Arabia, where the Queen of Sheba dwelt, but of Ἐθιοπια in Africa, where Candace had been long the Name of their Queen, whence (I) Strabo makes mention of a Candasa in Amethis; but the Ἐθιοπια, who in his time was Queen of Ethiopia, and (k) Dio of the same Candasa living in Ethiopia under Egypt. See the Note on Acts 8. 27.

9. ἈΜΦΙΠΟΛΙΣ, mentioned Acts 17. 1. is a City of Macedonia, in the Confin of Thrace, so called, faith (!) Thucydides, because the River compassed it about. Suidas, who places it as others do in Thrace, says it was also formerly called the Nissi Way. See Mr. Watts Geogr. p. 134.

10. ἈΝΤΙΟΧΙΑ, the Metropolis of Syria, was built, say some, by Antiochus Epiphanes, say others, by Seleucus Nicator, the first King of Syria after Alexander M. in memory of his Father Antiochus, and was (w) the Royal Seat of the Kings of Syria, or the Place where their Palace was; for Power and Dignity, faith (s) Strabo, it is not much inferior to Seleucia, or Alexandria; it was, faith (q) Josephus, the third great City of all that belonged to the Roman Provinces; it was called Antiochia apud Daphnem (near Daphne), i.e. the Village where her Temple was, to distinguish it from the other sixteen Cities in Syria, and elsewhere, which bore that Name. It was celebrated among the Jews for the Jas Civitas, which Seleucus Nicator had given to them in that City with the Great and Macedonians, and which, faith (p) Josephus, they still retained; and for the Wars of the Macedonians with those Kings; among Christians for being the place where they first received that Name, and where both St. Luke and Theophilus were born and inhabited: There was also another Antioch in Lydia, mentioned Acts 13. 14.

11. ἈΝΤΙΠΑΤΡΙΣ; this place was formerly called Capharfelatana, 1 Maced. 7. 31. and was of little Repute till it was rebuilt by Herod in the Plain of Capharabel, which, faith (q) Josephus, was watry and fit for Plasas, with a River, and a Grove compassing the City; it was eighteen miles from Jerusalem, and in the way to Capharabel, Acts 12. 31. and within the borders of Samaria.

12. ἈΠΟΛΛΩΝΙΑ was a City of Macedonia, lying betwixt Amphipolis and Thasalonia; for faith St. Luke, when we had passed through Amphipolis and Apollonia, we came to Thasalonia. Geographers say there were 14 Cities and two Islands of that Name.

13. ἈΡΑΒΙΑ is only mentioned by St. Paul, saying, that after his Conversion, he went first into Arabia, Gal. 1. 17. where some make him to have lived three years without any business he did there that they know of, and without any ground; for both the reign of St. Paul which is to prove that he received not his Gospel from Man, but from the immediate Revelation of Jesus Christ, and his Declaration that he preached first at Damascus, and then at Jerusalem, Acts 26. 20. seem to make it impossible for any other to say that as Christ after his Baptism went immediately into the Wilderness of the Wilderness, to do St. Paul after his Baptism go into Arabia deferts, where he received his knowledge of that Gospel which he preached by Revelation from Christ Jesus, and thence


(b) Dr B. Ind. L. 1. c. 28. p. 97, 98. (c) Lib. 17. p. 93. (d) Lib. 54. p. 199. (e) Lib. 1. c. 31. (f) See also Strabo, geograph. lib. x. c. 4. (g) Lib. 16. p. 317. (h) Lib. 3. c. 1. p. 632. (i) Antip. l. 12. c. 19. (j) Antip. l. 16. a. 19.
in the Gospels, Acts, or the Epistles.

thence returning to Damaso, Gal. 1. 17, he straightway preached Christ at Damaso, Acts 9. 20, and so continued to do many days, or a considerable time, Ver. 23. We read also of Crete, Acts 2. 11, where the Crete some think we are not to understand the Inhabitants of Crete, that island being far from Arabia, but the Christian Philistine Nation and Country, rendred known by the Septuagint, Ezek. 25. 16, Zep. 2, 5, 6, but Libya and Rome mentioned Ver. 10, were at a greater distance. The Arabs were antiently called Philistines and Hagarian, the first from Hagar, the sixth from Mount Hagar in Arabia. See Note on Gal. 4. 25. This large Country, reaching from Egypt, was divided into three parts; Arabia Deserta, so called probably from the word Abra, which signifies desert, which lay full East of Judea, and is called by (y) Strabo, Scythian, by reason of the Tents in which that wandering Nation dwelt; and the Inhabitants of it are in Scripture called the Men of the East, Gen. 25. 6. Judg. 5. 3. 2. Peter, so called from the Rockiness of it, or from the strong City Petra built on a Rock, whence the Soldiers keep their Treasures in it; and in this Arabia was Mount Sinai, where the Law was given. 3dly, Arabia Felix, lying between the Persian Gulf, and the Red Sea, a fertile Country producing Lactanium, Myrrh, Caffins, and many other Drugs and Spices, celebrated on that account not only by the Poets, (see Lloyd's Dictionary) but by Dioscurides, and (f) Ephesians upon him, by Strabo, Pliny, Herodotus, and Q. Curtius; and that part of it especially, faith Strabo, p. 535; which is the most happy Nation of the Sabeans, and where is Gold, which the Arabic Magi brought with them when they came to Christ. See the Note on Math. 2. 1.

14. ASTIA, as it is mentioned by ancient Geographers, is one of the largest Divisions of the World into three parts, but in the New Testament it is always taken for Asia Minor only, as it contains the Proconnesian Asia, consisting of four Regions, of Persia, Asia, Cappadocia, and Lydia, faith (i) Cicero, of which see Bishop Usher in his Testament of the Latter Asia; and this Proconnesian Asia were the seven Churches mentioned in the Revelation, Chap. 1. and 3.

15. ASSOS, Acts 20. 13, is a Town in Troas, for St. Paul went from Troas to it; it is memorable, faith (a) Pliny, for the large fighs在那里, which burns up, and consumes Flech; of which see Phylus in P. Melan, p. 88, 89. Besides this there seems to have been another Asia in Crete, of which see the Note on Acts 27. 12.

16. ATHENS was a City of Greece properly so called, and of the subdivision of it named Achaia; it was so called from 'Athenai, i.e. Minerva, to whom it was consecrated. In it was a celebrated Academy, which, faith (x) Cornelius N. for Antiquity, Humanity and Learning, made it exceed all the Cities of the World; while the Inhabitants, faith (y) Cicero, were the Inventors of all Learning, the Men who invented, and perfected Eloquence, and from whom Humanity, Learning, Religion, Laws were dispersed through the whole World; but then to qualify these commendations, he adds, they only knew what was right; but would not do it; they were, faith (z) Plutarch, suppliant and vain-glories; they were, faith the Apostle, prejudiced by their superstitions, and great worhippers of Idols, and so were vain in their imaginations, and their foolish heart was darkened. See the Note on Acts 17. 16. — 22, and Dr. Hammond there, and Lloyd in Voce.

17. ATTALLA was a City of Pamphylia, built by King Attalus, whence St. Paul goes from Perga in Pamphylia to it, Acts 14. 25. It was a Sea-port, and the chief Residence of the Prefect, Strabo I. 14. p. 459.

18. AZOTUS, the Abode of the Philosophers, where the Ark of God triumphed over their Dagon, 1 Sam. 5. 2, and where Jonathan (a) having routed the Army of Apollonius, burnt both their God and their Temple, and all who fled to it for Refuge; it lay above thirty miles distant from Ga in toward Joppa, to that the Angel, when he caught up Philip, Acts 8. 40, carried him so many miles.

O 0 2

B.
Babylon. By Babylon, the Jews understand not only Chaldea, but also Mesopotamia, Assyria, and even all those Kingdoms to which they were carried in the Babylonian Captivity; and for this they have ground from the Scriptures of the Old Testament, which extend that Name to the whole Empire of Babylon, as when the Lord speaks to Jeremiah, in the Description of the Destruction of the Southern Kingdom, in the 11th chapter of the 22d verse, 'Babylon, Babylon, the glory of kingdoms, the beauty of the Chaldeans, is come to an end.' Isa. 12. 5, 11. and from the use of the word among the Heathens, for 'Pilgrimage, Babylon of the Chaldeans Nation had long the Emineney over the whole World, on which account the rest of Mesopotamia and Assyria was reckoned a part of it.' I have elsewhere, Note on 1 Pet. 5. 13, that according to the Fathers, the Name of Babylon was given to Rome by St. Peter, and according to the same Fathers the Name of (a) Mystical Babylon, was given to her, also, partly for her Greatness, Pride, and Oppression of God's People, and partly for her resemblance of it in Idolatry, that Kingdom so fully represent the Idolatry of the Church of Rome, in the Description given of it in the 11th Chapter of Revelation, that scarce any real difference between them can be observed.

Bethsaida, mentioned Acts 17. 10, is a City of Macedonia; (d) a great and populous City, being Lucian; This was the City to which Paul and Silas fled from Thebes, and where they found a Synagogue of the first natural Jews and Proselytes; they met with, for they received the Word with all readiness, and examined it by the best Text of the Scriptures, and so the Converts there were many of both sexes. Ver. 14, 15. 16. Bethulia is a Region of Achaia Minor, (e) bounded on the North with the Bosphorus, on the South with the Propontis, on the East with the Black Sea, and on the West with the Propontis, it was anciently called Beitha, and Mygdonia, thy (f) Servius, Steinm, and Mart. Capella, and afterwards Bithynia, from Bithynia the King of it, thy: most Geography; from Beitha, the Belly or interiting parts, faith Bochart, both (g) Pliny and Strabo, representing them as polluting the inward parts of that Region only. The old Geography published by Georgius, falsely them * the Greatest and most Happy Nation, in which the first General Council of Nice was held.

Beth-faradia signifies a place of pillage, it was a Water distint from Jordan, and removed somewhat from it, John 1. 28, 10. 40, to which Men sailed over Jordan; the Town was out of the Perimeter of Judaea, in the Sephulchral Country, where the Jews dwelt among the Samaritans, and was over again against Galilee; Soc. Dr. 1. 77, 16. Bethhaem took its Name from a Track of ground so called from Abimelech, which signifies the Dates of Palm-Trees, which grew greatly thereon, the Town of Bethlehem, where Latr. dwelt, and where he was raised from the Dead, was fifteen furlongs from Jerusalem, John 11. 8. but the Track of ground that bore that Name reached within eight furlongs of Jerusalem, it being only a Sabbath's journey from it, Luke 22. 7. 11, 12, and then began the Track called Bethpage, from the Place, i.e. the green Figs which grew upon it, which ran along so near to Jerusalem, that the outmost Street within the Walls was called by that Name, St. Jerome faith there was Villis, a little Village there of the same name.

Bethlehem, the House of Bread, was the place where Christ the Bread of Life was born, as thejerkel Gemenists confes; it was a City in the time of Boaz, for he site the City of his People, Ruth 3. 11, and goes up to the Gates of it, Chap. 2. 1. it was a City fortified by Rehoboam 2 Chron. 11. 6. it is called David's City, 1 Sam. 20. 6, 29, and therefore when every Tribe and Family went up to their respective Cities to be taxed, Luke 2. 2. Joseph goes up to this City of David, v. 4. Though therefore it be called by the Jews vilis a Town or Village, Joh. 1. 42. that only signifies that being one of the least Cities it might comparatively be called so. As Nazareth, v. v. and the Helop a City, is often renderd by the Seventy slof, where our Translation speaks of Cities, as 20th. 17. 14. 9. 1 Chron. 27. 25. Isai. 42. 11. it might be after the Destruction of Jerusalem, a Village, as it is twice called.
in the Gospels, Acts, or the Epistles.
called by (b) Rufin. M. In St. Jerome it is sometimes a City, and sometimes a Village, but then that he files it only comparatively a Village, may be gathered from his (c) own words on Acts. § 2.
7. BETHESAI AD, the Pool of Bethesda, is the same with the Pool of Siloam, of which see there, and Note on John § 9. A. B. It was a Pool in Jerusalem; faith St. Jerome; and had the Name of Nama the Sleep Pool, from the Sacrifices washed there by the Priests; he adds that there it was a Lake, though there were no Stores of water, for it is very dry, as of
mixt with blood, giving Testimony of what was done there of old. Dr. Lightfoot tells that these Sacrifices were washed elsewhere, and that the unclean washed in this Pool, and whilst they did so laid up their Clothes in one of the Porches. Of the Miracles wrought there by the Angel defending, and of the Miracle wrought by our Lord, see the Note there.
8. BETHESAID A, faith Bockhart, is a place of fishing, as it might be called, because situated, faith (c) Pliny, on the East of the Lake Genezareth; in, Banass and the lower Gualolithic, faith (m) Joesphus, at the beginning of the mountainous Country: it is a place of hunting, faith Dr. Lightfoot, so called because it stood near Nepotheus, where there were Store of Deer, Nepotheus abounding in Venison, Gen. 19. 21. It was ruled by Philip from a Village to the honour of a City, and called Julias in honor of the Emperor’s Daughter: it was one of the Cities against which Christ denounced a WO, Matt. 11. 21. for her impudence and impiety, after the mighty Works he had done in her; it was also the City where these Apollon dwell, viz. Philip, Andrew, and Peter, John 1. 40.

C.

CANAAN. There were two Cana’s without Galilee, one in the Tribe of Aser, John 19. 28. called by St. Jerome, Cana the Great, another in the Tribe of Ephraim, Jol. 16. 8. 17. 9. and two in Galilee, one in the north part of the Lower Galilee, and dividing it from the upper, and Cana of Galilee, or the left, situated over against Jolust. Betharampta, on the West of Caperνæum, whence Christ, after he had wrought his first Miracle there, went down to Caperνæum, John 2. 12. and when he was returned thither, the Nephew comes from Caperνæum to him there, John 4. 45. 47. Of this, Cana Josephus speaks saying, to which the Tabulae p. 355. setz. (a) in a Village of Galilee which was called Cana.

2. CANAAN was two-fold; the larger terminated on the South part with the desert of Sinai or Cades; on the North with M. Libaur, and Antiliasus, on the East with the River Euphrates, and with the Mediterranean Sea on the West, So Deut. 11. 24. John 1. 3. 4. Every place that the Sole of your foot shall tread upon, that have I given you, from the Wilderness of (of Paran) and (or), even to Libanus, and to the great River Euphrates, and to the great Sea shall your coast be; accordingly Josephus faith, God gave to Israel all the Land which he swore to give to their Fathers, and they possessed it and dwelt in it, John 21. 43, 44 and Chap. 23. 14. There failed not any good thing much the Lord had spoken to the House of Israel; all came to pass. How this could be said by him, who had led so much of the Nations unbaptized, Jude 1, 1 and who divided not to them the whole Land of Canaan, but only that part of it which was filled by the Seven Nations, is a great Question; to which the usual Answer is, That he gave them a Right to the whole Country, dividing it among them by a Lot ordered, and directed by him, and he gave them the actual Possession of the greatest part of it, with Power to subdue the rest if they continued Obdurate, and more was not intended presently, the Lord not having promised to give them the whole Land at once, they being not sufficient to people the whole Country, but by degrees, as their Increase should make them ready for, and their Obdience should continue their Right to it, for thus faith God by Moses, Exod. 25. 29. I will not drive them out before thee in one year, left the land become desolate, and the beasts of the field multiply against thee; but by little and little I will drive them out before thee, until thou be increased to inherit the Land. To which may be added, that Josephus gave them all the Land their feet had trod on, and more God did not promise to them in the words cited from him.

CANAAN

(b) Dial. p. 343, 304.
(c) Miserna quadam es in ciuitatis Judae, & terrar. Mulihius comparata, vox parum es viehilia. De Libaniis in monum. stratis, & in contin. omnia quae Survivalis figura est, & luctus in eo loca à fasciae domum liberat, unde & monum accepto. De locis Heb. F. 4, C.
(d) Lib. 5. c. 15. (e) De B. Jud. I. 2. c. 13. I. 4. c. 27. (f) De iniis suis, p. 106.
An Alphabetical Table of all the Places mentioned

CANAAN the left is extended from the Wilderness in the South to Libanus in the North, and from Jordan on the East, to the Midland Sea on the West, the length of it being 160 miles, the breadth of it only 50; and it is thus described, Gen. 20. 19. The borders of the Canaanites (i.e. the Seven Nations of them voted to destruction) was from Sidon (i.e. the Country of Sidon, which extended it self, East as far as Jordan) as then come to Gezer in Gazas, and (the Southern border is) as then goeth to Sidon and Gemorah, Adama and Zeban, even unto Lachish, i.e. the Asim in (e) Judea, towards Asilda Turas. See Bochart, Tholog. 1. 4. 37.

CAPHNAIM (a) A City seated near to the Sea of Galilee, at the bottom of the Lake of Gemmiferach, for Christ's Disciples came from the Wilderness of Bethsaida over the Lake to the bottom of the Lake of Gemmiferach, Matth. 14. 34. Mark 6. 46. and yet to Capernaum, John 6. 16, 24. it was in the borders of Zetulan and Nepthahli, Matth. 4. 13. renowned on the account of Christ's Habitation and his many Miracles, which brought a woe upon them for their infidelity, Matth. 9. 23. Near this Town was the Mountain where Christ preached his excellent Sermon, for coming down thence he went to Capernaum, Matth. 8, 5. i.e. A Journey of ten miles, if Hebr. was that Mount as his consered by St. Jerom on the place, and near it also was the Dutchman-house at which the Publican sat when Christ called him, for he called him as he sat from his own City, Matth. 9. 1, 5.

CAPPADOCIA was a Kingdom bounded on the (a) East with Armenia, on the West with Paphlagonia and Galatia, on the North with the Encom Sea, on the South with the part of Mount Taurus which looks toward Cilicia; it was famed for (a) Mules and Horset, of which it gave yearly to the Persian, Horset 1500, Mules 2000. It was a Nation so fervent of faith (a) Strabo, that when the Romans offered them their freedom to live by their own Laws, they said they could not endure liberty; they were faith Cicon, de Graeco Venetiam, Oras. post red. in Senat. N. 12.

CAESAREA-PALESTINA, so called as being the Metropolis of Palestine and the Seat of the Roman Proconsul, was formerly named the Tower of Strato, but being a Mart-Town whose Haven was very incommodious, Herod the Great built there a large City with many (f) Rarely Marble Buildings, a Theatre of Stone, and a most capacious Amphitheatre (where Herod Antipas was mittoned by an Angel of God. See the Note on Acts 12. 23.) and an admirable Haven, with Marble Edifices and Towers, the grastest of which he called Druis, in honour of the Emperor's Son, the City Caesara in honour of Caesar; it was situated between Doron and Tappa, thirty five miles from Jerusalem, and was inhabited (g) partly by the Jews, who had their Schools there, but chiefly by the Greeks or Syrians, betwixt whom there were fewers 7000. the Insulae, concerning equal Privileges, the Caesareae killing about 1200 Jews, when Florus was Praetor of Judaea. Here Peter converted Corninus and his Kinsmen, the first Fruits of the Gentiles, Acts 10. Here lived the Evangelist, Acts 21. 8. and here Paul defended himself against the Jews and their Orator Tertullus, Acts 24.

CAESAREA-PHILIPPUS, mentioned in Matt. 16. 13. Mark 8. 27. was first called Lat, or Tarsam, Judg. 19. 7. and when subdued by the Danites, Dan. V. 29. It was built by Philip the Tetrarch of Itura and Trachonitis, Luke 9. who made it the place of his Residence, as being conveniently seated between both; He built it, faith (h) Josephus as Panted by the Springs of Jordan, and called it Caesarea Philippi, and also Neronahad in honour of Nero; it was feated at the Springs of jordan the les, not far from Libanus in the midland Phoeacia, faith Pilatus, and was a Desolation City. What Eusebius faith of the two Statues of Corninian Bras, erected here by the Woman cured at Caesarea, of the bloody Flux, recounted in the Note on Mark 5. 26.

CEDRON, Of the Brook Cedron, which our Lord passed over to go into the Garden where he was betrayed, John 18. 1. mention is made when David fled from Abimlom, for he passed over the Brook Kidron, 2 Sam. 15. 23. and when King Solomon faith to Shimei, in the day that this passeth over the Brook Kidron thou shalt surely die. See also Jer. 31. 40 where the Sevaguruq always speaks of Kedron or the Kedron, in the Plural: it was, faith (i) Jerom, a Torrent or Valley near to Jerusalem, on the East side betwixt it and Mount Olives, a deep Valley, faith Josephus; and into this Valley was conveyed the blood poured out at the foot of the Altar, because it made the River look black, some think it was called Cedron from the word Kiddar, which

(3) Lib. 14. p. 317. (m) Antiq. 11. c. 3. 1. c. 2. 8. (n) I. c. 28. Antiq. 11. c. 2. 8. 1. c. 2.
(s) In loco Hebr. F. 7. (u) De B. Jud. 1. 5. c. 8.
in the Gospels, Acts, or the Epistles.

signifies blackness; others from the Cedar Trees planted on each side, whence, say they, it is still named in the plural, τοις Κώνοις, from these Cedar Trees.

8. CHALDEANS, is only mentioned in these words, Acts 7. 4. and Abraham came out of the land of the Chaldeans, and dwelt in Charran, where the Land of the Chaldeans, we are not to understand the Country so named in Asia Minor, which was in the Plain, but a mountaneous Country, which is part of Mesopotamia, as appears from these words, God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran. V. 2. then came he out of the land of the Chaldeans, and dwelt in Charran; That both this Charran and Chaldeans lay in Mesopotamia, see Bochart Phlegm I. 2. c. 6. and the Note on Acts 7. 2.

9. CENCHREA was the Ithmus of Corinthus, distant 70 furlongs from it, where were celebrated the Ithmian Games, whence the Apostle in his Epistle to the Corinthians, speaks so oft in allusion to these Games; see Note on 1. Ep. 9. H. I. K. 2. Ep. 4. 47. 8. 9. Hence he tells them of a corruptible Crown for which they wrestle, their Crowns being either of the αὐθάνο ταρσαί, which quickly withered, or of αἰενίαν, the Everlasting Tree which soon decayed.

10. CLAUDA Acts 27. 16. was an Island near Crete, situated at the meeting of the Southern and the Western Sea, of which Geographers say nothing, unless it be the Κανδαριον mentioned by Pliny, l. 4. c. 12. and by Ptolemaeus 2. c. 7.

11. CHILE, Acts 10. 14. is an Island of the Αίγιον Σεα, between Lesbos and Samos; celebrated for its Wine, and the place in which Marcellus, for the Wine and Fish that came from thence, and also by Pliny, l. 5. c. 31. and Strabo, l. 14. p. 444. for its Marble and white Earth. 12. CILICIUM, a Country of Asia Minor, between Pamphylia on the West, and Pisidia on the East, the Mount Tauros on the North, and the Cilician Sea on the South, celebrated on the account of Cicero, Proconsul there, but more on the account of St. Paul's birth at Tarsus a City of Cilicia, Acts 21. 15.

13. COOS, Acts 21. 1. was an Island in the Αίγιον or Egean Sea near Mopsus and Khinopus, which had a City of the same Name, from which Hippocrates the celebrated Physician, and Apollo the famous Singer, were called Coi; here was a large Temple of Asclepius, and another of Yano; it abounded in rich Wines, and here were made Those Coi Vitis which were transparent, and are so often mentioned by the Poets.

14. CORAZAN, is a Town in Galatia, which our Lord deplores for her incredulity, Matt. 11. 22. Dr. Lightfoot wonders how such a town should be demnated against it, when we read not in the whole New Testament that our Lord had ever been there; but that our Lord was so frequently at Bethsaida and Caepernaum, Co-partners in that Woe, we read, now Corazan being by Dr. Lightfoot placed between them, and being, faith (καὶ) St. Jerome, but two miles distant from Caepernaum, and in many Maps but little distant from Bethsaida, and it being laid expressly, that mighty works were done there, doubtless Christ must be often there.

15. CUMAUS, mentioned Acts 27. 7. was a City and Promontory in the Peninsula of Carea, celebrated for the worship of Venus, hence called Venus Cunia; whence * Horace sings thus, O Venuis Regina Cunia; and for the Statue of Venus made by Praxiteles, and by Pliny reckoned among the admirable works of that Artificer.

16. CORINTH was a most noble City of Achaia propria called antiently Ephbe, faith (καὶ) Pliny, and after Corinth from one Corinthius who took and rebuilt it. It was considerable among Heathen Authors for its Cittadel Auro Corinthius, built on a very high Mountain, and for its (καὶ) Involence against the Roman Legates, which caused L. Munatius, thenem called Abaeus, to destroy it, in the Conflagration of which City so many Statues were melted down, that the remains of them made that famous Corinthian Dros which was esteemed above Gold or Silver; and of which, faith Sophocles, the beautiful Gate of the Temple of Jerusalem was made. See the Note on Acts 3. 2. The Corinthians were noted for their Wilrom, hence called by (καὶ) Cicero, The Light of all Greece, by Pllorus, Deus Graecia, the Glory of Greece; and for their Riches, for faith (καὶ) Strabo, πολλάκις προετιθέντο, it was always rich; they were filled with Orators and Philosophers, and from them, say the Fathers, came the Contentions and false Doctrines which sprang up in that Church, on the account of which St. Paul speaks thus to them, Ye are rich; ye are wise and honourable, 1 Cor. 4. 9. 10. They also had a Temple of Venus, to whom, faith (καὶ) Strabo, 1000 Wepor were consecrated, whence they became infamous to a Proverb

(2) Serm. I. 1. Sat. 10. (2) De locis Hebr. F. 4. C.
(3) L. Carn. 30. † L. 7. 35. 36. 5. Athen. 1. 13. p. SXXI. (3) L. 5. c. 4.
An Alphabetical Table of all the Places mentioned

A Proverb for that Vice, and for all kind of Lavavioniness, which caused the Apostle in his Epistles to them, to speak so much against it; see the Place to the Fifth Epistle. Lastly, there was a great deal of the Jews to this City, who, faith Pede, induced it, 

and had one or more Synagogues there, Acts 18. 8. whence came those Judaising and false Apostles, so often mentioned in the Epistles to those Churches.

17. CYPRUS, so called from the Flower of the Cyprus Tursem growing there, as (k) Pliny speaking of the kinds of Cyprus, and (i) Eusebius says, was an Island having on the East the Syrian, on the West the Pamphylian, on the South the Phoenician, on the North the Cilician Sea; it was celebrated among the Heathens for its Fertility, as being gay (k) Strabo and Ammianus Marcellinus, sufficiently provided of all things within itself, &c millius externi indigens, whence it was also called the rich and happy Island, but was very (l) infamous for the worship of Venus, who had thence her Name Kypros, and her Title Venus Cyprus; that Demon, faith Eusebius, delighting in that Island for their Adultery, and proneness to Venery, they consecrating their Women to Whoredom, and by a Law compelling them to lie with Strangers, as the Babylonians did. It was memorable among the Jews for being an Island in which they so abounded, that at one time they flew, faith (m) Dio, 240000, of the inhabiting, and were on that account forbid to come afterwards to that Island; and among Christians, for being the Place where Jesus called Barnabas, had the Land he sold, Acts 4. 36. and where Musaon an old Disciple lived, Acts 21. 16.

D.

AMASCUS, a most ancient City where Eliezer, the Servant of Abraham, dwelt, built, faith (n) Josephus, by Uz, the Son of Aram, mentioned Gen. 10. 23. and situate in the Valley betwixt Libanus and AntiLibanus, watered by the Rivers Abana and Parbar, 2 Kings 4. 12. one of which is by (o) Pliny, (p) Strabo, and others, called Chrysorhoas, by reason of its Golden Sands; it was made Tributary to David, 2 Sam. 8. 6. afterwards it was the Capital City of the Kings of Syria, 2 Sam. 5. 8. It is a City famous for its Antiquity, and for being one of the richest and most magnificent Cities of the Levant, but most of all for being the place of the miraculous Conversion of St. Paul. Here the Jews had their Synagogues, and converted to their Religion (q) most of the Women of the Place, but the Men entirely hated them, and killed as one time twelve, at another eighteen thousand of them, and their Families.

2. DECAPOLIS, faith St. Jerome, was a Country of ten Cities beyond Jordan, which all do not reckon alike, faith (r) Pliny, who places them all beyond Jordan, except Scythopolis: (s) Josephus faith that Jofus of Tiberias was in the City of Scythopolis, &c fight against the Cities of Decapolis in Syria, and that when Pefophai came to Ptolemais (t) the people of the City of Syrius complained to him against Jofus upon that account; and of those Cities (u) he faith, that Hippo and Gadara were two; whence it is evident Brohardus must mistake when he places all these Cities in Galilee, and makes Tiberias to be one of them, it being Jofus of Tiberias that fought against them. These were all Cities inhabited chiefly by the Gentiles, and the rest of them might be within the Region of Judea.

3. DERBE was a City of Lycania near Iatrus, mentioned Acts 14. 6. it was the Seat of Antistate Derbeus, and the Country of Timotheus.

E. EGYPT

EGYPT was bounded on the North with the Mediterranean; on the East by Arabia Petraea and the Red Sea; on the South by Ethiopia, and Nubia; on the West by Libya, and the desert of Barca. It is divided into the upper Egypt, through which Nile runneth with a single Stream, and into lower Egypt which begins where Nile divides, and so makes the Island, from its resemblance of the Greek ∆ called Deltis, and then runs down to the Mediterranean shore, whence it is also called Egyptus Maritima; and the River Nile, the Pyramids, their Mummies, Cities, Cults, see Geographers; of the Names it hath in the Old Testament, see Bochart. For explication of some Passages in the New, consider.

11. The Egyptian Language, which differed from the Greek, as (x) Bochart proves against Kircher, and from the Hebrew, whence the Jews in it are said to have heard a strange Language, Pfal. 81. 6. and coming from it, to have come from a barbarous People, Pfal. 114. 1. See the Note on 1 Cor. 14. 11. Hence Joseph representing an Egyptian, speaks to his Brethren by an Interpreter, Gen. 42. 23. and it is prophesied by Isaiah, Ch. 19. 18. that five Egyptian Cities should speak the Language of Canaan, i.e. of those who lived there. Hence Chew, which in the Hebrew is put for Saturn, as also it signifies among the Persians and Libyacites, is by the Septuagint, which made their Translation in Egypt, turned into Psal. Amos 5. 26. which in the Egyptian Language is put for Saturn, and is cited by St. Stephen Psal. Abi 7. 43. See the Note there.

2dly. The Egyptian learning, which had it not been considerate, Fure we should not have heard of Homer, Solon, Musaeus, Daidalus, Pythagoras, Plato, Democritus, and others, getting there to learn Wisdom, and bringing to their respective Countries the learning they had there acquired; Egypt would not have been called by Horus in Macrobius (γ) the Mother of Arts, nor the inhabitants the Parents of all Philosophy; nor would (z) Anaxagoras have told us, that both the Greeks and Barbarians had all their learning from the Alexandrians; but of this see more in the Commentary on these words, and Moses was learned in all the Wisdom of the Egyptians.

3dly. Egypt is by prophane Authors, as well as by the Fathers, said to be guilty of most vile Idolatry. (a) Herodotus informs us they first made Altars, Images, and Temples for the Gods, and that almost all the Names of the Gods came from Egypt (y) into Greece. And Jupiter in (c) Lucian confesses that the Egyptian Gods were (μεξιστικα, filthy and more ridiculous, than those of other Nations; their Gods were called, not only by the (d) Fathers, but even by the Poets (e), Portenta magis quam numina. They are also noted in Scripture for afflicting, perverting, and destroying the People of God; upon both these accounts the great City Rome is by St. John Riled, spiritually Egypt, Rev. 11. 8.

4thly. That Moses led the Children of Israel out of Egypt, is attested by many (f) prophane Authors; and that he led them through the Sea, and that the Egyptians following after them were drowned, is owned by Aristobulus; (g) Diodoros Siculus adds, that the time of their drying up of the Red Sea, was preferred till his time among the (h) Idelophages, who lived near it. And (i) Origen informs us, that it was common among the Heathens, to exercise Demons by that God who did work the Creation. So 75 εκενετελεσεν το Αιγυπτιον και Ελληνικα, και τις Αραχες εκπεμενεν τους Αιγυπτιους και ημων η Τούρας, according to those words of St. Paul, by faith they passed through the Red Sea, as by dry land, which the Egyptians affaying to do were drowned, Heb. 11. 30.

2. ELAMITES are only mentioned in these words, Abi 2. 9. Parthians, Medes, and Elamites, where St. Luke goes from Eait to Weft, the Elamites lying Weft of the Medes; P P for

An Alphabetical Table of all the Places mentioned

for the Sufians are joined to the Elamites, faith Strabo, and to them the Medes. Elam and Medes are also mentioned in Scripture together, Isai. 27. 2. Isai. 25. 25. They were so called from Elam the Son of Sem, Gen. 10. 22. and their Capital City was Eperson; they were a Warlike People living by Rapine, and fighting with Bows and Arrows, Psal. 149. 6. Isai. 46. 9. 10. as the Sufians and Persians did, but were a different People from them; for they were joined to Sofia, faith (4) Strabo, and there was an ingres to them from Peria, and the Sufians and Elamites are mentioned apart, Ecor. 4. 9. though they are both comprehended sometimes under the Name of Elam. See Dan. 8. 2.

3. EMMANUS, say St. Luke, Chap. 24. 15, and (1) Josaphat in his Book of the Wars of the Jews, was a Village distant sixty furlongs from Jerusalem; it was after made a City, and a Roman Colony, and called Nicopolis.

4. EPHESUS, the Metropolis and noble Mart of the Proconsular Asia, was famous for the Temple of Diana, one of the flaitestic Structures in the World; it was as (m) Piny faith, the wonder of Magnificence, built at the common charge of all Asia, properly so called, and was 220 years in building, it was 425 feet long, 226 broad, and supported by 127 Pillars 65 foot high, and was generally accounted one of the Seven Wonders of the World; it was burnt the same day that Scardus was put on fire, 350 years before the Christian Era; but Asis again the same Night that Alexander M. was burnt, was rebuilt and adorned by the Ephesians, whence that City is filled with (2) 225. 19. 37. an Adonner of the Temple of the Goddess Diana, from koos which, say the Saxonists upon Ariosthenes, and Suidas, signifies to (m) adorn and beautify. See Note there. The Ephesians were noted for their Skill in the Art of Magic; See the Note on Acts 19. 19. and for their luxury and licentiousness; see the Note on Eph. 5. 5. The Jews dwelt here in abundance, having obtained the Privilege of Citizens, faith (2) Josaphat: But this City was chiefly celebrated among Christians for St. Paul's stay here almost three years, Acts 20. 31. his mighty Miracles done there, Acts 19. 11. 1 Cor. 16. 9. and the opposition he met with from the Jews, Acts 20. 19. for Timothy, made Bishop there; for the beloved Apostle who governed the Asia Church; and for being one of the Seven Churches to which Christ sent Instructions, Rev. 2. 1.

5. EPHRAIM. We read John 11. 54. that Christ went from Jerusalem to a Country named Wilderens, and to a City named Ephraim and Bethel. Faith (2) Josaphat were nomine little Cities situated in the Land of Benjamin, near the Wilderens of Judas, in the way from Jerusalem to Jericho.

G.

GADARA was, according to (9) Josaphat, the Metropolis of Perae, or the Region beyond Jordan; it is now called Hipponem, faith (9) Piny, and hath the River Hermas or Yarmas flowing by it; both make it a (f) Decapolis City, and so of Heathen Jurisdiction, whence perhaps it was destroyed by the Jews, but was rebuilt by Pompey in favour of Demetrius Gadarenus, his manumitted Servant, faith (2) Josaphat. The Inhabitants of this City being rich, sent Legates to Paphos coming against Judas, and gave up this strong City to him; both the City and Villages belonging to it, lay within the Region of the Gergesen, whence Christ going into the Country of the Gadarenes, Mat. 8. 28. 31. he went into the Region of the Gergesen, Mark. 5. 1. 12. for the City of Gadara was called also the Gergesen. Faith (9) Strabo, felted themselves there under their Captain Lomnerus; it was bounded on the West by Phrygia, on the East by the River Halys, on the North by Phathagoria, and on the South by Lycaonia; its chief Cities were Ancysa, Taravus, and Paphusmum, whence Grothius faith St. Paul writing to the Churches of Galatia, write to these. They worshipped the Mother of the Gods, and especially they of Paphistomum, and so, as St. Paul faith, Galat. 4. 8. They knew not God. Callimachus in his Hymns, and Philary who was himself a Gaul, represent them as (9) a very foolish People, whence St. Paul, faith, Ch. 3. 1. O foolish Galatians who hath bewitched you? This Church was so dangerously perverted and almost overturned by the Judazers there, that the Apostle in his Epistle to them, doth not call them Saints.

3. GALILEE

GALILEE contained the Tribes of Issachar, Zebulun, Nephthalim; after, with part of Dan; and Peræa; beyond the River; it was bounded on the North by Lebanon and Syria, on the West by Phœnicia, on the South by Samarina, on the East nearly by the River Jordan; and the Sea of Galilee, it is divided by (k) Josephus into the upper and the lower Galilee, but Dr. Lightfoot divides it into three parts; the upper Galilee, so called because it is abounded in Mountains; it was eminently called Galileae of the Gentiles, Matthew 4: 18., because it abounded with them, being partly inhabited, faith (q) Strabo, by Egyptians, Arabians, and Phœnicians; this contained the Tribes of after and Næphthali. The lower, which contained the Tribes of Zebulun and Issachar, because it was Champian; was called the Great Field and 3;lyf, the Vale which is the Border of Tiberias. It was, faith (m) Josephus, very populous, containing 1,004 Cities and Towns, the head of which Towns had 3,000,000 inhabitants. It was also a very rich Country, as paying for its Tribute, faith, he, 200 Talents; they were, faith he, a warlike People, defending themselves against all the Affairs of their Enemies round about, and their Wealth and Prowess made them a feoffites People; and prone to rebel against the Romans.

Gaza, or Azzār, was a City in the Tribe of Judah, it was taken by Judah, Judges 1: 38. but because they destroyed not the Inhabitants, as they should have done, but only made them Tributaries, Judges 1: 38. it was regained by them after the time of Jeptha, when the Children of Israel did evil again, and the Lord delivered them into the hands of the Philistines, and Judges 13: 1. it was one of the five Strongholds of the Philistines, which offered their Golden Emblems to the God of Israel, for a Trespass Offering, I Samuel 6: 17. and the City whose Gates Samson took away, Judges 16: 24. and whither he was carried when taken, Judges 16: 22. and where he pulled down the House of their God, David, upon the Lords of the Philistines, Judges 16: 30. This old Town was destroyed by Alexander, and made desolate as the Prophet had foretold, Zechariah 2: 4. and is therefore called, and, faith (n) Strabo, continued desolate. See the Note on Acts 8: 26. for whereas this old City was seven furlongs from the Bay, the new built by Constandine, was, faith (o) St. Jerome, in another place nearer to it.

Gennesaret was a Region or furlongs in length, and in breadth 20, a very pleasant and fruitful place, abounding in the Gardens of great Men, whence it had its Name from Geminus and Sarco, as being the Garden of Princes; it lay at the bottom of the Lake of Geneferath, and gave that name to it, Luke 5: 1. The celebrated City of Tiberias, was built close by it on the East, and gave it the Name of the Sea of Tiberias, John 21: 2. and it was called the Sea of Galilee, John 6: 1. as being situated in Galilee, in the Tribe of Nephthalim, faith Dr. Lightfoot; of Zebulun, say others; it was, faith (p) Josephus, forty furlongs in breadth, and an hundred in length; faith (q) Pliny, fifteen miles long, and six in breadth; its waters were sweet and pleasant, and as the Jews say that God loved this more than all the other Seas, so did our Saviour much frequent it, and after his Resurrection appeared to his Disciples at it, John 21: 11.

Gerasa was a Town near Gadara, so called either from the Gergites, the Phesterites of Canaan, for neither did Zebulon nor Nephthalim drive out all the Canaanites, Judges 1: 30; 33. or from Gerga, abounding in Clay, the Soil being Clay; it gave name to a Region so called which comprehended in it, Gadara, Hippo, and Magdala. See Gerga.

Gethsemane was Garden beyond Kerión at the foot of Mount Olives, so called from the Wine-presses in it.

Golgotha signifies a Skull, from the rolling of it; as we read Luke 23: 33. the place was called the place of a Skull, Matthew 27: 33. Mark 15: 27. John 19: 17. of which St. (r) Cyril gives this very improbable reason; that it was called so prophetic, because Christ our Head was crucified there, he being not regarded our Skull, but as (s) the Head of our Heads; others think it so called from the Head of Adam buried there; this we have received by Tradition, so (t) Origen, Cyzicen, Athenæus, St. Basil, Epiphanius, Ambrose, Chrysostom, St. Augustin, whereas they could receive no such Tradition from the Jews, that St. John, who taught, that Adam was buried at Kerith-Abra, or Horon, whence St. Jerome on the place says this Tradition is pleasing, but not true; he therefore faith it was so called as being a place full of Skulls, by reason of the Malefactors executed.
and buried there; again, which Opinion it may be objected, that it is never called the place of Skulls, but of Skull, others therefore say it was so called, because it was a little Hill in form like to a Man's Skull.

9. GREECE was celebrated throughout the World for learning and Wisdom, it was that little part of Europe, that produced the best Poets, Philosophers, orators, and other useful Men. Hence (a) the Poets, who described Wisdom among themselves, and said it belonged to them alone, and to discuss the Apotheosis, refer to, when he says, "I am ready to the Greek, and the Barbarian, to the wise, and to the simple." Rom. 1:14. they called all the other Nations Barbarians. (See the Note on Cor. 1:11.)

10. faith (b) Strabo, the most learned of the Greek historians, learning and wisdom obtained among them, but was neglected by other Nations. (c) he made the more, they were distant from them, the more they were admired. But then the Apotheosis also adds, that which all the (d) Apologists for the Christian Faith adduce, that professing themselves wise, they became foolish by their Idolatry, Rom. 1:21, 22. none being more addicted to it than the Gentiles and the Athenians (see there), who were, as the Eye of Greece; (e) Tatian faith, they rather choose to have more Devotees than one God. Their Gods, faith (g) Crito were very few Men, and with these: We, faith he, and they have filled the Heavens, and yet it is with the highest reason said in the same Author, that nothing can be more absurd, quaint, homines, more delectos reponere in Deos, than to make Gods of idols. (d) De Nat. Deor. 1. 1. N. 29. Note also that Greece as Daniel, Chap. 2. 12. 20. 11. 2. is used in the largest acceptance to denote Macedonia as well as the more Southern parts of Greece, whereas in Acts 20. 2, it is used exclusively of Macedonia, when it is said that St. Paul going through the parts of Macedonia came to Greece.

1. FAIR HAVEN, Acts 27, 8. filled by Stephano, xal in Acts, the Fair, or hung over of Crete, where, faith he, was a City, or great Village, but whatsoever is filled a part, of a vessel, is whole against, near to the City of Lasso, that you would come, says, the Commentators, who can find no City in Crete of that name, besides one mentioned by Piny, which he places in the Continent. (e) St. Jerome, and from him other Geographers speak of it as Grivas listorium, a City by the Sea, moreover Dr. Lightfoot shows that by Ewe and in Cynus are sometimes used by Geographers of places distant almost One hundred miles.

2. APERAPOLIS, mentioned Col. 2, 1. is a City of Phrygia, as appears from the names of the Roman Legates, called, (f) by Strabo for its hot Lapithicus Waters, and for its hollow place called Phoceans, not much exceeding a Man's length, whose noformes definitions suffice every thing that enters into it. except a Cyprian.

1. I. Concerns was a City of Bithynia, the chief of the thirteenth, belonging to the

2. TEARS, faith (f) by Phrygia, a very well-built City in the richest part of Bithynia, light (e) Strabo. Here was a Synagogue of Jews and Professors, whom Paul and Barnabas preached, and confirming their Doctrine by Miracles, made many Professors. Acts 14, 14, 1, 2, 2, 3, and where the unbelieving Jews and Gentiles made an Aristocracy, to use them defensively, and to show them, v. 5.

2. IDUMEA. Mark 3. 8. is not the Region of Syria, in which the Tamarisk, for the Pecurcy of them dwell, but the Jewish Idumaæus, or the South part of Judea, and hence in Deor. 11, the Sea of Sodom which is in the South of Judea, as liable to be (g) xal in the mountain of Idumæa, in the midst of the Province of Idumæa: In the Book of the Macarose are many places mentioned as in Idumæa, of which were almost in the midst of Judea, V. G. Bethoron is not close to Bethoron, a Village of Idumæus, Idumæan 42. 39. It is nemo lesba, or Village of Idumæa, 160, 170, 180, 190, 200, and v. 61. Bethoron near to Jerusalem, is fortified to be a defense against the Idumæans, Psalms adds that Idumæa and his Brethren left not off fighting with the

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(a) 1 Ant. 13, 14, 13, 14, 15, 15, 16, 16. 
(b) John 14, 14, 15, 15, 16, 16. 
(c) Acts 27, 27, 28, 28, 29, 29. 
(d) Col. 2, 2, 3, 3, 4, 4. 
(e) Acts 27, 27, 28, 28, 29, 29. 
(f) Acts 27, 27, 28, 28, 29, 29. 
(g) Acts 27, 27, 28, 28, 29, 29.
John, but fell upon them everywhere. (b) taking the Cities of Edom, the Moabites and Ammon, which were all in the land of Judah. It therefore is considered, that in the time of the Captivity of the Jews in Babylon, the Edomites had invaded their Poll-food, and fixed their Tent there, tho' afterwards by the powerful Arms of the Medes and Persians, they were either rooted out, or constrained to embrace Judaism. Thus Josephus informs us. That when Herod had taken Sechem and Abila, and the Country of the Gileadians, or Samaritans, he proceed to take the Cities of Edomiten, Moab, and Ammon; both in Judah, and having subdued all the Idumeans, he declares he would expel them from their Seats, if they would not be circumcised, and submit to the Yew of Israel, and that himself upon they out of Love to their Country, (c) the time he first freed them from their Taxes, from that time were reckoned among the Jews, and filled themselves their Domains: and confining the to the same Castle or City with the Jews, and from that time were reckoned among the Jews, and filled themselves their Domains: and confining the City of Petra, Petra, (d) to the Jews, who received Circumcision, and confine to the same Castle or City with the Jews, and from that time were reckoned among the Jews, and filled themselves their Domains: and confining the.

13. JERUSALEM was a wealthy City in Benjamin, which Josephus destroyed, with a Carafe upon him by the Jews, for defacing it was unhappily fulfilled, a King's 60: 34. After its Reformation it was enriched by the Sols of the Prophecies, next to it was a large Post, but unwholesome, and making the Land unfruitful till the Eighty ninth in the Kings 5. 25. and from that time it produced Fruitfulness and Abundance. The City, faith (4) Josephus, was fenced in a Plain, narrow, but long; for it runs Northward to the Country of Sechopolis, and Southward to the Land of Sechom, being 14 Mites in length, and 7 in breadth. Opposite to it lay a Mountain beyond Jordan, and this great Plain is by St. Matthew titled a 46. and a 2540 Acts the Region about Jordan, Matth. 3. 3. It was planted, lay Stratus and Thibor, with a Grove of Palm-Trees, (whence the City of Palm-Trees, Dent. 34. 3. 7. 18. 19 by the Targum called Jericho) and well watered with Springs, and fruitful with Bamah, which, faith (1) Josephus is the bed Commodity of the Place. Under the Second Temple it gave place to no Capital Cities, but Jerusalem, that is (a) a Royal Palace in it, where Herod ended his days, an hundred rooms, on which the Jewish Nobility being imprisoned by him were to be flint after his Death, and an Amphitheatre where his Will was publicly opened and read, it was distant from Jerusalem almost 20 Miles, but the way from Jerusalem to it being so desolate and rocky, it was inhabited with Thieves, (See the Note on Luke 10. 30. 32.) and Jericho having 12000 Priests and Levites, which served at the Temple, it is no wonder that a Priest and Levite should pass by that way.

14. JERUSALEM may be considered either, (b) as the Capital City of Judea, in compass six Miles and a quarter, standing in the two Tribes of Benjamin and Idah, and built upon three Mountains; Mount Zion, on which the Upper City which was on the North of Jerusalem, was built; Aara, on which stood the Lower City, properly called Jericho; and Mount Mariah, the Mountain of the Lord's House, which was compassed about by the City as a Theater, and walled round, it was a perfect Square of 400 Cubits on each side, and 1200 in the whole, and as the City of Jericho is called the Holy Place, Matth. 24. 15. and the Holy City, Matth. 4. 5. and was so esteemed by the Jews, a Macab. 10. 31. so this Mountain is called Holy Ground, so which they had in the Menstruous, or Women in Childbirths, their Thighs, were unclean, might not come, nor the Day. It may be considered as the Place where our Lord was crucified, where the Gospel was first preached, and where it found the greatest Opposition. And, in reference to this, it hath been showed,

Re, 1. 7. 8. were reckoned and broken off, V. 15, 17. for their Unbelief, V. 20. Or,
An Alphabetical Table of all the Places mentioned

3dly. We may discourse of it as was the City, which, with the Temple and the Inhabitants, was therefore to be destroyed, laid waste, and trodden down by the Gentiles: And here observe,

11. That both our Lord and his Forerunner declared their Ruine was at hand, if they would not repent and believe the Gospel, That the Ark was then laid to the Root of the Tree, Matt. 23. 35-38. That Jerusalem should be left desolate, and all the Blood of the Prophets, shed from Abiel, should be required of that Generation, Matt. 23. 35-38. That all he had foretold concerning the Destruction of the Temple, the City, the People of Jerusalem, should be fulfilled before that Generation palled away, Matt. 24. 34. See Matt. 16. 28. 28. 63. Luke 19. 41. 44. 45. and the Notes there.

1dly. That this was the context. Doctrine taught in most of the Epistles, and the continual Expectation of the believing Jews and Christians, that Wrath was coming upon their Nation, for their Infidelity and Perfection of the Christsians, and that God would shortly come to destroy them for those Sins. See Rom. 11. 22. 1 Thes. 2. 15. 16. Chap. 5. 9. 2 Thess. 2. 8. Heb. 10. 36. James 5. 8. 1 Pet. 4. 17, 18. and the Notes on those Places, and Gal. 4. 20. 22. Phil. 3. 18. 19.

3dly. That Josephus speaks frequently of the templa et oracula, the Signa, Wonders, and certain Indications then given of their approaching Ruine, de B. Jud. 1. 1. 1. 2. 1. 7. 1. 7. 6. 30. 31. as also doth the Heathen Tacitus. (n) Josephus adds, That God was now avenenaque loci, having desolated all their Holy Things, and would have both their Temple and City purged by Fire: That he in vain attempted to save two out of the six Cities, them whom God had condemned, and that their Ruine was foretold by their own Prophets, and not to be avoided, 11. 700. 11. 80. 16. 11. 81. (o) Eleazar from what was done takes notice, that all might thence know that once beloved Nation now contine subitae condemnationem was condemned to Desolation; and even (p) Titus says their Actions shewed their Desolation was wrought upon them by the Anger of God, and that they were punished in their Attempts against them on the one side, by the Divine Affliation: In a word, the History of their Wars, composed by that Jewish Priest, is the best Comment on, and the greatest Confirmation of the Truth of Christ's Predictions of all the Circumstances of their Ruine, as is shewed on Matt. 24.

5. JOPPA, Acts 9. 13. was a famous Port-Town between Cesarea and Ascalon, so called, as some think, from Japhet the Son of Noah, who built, or rather rebuilt it after the Flood, for (q) Selinus and (r) Mela say it was built before the Flood: it was famous among the Heathens, for the Fable of Andromeda and Perseus; among the Jews, for being a Port-Town from whence they went up to Jerusalem, which they might see, faith (s) Strabo, from Joppa, tho' it were above a Day's Journey, and for the miserable (t) Shipwreck of the Jews when Vespasian took it; and among the Christians for Tabitha, there called from the Greek by Peter, Acts 9.

6. JORDAN is a River arising in the Region of Despoin, near to Libanus, not out of two Fountains or Rivers, Jordan and Dom, as St. Jerome and Sedulius say; but from one that is in the Cave, called Phnicum, as (u) Pliny, faith, and Josephus often: Tho' in his third Book of the Jewish Wars, he says, that it was found out by Philip the Tetrarch, as he write to the Springs of Pheleum, which run under ground 26 Furlongs, and appear only at the Cave of Phnicum, which therefore is assigned for its apparent Rite. It is called Jorden the Left, till it falls into the Lake Samacotan, whence coming forth augmented, it is called Jordan the Greater, and falling into the Lake of Genemareth it passes th'eo, and ends in the dead Sea: It is famous among the Jews for being dried up at a time when it overflowed all its Banks, to give a Passage to the Children of Israel into Canaan; and among Christians, for being the Place of our Lord's Baptism by St. John.

7. ITUREA, mentioned as Part of the Tetrarchy of Philip, Luke 3. 1. was so called from Iture the Son of Hasmel, Gen. 21. 15, and lay ebbing upon Arabia, but was in, or bordering upon Cariotes: It was the same with Antonium, in (x) Josephus, for whereas St. Luke faith Philip was Tetrarch of Iturea and Trachonitis, Josephus says, suddam, Trachonitis and Antonium were allotted to him by Caius. Moreover, Hasmel being a faithful Archer, Gen. 21. 20. the Idumeans are celebrated by (y) Poets and Historians for their Skill in fighting with Bow and Arrow.

8. JUDEA, as it signifies the whole Land of Promise, is by (z) Tertullian to be interpreted so; and as a Land where the Romans planted a Province, not at the Fall of the Second Temple, but of the first, by Augustus, and this a Province placed over by the Popes, and not by the Emperors, as the Pyrgas, or Chersones, which was quoad sacrae Vicipolus in Vita Aureli. c. 11. Cur Iterumis etc, and referred to Titus, 3. 11. 12.

terminated with Arabia on the East; Egypt on the South; Phœnicia on the West, and Syria on the North; as it is distinguished from Calidæ and Samaritæ, and contains the Tribes of Judæ, Benjamin, Simeon, and Dan, the bounds towards the North, are the Village Abnach, or Dorona; on the South that reaches to a Village called Jordânia; Arabia, and its breadth is from the River Jordânia to Toppa, and Jerusalem is in the Center of it; it is divided into the Mountains, the Plain and the South; the South lay towards Seor and Amâlik, from the Ialets into the Land at the utmost part of the dead Sea, and reached to the risings of the Mountains not far below Elephon. The Mountains began near Elephon, and ran along Northward to, and beyond Jerusalem, having the Plain of Jordânia skirting on the East, till you come to the Borders of Samaritæ. Hence the Blessed Virgin going to visit her Cousin at Elephon, a City of the Priests, is said to go into the Hill Country, Luke 1. 39. The Plain joins to the mountainous Country on the East, and those more level than that, yet hath its Hills; to the Plain Eastwards joins a Valley lower than the Plain, which is the Coaft of Sidon, and at length that of Jordan. The Wilderness of Judæa, where John first taught, Matthew 3. 1. and Christ was tempted, lay betwixt Jericho and Jordan, and from Jericho towards Jerusalem both of them were comparatively defert, (whence (b) Strabo faith, Jerusalem was a Place not to be envied by any one, as having about it Ἑλληνικά λαοὺς καὶ Ἑβραῖκα, a dry barren Country) tho' both these Deferts were also populous, and had many Towns.

L.

1. LIBYA was so called from the Arabick Word Luh, which signifies Thirsty, as being a dry, thirsty Earth, and therefore by some Grammarians said to have its Name and its Nature, yeer, from its want of Rain; among the Greeks it is used as another Name for Africa; as it imports a Part of it, 'was divided into (c) Libya Interior and Exterior; but the Libya mentioned by St. Luke, Acts 2. 10. is that which is by Polyaenus called Libya Cyrenaica, and by (d) Pausanias Regio, from its five Chief Cities, viz. Berœna, Arcœ, Polyaenus, in which Apollonia and Tyræum, as appears from these Words, Egypt and Libya, 472 τοῦ ἱερού, the Parts of Libya about Cyrena. It is noted in the Old Testament for its Chariots and Horses used in Fights, 2 Chron. 16. 8. whence it is filled by (e) Dionysius Periegetes Κυπρίων, and by (f) Strabo in πόλεις, the Country that bred the best Horses of which see Bothart. Phæle, l. 4. c. 33. but it is mentioned by St. Luke on account of the Jews, who living in fuch vast numbers in Alexandria, that 50,000 of them were there slain at one time, may well be thought to have had some Colonies and Prophets in this Neighbouring Country.

2. LITCONIA. The Lycania mentioned Acts 14. 6. was not that which is called Arcadia, but a Province in the Lesser Asia, bordering upon Galatia, Cappadocia and Phœcia; its Chief Cities are all mentioned in this Chapter, viz. Iconium, Lystra and Derbe. They speak, V. 10. in the Lycian Tongue; i. e. in some proper Dialect of the Greek Tongue.

3. LITDA, faith Josephus, was a Village (g) not yielding to a City for Greatness; it was a Part of Judea, not far from Toppa, Acts 9. 38. eminent for its Schools of Jews and learned Men: See the Note there. (h) Josephus elsewhere styles it a City, and faith it was burnt by Cæsarius, whilf the Men were gone from it to Jerusalem to celebrate the Feast of Tabernacles; God, after they had crucified our Saviour, not taking that care of them at these Times as formerly: It is now called Dipholis, faith (i) St. Jerome.

4. LITRA was a City of Lycania, chiefly celebrated for the Cure done there upon the lame Man, which made the Lycanians think the Gods were come down to them in the likeness of Men, Acts 14. 10. 11. and for the Circumcision of Timothy, Ch. 16. 1.

M.

1. MACEDONIA was a vast Province of Greece, formerly called Epiathia, and from the Kings of Macedon, Macedonia; it was bounded on the North by the Mountains of Haæma, on the South by Epirus and Achaia, on the East by the Begaen, on the West by the Ionian and Adriaetick Seas, celebrated in all Histories for being the third Kingdom that under Alexander the Great obtained the Empire of the World, and had under it 150 People. To this Country, whose Metropolis was then Thessalonica, St. Paul was called

(b) L. 16. p. 317. (c) Ἑλληνικά λαοὺς καὶ Ἑβραῖκα, a dry barren Country.
(f) De Nom. Heb. P. 11
(l) De Nom. Heb. P. 11
(K) Cæsarea quamquam a popularem dominus inclyta, a Reisibus quondam Regum Imperio. Piso. L. 4. c. 10.
Alphabetical Table of all the Places mentioned.

led by a Vition, Acts 16:9. and the Churches planted by him in it are celebrated for their great Charity, and ready Contribution to the distressed Jews in Judea, 2 Cor. Ch. 8, 9. when they themselves lay under the extreme Poverty; and both in Thessalonica and Macedonia, faith (1) Philo, lived a great number of Jews.

2. MAGDALA was a City and Territory beyond Jordan, on the Bank of Gadara; it reached to the Bridge above Jordan, which joined it to the other side of Galilee, and contained within its Precincts, Dalmanatha: Whence St. Matthew saying, Chap. 13, 39. Christ came into the coasts of Magdala, St. Mark faith more particularly, Chap. 6, 10. he came into the Parts of Dalmanatha.

3. MEDIA, mentioned Acts 2, 9. in these Words, Parthians, Medes and Elamites, was a vast Region, having on the North the Hircanian Sea, on the West Armenia and Assyria, on the South Persia, on the East Hircania and Parthia; it had its Name from Medai the Son of Japhet, mentioned Gen. 10, 2. and advanced into the second Monarchy, filled the Monarchy of the Medes and Persians, under Darius the Mede, Son of Aylages: Of the Riches of this Country, and of the Valuues of its chief City Ecbatana, see (m) Bochartus. In the Babylonian Captivity the Jews were carried Captive into Assyria, and placed in the Cities of the Medes, 2 Kings 17, 6. 18, 11. Hence we find many of them and their Prophets at Jerusalem, when the Holy Ghost fell on the Apostles.

4. MELITE the Island Malta, where St. Paul was shipwreck'd; of which see the Note on Acts 28, 1.

5. MESOPOTAMIA is a Country in Asia Major, between the Rivers Euphrates and Tigris, as the Greek Word importas; hence it is filled in the Hebrew, Aram Nataijm, i.e. Syria of the Rivers, and the Inhabitants (n) of it, μόνοι τοῦ πασίου, who dwell in the midst of the Rivers; but that in Scripture and Profane Authors it is sometimes used in a larger Sense, see the Note on Acts 7, 2.

6. MIDIAN, the Land into which Moses fled from the Egyptians, Acts 7, 29. it was the Place where Jethro lived, Exod. 1, 11. and the People came from (o) Madian the Son of Abraham by Keturah, Gen. 25, 2. whence we have reason to believe they still retained the Worship of the True God; it was in Arabia Petraea, whence (p) Philo faith, Moses fled, τις τοῦ όνοματος Αιγειας.

7. MILLETUS, a Port-Town of Asia Minor, where, faith St. Jerome, St. Paul Majores Epehi Alloquitur, speaks to the Elders of Ephesus, taking no notice of any other Bishopess there conven'd; it was the City where (q) Thales one of the seven Wise Men, Anaximander his Disciple, Timotheus the Musician, and Anaximenes the Philosopher, were born. There was another Mileitus in Crete, mentioned by (r) Pliny and by (s) Homer, where St. Paul left Trophonius sick. See the Note on 2 Tim. 4, 20. and the Preface to Titus. There was also, faith Eustathius in Dionys. P. ορισκον του θητεου, an Island of that Name in Crete.

8. MITYLENE, corruptly Mitylene, faith (t) Vophius, was a large and beautiful City of the Island Lesbos, where Pittacus one of the seven Wise Men, Alcidas the Poet, Diogenes the Orator, and Theophrastus the Historian were born. The whole Island was also called by (u) that Name, as also Pentapolis from the Five Cities in it, viz. Issa or Antissa, Pyrad, Eresos, Anzika, Mitylene; if it had that Name in St. Luke's time, you may understand either the Island or the City, when he faith, Acts 20, 14. We came to Mitylene.

9. MIIRA was one of the six great Cities of Lycia, faith (v) Stobae, and it lay near the Sea, faith (w) Pliny, whence St. Luke faith, Acts 27, 5. that falling over the Sea of Cilicia and Pamphylia, they came to Myra in Lycia. The Latin Copies instead of Myra, read Lystra in Lycania, far distant from these Seas; against the Creek, and the Authority of St. Jerome and Chrysostom.

10. MOSTIA, mentioned Acts 16, 7, 8. was bounded on the North with Bithynia, on the East with Paphia Minor, on the West with Troas, on the South by the River Hermus; there perhaps St. Paul attempted not to stay, because, as (z) Cicero notes in his Oration for Flaccus, they were a People depicable and base to a Proverb.

N.,

NAIN, mentioned Luke 7, 11, 12. was a City in the extreme Borders of Issachar, towards Samaria, two Leagues from Nazareth, and not much more from Tabor, faith Brochart, at the Gates of which our Lord restored the Widow's Son to Life; it was so called from the Pleasantries of the Place: If Jofephus speaks of the same Place, he thrice calls

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2. NAZARETH was a City of the lower Galilee in the confines of Issachar, and Zebulon, but within the latter; here the Blessed Virgin was born and lived; it was of ill fame in our Savior's time, as appears from the Querion of Nathanael, Can any good thing come out of Nazareth? John 1. 47, whence Christ was by contempt called a Nazarene, and Christian Nazarens. See the Note on Matt. 2. 23.

3. NINEVEH was the chief City of Assyria, by the Greeks called Nimn, from the builder of it, named in Scripture, Nimrod, and by the Greeks Naos, which some think to be honored in the Name, as being Nine-Nine, the habitation of Nim, who came from Sinan to Assyria, and built it, Gen. 10. 12. See the Bishop of Ely there. It is called in the Scriptures παλαιόν τοι κράτος, Jonas 1. 2. 3. 3. 3. i. e. a very great City, (as Naos was ἁγιός τοι σου very fair, Acts 7. 20. See the Note there,) as well it might, being, faith (b) Didumin Sinthus in length 190 Stadia, i. e. almost 19 miles in breadth 90 Stadia, i. e. 12 miles and an half; in circuit 480 Stadia, i. e. 60 miles, and so counting 20 miles for a days Journey, as the Greeks used to do, a City of three days Journey, not in length, but in circuit, say St. Jerome, Cyril and Theodoret upon the place, John 3. 3. (c) Strabo says it was larger than Babylon, which contained in circuit 350 Stadia; (d) Eusabinus on Dionysius Periegetes, adds that in the building of it 14000 Men labored eight years. It was famous for being the City in which the first Monarchy was erected, and which reigned at the presence of God, and to it seems owned the God of Israel as the true God, as generally to all Eastern Kingdoms did, though they had topical Gods of their own. See the Note on Luke 1. 76. It was taken 88 years after the time of Jonas, by Abaris rebelling against Sardana- phal, and destroyed 182 years after by Nabuchodonosor and Assuris, Tobit 14. 11. by Nabuchodonosor and Assuris, and was never built again, whence (e) Strabo says in με ... τον παλαιόν σου, and (f) Luke says to Charches in Nicaea, η εμεν των άγαλματος, which the very author, (g) in την ακίνητον αυτήν, Nimn was not destroyed; thus our footsore of it now remains, God having paid by his Prophet Nathan, Chap. 1. 8. that he would make an utter end thereof. As for its Situation it is Properly said, that it was built on the West side of the River Tyrian, but as (h) chartus shows, Eusebius and Geographers differ so much as to the Situation of it, they seem thereby to confirm the words of the Prophet Nathan, Chap. 3. 17, It shall be as the Locusts, who when they flee away, their place is not known where they were.

Mount Olivet, mentioned Acts 1. 12. had its Name from the Multitude of Olive Trees that grew upon it, whence at the foot of it was Gethsemane, Matt. 26. 26. the place of Ol-prefes, derived from Oph a Prefes, and Slohani Oph. It was distant from Jerusalem, faith St. Luke, a Sabbath days Journey, that is a mile. It lay over against the City, faith (b) Josephus, that is the East part of it, and was distant from it five furloongs; he speaking only of the foot of Mount Olivet which was no farther distant from the City, whereas St. Luke speaks of the place where Christ ascended which was three furloongs farther, whence he informs us that Christ led his Disciples out to the furthest even to the borders of Bethany, not to the Bethany mentioned John 11. 18. which was fifteen furloongs from Jerusalem, but to that Tract of the Mount, where the name of Bethphage ceased, and that of Bethany began, Luke 24. 50. 51.

1. PAMPYHLIA is a Province of Asia minor, having to the South the Pamphylian Sea, mentioned Acts 27. 5. Cilicia to the East, Pisidia to the North, (whence we find St. Paul pulling through Pisidia to Paphos, Acts 14. 24. and from Papho- lus to Pisidia, Acts 13. 14.) and Lycia to the West. The Cities mentioned in the Scripture as belonging to it, are Perga and Attalia, Acts 13. 13. Here also the Jews dwelt, faith (i) Philo, whence they of Paphosia are mentioned among those who appeared at Jerusalem at the day of Pentecost, Acts 2. 10.

2. PAPHOS

2. PAPHOS was a City of Cyprus, Acts 13. 4, 6. the Metropolis of that Island, and the place where the Proconsul had his Residence, and Paul, faith Titus, had the most (k) ancient Temple, which he describes more large, in the beginning of his second Book of Histories; whence it became, faith (l) Arato, Iliomae aegy Spartiis, libidinis antrum, being the place where the Virgin prostituted themselves before Marriage to get a Dowry, as we learn from (m) Justin (n) Herodotus. Here St. Paul struck blind Elymas the Sorcerer, and converted Sergius the Proconsul. That the Jews dwelt here in abundance, we learn from Elymas a Jew, V. 6. See Cyprus.

3. Of PARTHIA we have only mention indirectly in these words, Acts 2. 9. Parthians, Medes and Elamites. It lasted an Empire for 400 Years, and disputed for the Empire of the East with the Romans; they were celebrated for the (o) Veneration of their Kings, and for their way of fighting by flight, and shooting their Arrows backwards. They are not mentioned in Scripture, say Eclipsus and Orphus, save under the name of Medes. They dwell betwixt Media and Mesopotamia, in all which Transjunpharian Places, except some little parts of Babylon, and of some other little Prefectures, the Jews, faith (p) Philo, abounded, and so were at Jerusalem when the Holy Ghost fell on the Apostles.

4. PERGA, or Perga, is a City of Pamphylia, Acts 13. 13. memorable among the Heathens for a Temple of Diana, built there, whence she was called, faith (q) Mela, Diana Pergae, peregrina Actus; faith Stephamus; among the Christians for the departure thence of John Mark, from Barnabas and Paul to Jerusalem, which occasioned the rupture betwixt them for a Season, Acts 15. 37, 40.

5. PHOENICIA was a Province of Syria divided into two parts; Phoenicia-Maria, which reached from Tripolis to Ptolemais, far Syon; to Ptolomeus in Egypt, say others; and Mid-land Phoenicia of which Damascus was the Metropolis. They had their Names, faith Bechur; not of the country, from the Palm-Trees growing in their Land, nor from the Red Sea, nor a jenico color from their purple colour, nor άνά της λιβαδίας from the carnations they made where they came, but from their rite, they being beni yath Sons of the Ashken in Canaan, whence being beaten by Yohna, they fled to the side of the Mediterranean Sea, where faith (r) Preostius, they erected Pillars with this Inscription, μελιδε τιμάνι μετε άνα της λιβαδίας άνά της λιβαδίας, we are they who go from the Face of Yohna, the Son of Nane the Ruler. They were celebrated for their Navigations of which, faith Bechur, they have left indications in all Places; and for the Invention of Letters, for from them, faith Herodotus, Letters were brought by Cadmus into Greece, and were thence called γραμμάτα γραμματία, Phoenicim Letteris, Herodot. l. 4. c. 48. Titian Ed. 0. p. 3. Eucl. Prep. Evang. l. 10. c. 5. and they had them, faith Eusebius, from the Jews, Clem. Ale. Strom. 1. p. 383.

6. PHILIPPI was a City of Macedonia, so called from Philip King of Macedon, who repaired it, whence it lost its former Name of Dathos; it is called by St. Luke, ὁ περὶ τῆς μετεωρίτου τῆς μακεδονίας πόλις, not because it was the Metropolis of it, for that was Thestiaonica: See Note on Philip. 1. 11. but because it was the first City belonging to it, which they who came from Neapolis in Thrace, as St. Paul did, Acts 16. 11. or from the Gulf of Smyrnia, touched at. See the Note on Acts 16. 12. It was celebrated among the Romans for being a Roman Colony, Acts 16. 21. and for the Campi Philippii, where Caesar and Pompey first, and afterwards Augustus and Mark Antony fought with Cassius and Brutus; and among Christians for their Conversion by St. Paul, and the liberal Contribution they, and they only, sent him in his necessity by Ephesodotus, Philo. 4. 15, 18, and for his Epistle directed to them.

7. PISIDIA, mentioned Acts 14. 24. was a Country in Asia Minor, near Pamphylia, whose chief City was Antioch in Pisidia, Acts 13. 14. So called to distinguish it from Antioch in Syria; its Inhabitants are commended by (f) Livy for their Skill in War above other Asiatics, and were anciently, faith (l) Plyni, called Sistyri, who were compared to Lyons for their Courage.

8. PONTUS, a Province in Asia Minor, bounded on the North with the Exine Sea, on the South with Cappadocia, on the West with the River Ialyss, on the East with Chalica, celebrated among the Heathen Poets for its poyous Herbs, and therefore called by (o) Vergil, PЪrФ Pontus, and hence Medea is said to have had her Poysons from thence: Among the Jews for the Dispersions of that Nation through Pontus.
in the Gospels, Acts, or the Epistles.

Act 1:18 (s) Philo declaring that they sent forth their colonies ἐπὶ ἄλλας πόλεις, to the utmost bounds of Pontus. Among Christians, for the birth of Aequiai, Acts 18:2, and from the name of an Epistle ad Pontici, given to the First Epistle of St. Peter, as being sent unto them. See Terr. Socr. c. 22. Cyprian Tefiam. l. 3. c. 36. 34. 26. (c) 2 Pet. 1:12 (s) Puteoli is a Province of Atra minor divided into the greater, called in the (s) Nattich, Puteoliana, where the chief Cities mentioned in Scripture, Col. 2:1. 1. and Lividia and Heraclea, and of this St. Luke seems to speak, Acts 28:10. because he joins it with Phariapha below it towards the East, and Phlegia minor, of which he speaks, Acts 27:5. 8. 18. 22. when he states they passed through Phlegia and Gallatia. The Inhabitants were a fervile People, kept in their Duty, by faith (c) Stripes, and made only by sufferings, faith (d) Chier. In all these parts of Atra minor, even to Bithynia and the Lucerne Sea, the Jews abounded, faith Puteoli in the forest seated.

(3) PTOLEMAIS was a City of Galilee, by the Sea-side, dividing the upper from the lower Galilee, and the land of Israël from Phoenicia. It was seated in a Plain compassed about with Mountains, having on the East the mountainous part of Galilee, on the North the Sela Tarrius, on the South Carmel. Near it to, faith (b) Phayseus, is the Sepulchre of Nabonon, and the Vale of Sand that turns into Ghifs, the fragments of Glass, which may be brought back to the place, will return again into Sand. It was memorable among the Jews for the coming of Petronius, that he set up the Statue of Caesarea. Galilae, which at the interst of the Jews, declaring that their Laws admitted no images either in their Temple or prophane places, he defied to execute till he had writ to Caesar, who (c) died before his answer came to the hands of Petronius; and also for the slaughter of two thousand Jews by the Inhabitants of Ptolemais; and among the Christians for St. Paul's Journey in a Ship of Phoenicia to Tyre, where the Ship sailed her course, Acts 21. 3. from Tyre to Ptolemais 32 miles on foot; from thence to Cæsarea, v. 7. 8, and from Cæsarea to Jerusalem, v. 15. See the Note on Acts 21. 7.

11. PUTEOLI a famous Mart-Town in Italy, having a commodious Haven for Ships, made, says (d) Strabo, by Art and Labour. It was built, say St. Jerome and the Epistolator of Stephen by the (s) Sanianus and called Puteoli, faith (f) Paro, from the Plut of hot and cold Water; by the Græci it was called Decuronia, here St. Paul by the favour of the Consul, laid seven days. See more Note on Acts 28. 13.

R.

RAMA, Matth. 2:18. was a City in the Tribe of Benjamin, distant from Jerusalem, faith (a) Josephus, forty furlongs, faith St. (b) Jerome, six miles; and being on a Hill, as the word Rama signifies, might be within sight of Jerusalem, as may be probably collected from Judg. 19:13. It was, faith the Bishops of Ely, northward of Jerusalem, and not far from it, as appears from the Levite going from Bethlehem-Judah to Jebus or Jerusalem, and being benighted when he came there, and not able to reach Siblo, whether he was going, confounded with his Servant whether they should lodge at Rama or Gibeah, Judg. 19:11. 13, 18. and truly being the place to which he might direct when he was on the West of Jebus in his way to Siblo, after the Sun went down, and being near to Gibeah, Judg. 19:13. 23. Am. 7. 7. 1. 8. it might suit somewhat north-west of Jerusalem, and yet not far from it, and to the Coasts of Bethlehem, four miles from Jerusalem, and the Coasts of Rama might be a less distance. But others to avoid this difficulty how the Coasts of Bethlem could reach Rama in the Tribe of Benjamin, and the Children slain in those Coasts could cause a weeping in Rama, give us Rama near Gibeah, north of Jerusalem, and at a greater distance from it on that side, than Bethlem was on the south, and place another Rama near Bethlem, and south of it; but it is certain from 1 Sam. 10. 2. that Rachel's Sepulchre was in the border of Benjamin, and only in the way from Bethel to Bethlem, Gen. 35. 16, 20. and to the voice of Rachel weeping at Beth, must refer to Rama in Benjamin; either then their Territories, or the Villages belonging

An Alphabetical Table of all the Places mentioned

loving to them, must be near, or the words of St. Matthew must be confined thus, & αὐτοί

560. to (Sub. οὐδὲν ἐγκακής, & αὐτοίς) and sending from Jerusalem, he slew all the Children in

Bethlehem, &c. in τοιαύτα ἱκνία, and on all the Cohorts of Jerusalem, it being

ordinary for prisoner Relations to refer to a remoter Antecedent, as is showed note on Luke

5. 17. and for noun to be included in a verb relating to them.

2. RHEDUM is a Port Town in Italy, opposite to Sicily, so called by the Greeks, as

judging it was broken off from thence by the Sea, of which see Cluceris de Italia antiqua. l. 1. p. 276. Here St. Paul stayed but one day, Acts 28. 13 and did nothing which

St. Luke thought fit to mention, but in that day, say the fabulous Writers of the Church of

Rome, he converted some of the Inhabitants and Strangers that were there, by burning a

large Stone Pillar with a little Candle, preached to the Fishes of the Sea, and commanded the

Graffhoppers, which with their noise disturbed his Preaching, to be silent, from which time they left the Land. See Lorinus on the place.

3. RHODES was an Island in the Carpathian Sea, so called, say the Greeks, ασίν ταν εἰμί

from the Rhos growing there; it is accounted for Dignity among the Aegean Islands next to Cyprus and Lesbos: it was of so clear an Air, that Solinus faith, there was not a
day in the year in which the Sun did not shine upon it, whence it is filled by Horace

Claud. Rhus. Thorius, faith (i) Sestusius, filled therin amesinta & fabulista India capta,

being taken with the plesiastneas and healthines of the Island, which was therefore by

the Roman Nobility made a place for their (k) recit; on the north-west of it were Cos. and Cnidus, on the East Pataros, whence St. Paul falls from Cos to Rhodes, and thence to Patara, Acts 21. 1. It was famous for a College in which the Students were eminent for Eloquence and Mathematicks; for a Colossus of the Sun which passed for one of the Wonders of the World, it being seventy Cubits high, and falling by an Earthquake; but chiefly for the Expertness of the Inhabitants of that City and Island in the Art of Navigation, which made them Sovereigns of the Sea; their Constinctions also, and Judgments in Affairs relating to the Sea, being wished so just, as to become incorporated afterwards into the Roman Pandeki. See Strabo l. 14. p. 443.

4. ROME. Of this City, because I can never say enough, I will say only that which some way tends to the Interpretation or the Illustriation of something contained in the New Testament. And

118. I have observed already that it was the Seat of the Fourth Empire, and was therefore called Orbis terarum, mundi Caput, Regina, Domina, Deus, The Lord of the whole Earth, the Head and Queen of it. See Lloyd de Roma) and in Scriptura

omnis orbis, the whole World, Luke 3. 1. See the Note on Heb. 2. 5.

2dly. That being so, all the Roman Provinces, filled the World, of necessity repaired to it not for Religious Causes, but on civil accounts, ob potentiorum principaliatatem; See the

Note on Acts 28. 15. it being an (I) old Law, that all other Cities should follow the

Custom of Rome, the Head of the World.

3dly. That the Epistle to the Romans, though it was written after the Epistles to the

Thebaisians and Corinthians, was placed first in order, as some of the Fathers con-

jecture, by reason of the Dignity of that City. See the Preface to that Epistle: To which add 1st. That it was called Ornus Septiciolis, and from the Seven Hills on which it was built, and was celebrated on this account when St. John wrote his

Epistles, not only by her famous Poets, Virgil, Horace, Martial, Ovid, Propertius, but by her Orator (m) Cicer. and many others, which makes it reasonable to conceiv

St. John points to this City when he speaks of the Woman sitting upon seven Hills, Rev.

17. 9. there being then no other City to which the Character of that Woman could

agree, none drunk with the blood of the Saints and Martyrs of Christ Jesus, as she was, or

having seven heads and ten horns, or making the Kings of the Earth drunk with the Wine of

her Fornication.

2dly. That the Beat sitting upon these Hills would suffer no Man to buy or sell who had not his name, or mark upon him, Rev. 13. 17. now this agrees exactly to the Church of

Rome, which hath in (n) three several Councils decreed that none of her Members should

sell any thing to, or buy any thing of Heretics, or have any commerce or merchandise, or

any dealings with them. Add to this,

3dly,

(I) In viti Tib. cap. 11. (k) Davidus est locus forum, celenadum ex Italia Rhodum migran-

dum, Buatius Ep fam. 11. 2. (k) relikum est visum in odio Rhodoi degeam. Ibid. Ep 50.

(l) Secundum Salut. Juliani Scripturam que indicat, deinde omnes crusetores confirmabant Rome iecur,

que caput est orbis terarum. Julian Prisc. ad digest. §. fed & 6.

(cm) EG Socr. 4870, Co ad artic. Ep. i. 6. Ep. 5. vid. Lloyd in Voce Septiciolis.

(no) Sub Ananias est proflimus, ne quis negotiamentum eum exerceat profanum. Concil. Lateran. G 2

sub Alex. 30 A. D. 1179. Cam. 27. Bd. To. 7. p. 663. Ne quis—contradixit inter, negotiamentum, eum more

3. **SALAM**, mentioned by Id. 13. 4, was a city in the Eastern part of Cyprus, where was a Synagogue of the Jews, and where the Jews in the time of Trajan destroyed the city, and killed all the inhabitants. See Cyprus. This city was famous among the Greek Writers for the Story of the Dragon killed by Chyross their King, and for the Death of Anaxarchus, whom Nicomaeus the Tyrant of Cyprus drowned to Death with Iron Pitchers, he crying out, Tandis Anaxarchi ophakumen, Anaxarchum non tunda; the Body being filled both by the Scriptures and Philosophers, was the Vessel, Joannes the Repository of the Soul. See Tact. 4. 4.

4. **SALEI**, famous for being the Seat of Melchisedek King of Salem, is by Josephus called Solyma, and said to be the Same Place which afterwards was called Jerusalem, that by the Phoeni being called Salem, in these Words, at Salem is bis Tabernacle, and bis Dwelling-place in Sion, Psa. 76. 2. But (q) St. Jerome faith, it was a Village of the Shechemites. See S. 4. 3. Betwixt Sade and Damascus, 8 Miles from Scythopolis, or Bethsan: So the Septuagint must understand the Word when they say, Gen. 33. 18, Jacob went down into Ecbas to Salem, a City of Sichem, and then it must be the Place mentioned, John 3. 23, when it is said, John was baptizing in Enon near Salem, both these Places being in the Tribe of Manasseh.

5. **SAULMONE** is only mentioned by the by, Id. 27. 7, and is, say Pliny, L. 4. c. 12. p. 213. Menel, I. 2. c. 7. and Diodorus, v. 110. an Eastern Promontory of Crete, where also was a City of that Name.

6. **SAMARIA**, as it was the Capital City of the Ten Tribes, belongs to the History of the Old Testament, as it is mentioned in the New it comprehends the Two Tribes of Ephraim and Manasseh, lying in the midtide betwixt Galilee and Judea, John 4. 3, 4. See the Note there. It began at Ginos lying in the great Plain, faith Josephus, and ended at the Tower of the Aerobaten; it was destroyed by Hiram, but was rebuilt and much augmented by Herod the Great, and by him called Sebaste, in Honour of Augustus; but it still retained the Name of Samaria, Acts 8. 5. and Sichem, and by the Jews in derision, Sychar: See Note on John 4. 9. The Samaritans, tho’ in our Saviour’s Time, long before, they owned the True God, were circumcised, and owned the Five Books of Moses: See the Note on John 4. 22, yet were they much hated by the Jews, by reason of the Controversie betwixt them concerning the Place where they were to worship, and to which they were to bring their Sacrifices, they saying it was Mount Gerizim, the Jews, Mount Zion, where the Temple stood: See the Note there. Hence, faith the Son of Syrah, My Soul abhorreth them who set upon the Mountain of Samaria, and the foolish People that dwell at Sichem, Ch. 50. 25, 26, 27. See the Note on John 4. 9. But our Blessed Lord did not hate them, for as they expedted the Messias, so he declared to them, That he was that Messias who was to come, John 4. 25, 26, and at his Acellion commanded his Disciples to go thro’ Judea and Samaria, and then to the Gentiles, Acts 1. 8. which they did with great Success, both in the City and the Villages about it, Acts 8, 4, 25. Tho’ Josiin Martyr doth inform us, That tho’ the De- julions of these two Famous Magicians, Simon Magus and Dositheus, they became the worst of Christians, Apol. 2. p. 88. 5.

7. **SARD** was an Island in the Scythian Sea, of which the Scripture only faith, That path passed by Christ to Samos, and thence to Miletus, Acts 20. 14. It had its Name, faith (s) Bocchart, from the high Rocks there named Sard and was famous among the Heathens for the Worship of Jeno, and for the Earthen Vessels there; for Pherecydes the Mather of Pythagoras, who foretold an Earthquake that happen’d there by drinking of the Waters; for the Birth of Pythagoras who was Viri ortu Samius, faith (t) Ovid, and for one of the Sibyls called

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(c) Antiq L. 1. c. 10.
(d) Ep. ad Exc. To. 1. F. 14. D.
(e) Jof. Antiq. 1. 13 c. 18.
(g) Metam. 1. 15.
called Silba Samaia, and for a Place called by Piutarch, Samarian-flores, where they did (a) and (b) Thracia, commit all manner of Larcends with Women.

6. SAMOTHREALIA, an Island in the Egean Sea, near Thrace, where Helius falls into the Sea, was so called, faith (c) Ephraim, υπερ ευθείαν, by way of Distinction from the Imaon Samos, and from another mentioned by Homer, and called Cephalonia. Here the (d) Di Caluri, or great Gods, mentioned in the Schola upon Apollonia, were worshipped, into whole sacred Ceremonies they who were initiated were afore more holy and high from Shipwrecks, as also of Protection in all Dangers whatsoever. See Bochart Canaan, 1. i. 12. & Lloyd in Poes.

7. SAREPTA, Luke 4, 26, was a City of Sidon, betwixt that City and Tyre, it had the Name Zarephath, as being a Confinitory for the boiling of Metals; it was the Place where Elisabed was preferred by the Widows Grail of Oil and Barrell of Meal, that wafted not, 1. King 17, 9, (e) Joseph faith, the Three years Drought which occasioned his going thither, was mentioned by Menander.

8. SARON, mentioned 23. 9, 35, was a spacious, champion, or fertile Vale, betwixt Lydda and the Sea, having several Villages in it; it was so called from Sharrar, "a lake of fire," because there they turned out their Cattle, and is famous among the Rabbinns for its Wines.

9. SELEUCIA, a City not of Masopostean, Oecus or Phalas, but of Syria, was the first City to which Paul and Barnabas came, when they were sent on a peculiar, temporary Mission by the Direction of the Holy Ghost, 13. 3, 4.

20. SICHEM was, faith Josephus, the Metropolis of Samaria, built at the Foot of Mount Gerizim, on which Mount hanging over Samaria they had a Temple, at which they offered all their Sacrifices. This Temple was (a); there it built by Solomon for his Son Manasseh, chalied away by Nebuchad, because he would not put away the Daughter of Salmach. This Temple was, after it had stood Two hundred Years, deforroyed by Ezechias, and never was rebuilt in the same Place; but that which they called the Holy Mounts, remaining, and being in their Pentateuch ( Hear differing from the Hebrew Text) the Place where God commands the Jews to set up an Altar, (not on Mount Gerizim, as the Samaritan Copies have it, but on Mount Ebal, Deut. 27, 43, 5) this they allege to justify their building a Temple there, and here they had still their Altar for Sacrifice, which made the Schism betwixt them and the Jews. This Controversie seems to be decided by the Pfalms, saying, He chose not the Tribe of Ephraim (where that Mount was) but he chose the Tribe of Judah, and the Mount Zion which he loved, and there he built his Sanctuary, Psal. 78, 67, 68, and is more certainly decided in Favour of the Jews by Chrsit, John 4, 22.

11. Sidon is, by (f) Josephus, thought to have had its Name from Sidon the Son of Cassius; but Tyrog faith, it had its Name of Sichon ablatute, from the abundance of Fibe, the Sea upon which it lay, say the Hebrews, abounding with them; accordingly the Hebrews Sad, from which it is derived, signifies Fichery, or Fishing, and Beth-faida is a Place of Fishing, and it was afterwards called Saida, I came to Saida the greatest of Cities, faith Benjamin in his Itinerario. The Men of Sidon being great Shipwrights, were famous above other Nations for hewing and polisshing Timber, there being none who were skilful how to hew Timber like the Sidonians, 1. Kings 5. 6. One of the Gods of the Sidonians mentioned in Scripture, is Ashurab, Judg. 2, 13. 1 Kings 11, 5. a Goddes, by Philo-Bibbus, Theodore, Nicetas and Procopius Cazanus, called (g) Venus; as also say the Greeks, and Ciceron. She had her, whores to minister to them who committed Whoredom in her Service.

12. [of the Tower and Pool of Siloam.] The Fountain of Siloam, faith (d) Josephus, was a sweet and large Fountain on the West of Jerusalem without the Wall, and its Waters bending towards the South, ran all along the South of Jerusalem without the Wall, but at the East-side came within the lower Jerusalem, and made the Pool of Siloam or Bethlehem, mentioned John 5, 2, 9, 11, and near it toward the West floor the Tower of Siloam, which fell upon the 8 Perions, Luke 13. 4. so proper was the mention of Men daughterd thilwh they were offering Sacrifice in the Court of the Temple, and in the lower City, by a Tower falling on them, to the very same things behalling the Jews at the Destruction of Jerusalem. See the Note there.

(a) Athen. l. 12. p. 328. (e) In Dionys. p. 108. Vide Bochart Canaan, l. i. c. 8.
(h) Antiq. l. c. 7. p. 24. l. 8. c. 9.
13. SINA\textsuperscript{i} was a Mountain in Araba Petrae, where the Law was given; it had two tops, the one lower, called Horeb, or the Mount of God, Exod. 3. 1. where he appeared to Moses in a Flame of Fire in a Bush; this Horeb is therefore by St. Stephen, Acts 7. 30, and by (e) Josephus, called Sinai, who also faith (f) Αυτος ειχε δει χρησιμοτητα σωτηριωσης τω θεω, it was believed the Divinity reided there, and therefore other Shepherds durst not feed upon it: The other Top of Sinai, where the Law was given was a very high Mountain, faith (g) Josephus, to the Top of which one could scarce see, and was accounted Religious; it being thought that the Divinity dwelt there also. That here afterwards dwelt the Hagarites, and had Houfes cut out of the Rock; See Bochart Phaleg, I. 4. c. 27. p. 312. and the Note on Gal. 4. 25.

14. SODOM was the chief of the Pentapolis Cities, and therefore gave the Name to the whole Land; it was burnt, with three other Cities, by Fire from Heaven for their unnatural Luffs, of the truth of which we have from the Heatoms, the Tetraromies of Strabo, Diodorus Siculus, Tacitus, Solinus, from the Jews, the Tetraromies of Josephus, Philo, and the Book of Wisdom, of which see the Note on Jude, V. 7.

15. STRACUSE was a City seated on the East-side of the Island of Sicily, built by Arctias the Carthaginian, faith the Scholast upon (b) Pindar, out of Four Cities which he overthrew, and turned into one; it is called by Pindar μακροπολειη περιεχουσα, it being the most noble City, not only of Sicily, but of all Greece; six Miles in compass, faith (l) Strabo: It is called by Ausonius, quadruplex Syracuse, as being divided into Four Parts, Acarnina, Tyche, Neapolis, and the Island, to which Strabo adding Epipolis, calls it Penepolos: The first of these contained in it the famous Temple of Jupiter, the second was called θυην because it had the Temple of Fortunae in it, and surely Fortune favoured them, since when the Romans took the City, they found, say (k) Livy and (i) Plutarch, more Riches in it than they did in Carthage: In that Part called Neapolis, was a great Amphitheatre, and a wonderful Statue of Apollo, in the midst of a large figure: In the Isle of Ortigia was Phoebus' Palace, two Temples of Diana and Minerva, and the famous Fountain of Aretusa; and this, Bith Strabo, was the only part which Aquilus rebuilt after it had been destroyed by Marcellus: Archimedes, who by his Mathematical Engines had much gall'd the Roman, was slain in the storming of it, while he was intent upon his Figures, as Livy and Plutarch say, ibid.

16. SYRIA, among the Ancients, viz. Tysim, Herodotus and Strabo, was as large as Assyria, they being after called Syri; but Syria (m) properly so called, is either taken largely, so as to comprehend Pheocnia and the Holy Land, and so it is bounded on the West with the Sicelian Sea, on the East with Euphrates and Arabia Deserta, on the North with Cilicia, and on the South with Arabia Petrae, and had in ancient Times for its Capital City, where the Presidant reided, Damascus, and afterwards Antioch of Syria; in the New Testament it always seems to signify Syria in the strictest Sense, as it is distinguished from Judea, Matt. 4. 24, 25: and from Phocenia, Acts 21. 23, in which Sense it is also used by Polycarp, who divides Phocia from it; by (n) Strabo saying, Ευπρατος Συρια και Φοκις, then comes Συρια και Φοκις; by (o) Pliny, who faith, of the circumfundi Phociana, Syria is surrounded by Phocia; and by Dionysius P. V. 904, 905, who places Syria properly so called in the Continent, and Phocia in the Track along the Sea: Hence the Proverb in Suides, Συρια και Φοκις, i.e. one deceitful Nation against another.

17. SYRO-PHOCENIA is only mentioned in the History of the Woman's Daughter, called a Woman of Canaan, Matth. 15. 21, but a track and a Syro-Phocenian, Mark 7. 26. a Greek, became she was of their Religion, and used the Greek Tongue; the Greeks being mingled with the Syrians, faith (p) Josephus; a Woman of Canaan, because Phocenia was also called Canaan: See the Notes there. A Syro-Phocenian, as being of that Part of Phocenia, which lay betwixt Syria properly so called, and Phocia by the Sea-side, and which was called also, faith (q) Bochartus, Cuthsyr, and contained Heliopolis, Chalcis, and the Track of Marjia, Damascus and Maia; Hence of Damascus (r) Tysim Martyr and (s) Terthulan Lay, that it belonged to Syro-Phocenia.

T.

TIBERIÆ. Of these, and of Appii-forum, not before-mentioned, see the Note on Acts 28. 15. And that they are not ill-translated Tiberias or Place of Reception, I gather not only from (r) Θησεὺς, but also from (k) Θησεύς, who call them τοπὸς τοῦ Ἠσσοῦ, but also from (k) Θησεύς, when he is again mentioned, Thesius was stranded at the Place called the Tiberia Thesius, by Men placed there by Herod for that purpose. 2. TIBERIAS was a City (γ) built by Herod the Tetrarch in Galilee, near the Lake of Gennesareth, and so called in Honour of Tiberius Nero: The Privileges he gave to the Inhabitants of the Place made it grow to be one of the prime Cities of the Lower Galilee, where were Ten synagogues, and an Academy; here was the last Sentence of the Scribes, and here the Temple was collected: Of the Sea of Tiberias, see in Gennesareth. 3. TAURUS was a City of Cilicia, Acts 21. 39. the Metropolis and most renowned City, which, faith (c) Jason, gave Name to the Whole Country; the Mother of Cities, faith (s) Seleucus, celebrated among the Romans for being, faith Pliny, Lib. B. C. 5, and having the Freedom of a Roman Colony, or the highest Privileges under Julius Caesar and Augustus, and the very Name of Seleucia: See the Note on Acts 22. 28. Among the Seven Cities, was famous for being the Place where Jonas desisted to fly, and the Metropolis of that Country from which many of them, faith Ptol. dwell, among the Cyprians, for being the Place where St. Paul was born: In fine it was a City very rich and populous, where was an Academy furnished with Men so eminent, that, as (b) Strabo faith, they excelled in all Arts of Police and Learning and Philosophy, even those of Alexandria and Athens, and Rome it fell was beholden to it for its bell Professors. 4. THESSALONICA was the Metropolis of Macedonia; see the Note on Philip. 1. 1. a Noble Mart, and a City, which, faith (f) Strabo, is the most populous of all Macedonia; it is, faith (s) Pliny, a Free City, and had in it a Synagogue of the Jews, they living, faith (c) Ptol., in Macedonia and Thrace. The Inhabitants of Thessaly, faith (f) Athenaeus were given to Luxury and Dillibentness, and by their Luxury invited the Persians into Greece; their Maidens and Women also danced naked, as their Custom was, which things might give Occasion to those Infrusions of the Apple to them, to avoid Confusion, and to confine their Vessels in Sancification and Honour, and not in the Lusts of Conceitance, as did these Nations who knew not God, 1 Thess. 4. 3, 4, 5. To this Church St. Paul wrote his two first Epistles. 5. TROAS was a Country and City in lesser Asia, where St. Paul came to preach Christ's Gospel, and had a door opened to him of the Lord, 2 Cor. 2. 12. (g) Strabo and Ptolomy place the City in Phrygia minor: it is by St. Jerome said to be the same with Troy, celebrated in the Works of Homer. It was, faith (h) Pliny, a Roman Colony. 6. TRACHONITIS was a Region and Tetarchy, or rather part of a Tetarchy in Syria, antecedently called Argob, Deut. 3. 14. it Jay North of Perae, and East of Halacana, and was so called, faith G. Tyr. from Dragons or secret lurking places in which this Country abounded, the Inhabitants living upon (i) Robbery, till they were restrained by Herod. 7. TROGILLYUM, Acts 20. 15. is a Promontory, faith (k) Strabo, as it were the foot of Mount Mycal, opposite to, and five miles from Samos, to which Paul coming, goes on to Trogillyum to harbor there: There was also a Town there of the same name, mentioned by Pliny, l. 5. c. 29. p. 295. 8. TYRE and Sidon. These two places being so often mentioned in Scripture together, and living but 200 Stadia, faith (l) Strabo, that, is 25 miles diameter, I shall speak of them both together. And 9. As to Antiquity, though it be certain that, as (m) Strabo faith, both these Cities were μακάρισμα καὶ κατακαίνησις, of old illustrious and renowned Cities, minimn, faith he, that they were comparable for greatness, splendor and antiquity; though Tyre be filled by Dionysius the Ogygian, and by the Poets, the Cadmean Tyre, and by the Prophets the City whose antiquity is of ancient days, I sa 23. 7. yet was Sidon much the elder; for

in the Gospels, Acts, or the Epistles.

for (1.) Though (a) Homer mentions Sidon, and speaks of the Sidonians as πολυπλοκοταται excellent Artificers, he hath not one word, faith (p) Strabo, of Tyre, or the Tyrians. (2.) Ptolemys in (p) Justin faith, that after many years the Sidonians were overcome by the King of Alexandria, and beaten to their Ships, built Tyre the year before the Trojan War, i. e. faith (q) Josephus 240 years before Solomon began to build the Temple; hence more Interpreters conceive that Tyre is called the Daughter of Sidon, I sa. 25. 12. (3.) We read of Sidon the first-born of Canaan Noah's Grandson, who was the Builder of Sidon, as (r) Josephus faith, see Gen. 10. 14. and read of Sidon as the border of Canaan, V. 19. but we read nothing of Tyre at least till it be mentioned by Joseph, Chap. 19. 29.

2dly. Sidon at least for a long time, excelled Tyre in Greatness, whence it is tiiled Sidon Rabba, the Great, Joth. 11. 8. 19. 28. Mela faith that before it was taken by the Persians, it was maioritimum urbem maxima, the greatest of maritime Cities: (f) Diiodorus StCURAS having made mention of the City of the Amazons, the Sidonians and Tyrians, i. e. Amazons, Sidon and Tyre, as the Phoenician Tripolis, he adds of Sidon, that (g) πλεον η φυσις η των θωρυρων της την κατα τοιον τοιαυτον πυλαν, for riches and other Provensions it far exceeded the other Cities of the Phoenicians, that City having long quietly enjoyed that Trade which brought in those riches; whence to live quietly and securely is to live after the manner of the Sidonians, Judg. 18. 7. Moreover in Skill in Astronomy and Arithmetic, and all the Arts of Merchandize, in Philosophy and Philosophers, (a) Strabo makes them metoica omnia, or equal in Comparison, and faith the Greeks had their Philosophy from them. Hence both of them in Scripture are represented as very wise, Zech. 9. 2. Ezek. 27. 8. 9. But then,

4thly. Tyre is to be preferred before Sidon for Strength, as being built in the Sea, four furlongs from the Land, till Alexander joined it to the Continent, whence it is called theuring City, Joth. 19. 29. and after Sidon suffered by the Persians it excelled in Riches, it being filled The Crowning City, as landing Crowns of Gold to Kings, and being the City whose Merchants were Princess, and whose Traffickers were the honourable of the Earth, I sa. 23. 8. Hence (x) Q. Curtius faith, that in the time of Alexander, it was memorable above all other Cities of Syria and Phoenicia for Splendor and greatness. They are mentioned in the New Testament as Places to whose Coasts Christ returned, Matth. 15. 21. Sometimes as People who returned to him from their Coasts, Mark 3. 8. and sometimes to upbraid the Cities of Chorazin and Bethsaida, lying eastward of them, as being more incredulous, Matth. 11. 21. 22.

To speak something of Tyre in particular, it is to be observed, that there was (y) Old and New Tyre; the Old Tyre mentioned, Joth. 19. 29. and called Palaetus, was built upon the Continent, whence they of New Tyre told Alexander that there was a place without the City, called Palaetus, where he might sacrifice to Hercules. It was, faith (z) Strabo, ditabit 30 furlongs from the other Tyre, which was four furlongs within the Sea, hence faith God to her by the Prophet, Thy borders are within the Sea, Ezek. 27. 24. She sent Colonies, faith (a) Curtius, came orpe tota, almost through the World, viz. to Carthage, Leptis, Utica in Africa, to Tiber in Basutia, and Cadiz in Spain, whence it was accounted the Moor of the World; they also worshipped besides Hercules, the Gods of Athens at Memphis, whence (b) Herodotus faith, the Tyrians had there the Temple ἵεν τον ἱερό τον τομος θεον τον θυσσαρχην, to distinguish her from that Venus whom the Egyptians worshipped.

Though in speaking of the Places near the Sea of Genesareth or Tiberias, I have followed Dr. Lightfoot, yet because he is singular in the Situation of them, I have left them in the Maps as they are ordinarily placed by others.

An INDEX of the Greek Words or Phrases explained in this COMMENTARY.
An Index of Greek Words, &c.
A TABLE of PHRASES explained in this
COMMENTARY.

A

From faith to faith, Romans 1. 17. (23.

Whatever is not of faith is sin, Rom. 1. 14.
The whole family in heaven and earth, Eph. 3. 15.
To deny the Father, 1 John 2. 23.
The feet food with the preparation of the Gos-
pel of Peace, Ephesians 6. 15.
There is no fear in love, 1 John 4. 18.
Flesh and blood, Galatians 1. 16.
Foolish talking and jesting, Ephesians 5. 4.
Whom be did foreknew, Rom. 8. 29. 11. 2.
The form of a Servant, 1 Philippians 2. 6. 7.
The fruits of righteousness, James 3. 18.

B

That which was from the beginning, 1 John 1. 1.
The Brief-plate of Faith, 1 Thess. 5. 8.
To be in bondage to corruption, Romans 8. 21.
The firstborn from the dead, Colossians 1. 19.
To bow down the head, Romans 11. 10.
To do our own business, 1 Thessalonians 4. 11.

C

To keep coats of fire upon the head, Romans 12. 20.
To be in Christ, Romans 8. 1.
To be with Christ, Philippians 1. 24.
His Commandments are not grievous, 1 John 5. 3.
The coming of our Lord, 2 Thessalonians 2. 1.
Our conversation is in heaven, Philippians 3. 20.
To be conformed to this World, Romans 12. 2.
The course of this World, Ephesians 2. 2.
The whole creation, Romans 8. 22.
To corrupt the Temple of God, 1 Cor. 3. 17.

D

Arms of, Romans 13. 12.
The day of Christ, 1 Thessalonians 5. 2.
Dead in sin, Ephesians 2. 1.
Dead to the Law, Romans 7. 4.
Without the Law was dead, Rom. 7. 8.
A Due of utterance, Ephesians 6. 19.
Not to double Dispositions, Romans 14. 1.
He that doubteth is damned if he eat, Romans 14. 23.
The doubtful and double-minded Man, Jam. 1. 8.

E

Diffusion of God, 1 Timothy 1. 4.
Elihu of Grace, Rom. 11. 5, 1 Pet. 2. 9.
To esteem others better than our selves, Phil-
ippians 2. 3.
I will put, Ephesians 5. 16.
Eye hath not seen, 1 Corinthians 2. 9.
To have eyes and see not, Romans 11. 10.

F

To know as we ought to know, 1 Cor. 8. 2.
The Lord knoweth who are his, 2 Tim. 2. 19.

G

To gather together in one, Ephesians 1. 10.
Our gathering together in Christ, 2 Thess. 2. 1.
He gave Gifts to Men, Ephesians 4. 8.
The Glory of God, Romans 1. 23.
Philippians 2. 6. 7.

H

He hand writing of ordinances, Colossians 2. 10.
To be heirs of the World, Romans 4. 12.
Lay rightousness, Hebrews 11. 7.
Dumabale Herefies, 2 Peter 2. 1.
Higher than the Heavens, Ephesians 4. 10.
Double Honour, 1 Timothy 5. 17.
The first-fruits holy, Romans 11. 16.
To be cleansed with humility, 1 Peter 5. 5.

I

Aith is imputed for righteousness, Rom. 4. 5.
Not to impute sin, Romans 5. 13.
The inward Man, Romans 7. 22.
To intercede for and against, Romans 11. 2.
The Saints shall judge the World, and Angels, 1 Corinthians 6. 2. 3.

K

To know as we ought to know, 1 Cor. 8. 2.
The Lord knoweth who are his, 2 Tim. 2. 19.

L

Lamb without blemish, 1 Peter 1. 19.
The last times, 1 Tim. 4. 1. 2 Tim. 3. 1.
The Elders Lady, John 2. Ephesians 1.
A Table of Phrases, &c.

The Law of liberty, James 1. 25.
The Royal Law, James 2. 8.
The length, etc., of the love of Christ, Eph. 3. 19.
The old Adam, 1 Cor. 5. 7.
In the likeness of Man, Philippians 2. 7.
A living hope, 1 Peter 1. 4.
Living stone, 1 Peter 2. 5.
The Lord is at hand, Philippians 4. 5.
The lower parts of the Earth, Ephesians 4. 9.

M
An old and new, Ephesians 4. 22.
The measure of faith, Romans 12. 3.
I will have mercy on whom I will have mercy, Romans 9. 15.
The middle Wall of Partition, Ephesians 2. 14.
To mind the same thing, Ephesians 4. 2.
To be of the same mind, 1 Corinthians 1. 10.
To mortify every earthly Motive, Coloss. 3. 5.

N
To call upon the Name of the Lord, Romans 10. 13.
1 Corinthians 1. 2.
To do all in the Name of the Lord, Coloss. 3. 17.
By nature Children of wrath, Ephesians 2. 3.
A new Commandement, 1 John 2. 7.
Brought nights God, Ephesians 2. 13.
The night is far spent, Romans 13. 12.

O
To be offended, Romans 14. 21.
If I be offended upon the Sacrifice and Service of your Faith, Philippians 2. 17.

P
The Peace of God, Philippians 4. 7.
A peculiar People, 1 Peter 2. 9.
A perfect Man, Ephel. 4. 13.
Let every Man be fully persuaded in his own Mind, Romans 14. 5.
Give place to wrath, Romans 12. 19.
Give not place to the Devil, Ephesians 4. 27.
To present our Bodies a living Sacrifice, Romans 12. 1.
The Prince of the power of the Air, Eph. 2. 2.
The Children of the Promise, Romans 9. 8.
The properties of Faith, Romans 12. 6.
An holy Priesthood, 1 Peter 2. 9.
To put on Christ, Romans 13. 14.
To perfect according to the Conscience, Heb. 9. 10.

R
Or this cause have I raised thee up, Romans 9. 17.
To reconcile things in Heaven and Earth, Colossians 1. 20.
To redeem the time, Ephesians 5. 16.
The redemption of the Body, Romans 8. 23.
The redemption of the purchased Paulus, Ephesians 1. 14.

S
Concerning the Faith, 2 Tim. 3. 8.
Reprobate to every good work, Titus 1. 16.
The Righteousness of God, Romans 1. 17.
He thought it no robbery to be equal with God, Philippians 2. 6.

T
To deliver to Satan, 1 Cor. 5. 5.
Spiritual Sacrifices, 2 Peter 1. 5.
A shadow of things to come, Colossians 2. 17.
The day star rise in your hearts, 2 Peter 1. 19.
To be foundmeister, and to jealously, Romans 16. 20.
In whom all have sinned, Romans 5. 12.
Many were made sinners, Romans 5. 19.
Sold under Sin, Romans 7. 14.
The Sons of God, Romans 8. 14.
The Resurrection of the Sons of God, Rom. 8. 21.
Bid him not good speed, Joel. 2. Ephesians 10.
I speak as a Man, Romans 3. 5.
The Spirit of Christ, 1 Peter 1. 11.
The Spirit of Slumber, Romans 11. 10.
With your Spirit, Galatians 6. 18.
The Spirit of Bondage, Romans 8. 15.
Comparing Spiritual things with Spiritual, 1 Cor. 2. 13.
A flood of stumbling, Rom. 9. 33. 1 Pet. 2. 6.
To put on affliction in our Brother's way, Romans 14. 13. 20.
To be subject to vanity, Romans 8. 20.
The Sufferings of Christ, 1 Peter 1. 12.
To let the Son go down upon our wrath, Eph. 4. 26.

V
Touched of God, 1 Thessalonians 4. 9.
Turned aside after Satan, 1 Timothy 5. 15.

W
Subject to vanity, Romans 8. 20.
Our vile bodies, Philippians 3. 21.
The day of probation, 1 Peter 2. 12.
An unworthy from the holy one, 1 John 2. 20.
An inheritance undefiled, 1 Peter 1. 4.
To eat, and drink unworthily, 1 Cor. 11. 29.

He wages of sin is death, Romans 6. 23.
To walk in the light, 1 John 1. 7.
To walk by the same Rule, Galatians 6. 15.
Philippians 3. 16.
To make wanton against Christ, 1 Tim. 5. 12.
To be weak, Romans 5. 6. 14. 2.
To be made weak, Romans 14. 20.
'Tis not of him that will, Romans 9. 16.
Whom he will he hardeneth, Romans 9. 18.
The husband of one wife, 1 Timothy 3. 2.
The ingratitude word, James 1. 21.
The learning word of God, 1 Peter 1. 24.
Faith working by love, Galatians 5. 6.
A Table of the Matters contained in the Commentary.

A.

**How Abraham's Body was dead,** when afterwards he begat six Children, *Rom. 4.* 19, how his Faith was without doubting, *Rom. 4.* 20.

Some Actions eminently good, and therefore generally commanded, *Phil.* 2.

8. are not particularly commanded, *1 Cor.* 9. 17.


The Angels mentioned, *1 Cor.* 11. 10, are the evil Angels that seduced Eve.

The Angels that fell have their Habitations in the dark Air, and do not at present suffer the Torments of infernal Flames, *Eph.* 2. 2. *2 Pet.* 2. 4.

The Worship of Angels forbidden, as not holding the Head. The Foundation of it was laid in the Platonick Philosophy, introduced among the Jews by Plato and the Alexandrian Jews, *Col.* 2. 18. 3. 17.


It affords no foundation for the Sacrament of extreme Unction, *ibid.*

Antichrist was in being in the time of the Apostles, *1 Joh.* 2. 17.

Men are by God appointed to Punishment for falling into Sin, but not to fall into it, *1 Pet.* 3. 2.

The Apostles taught not that the Resurrection might be in their time, *1 Thess.* 4. 15.

The whole Armor of God explained, and shewed to consist not so much in any immediate Influx of the Power of God, as in such things as either are in us, or are to be used by us, *Ephes.* 6. 14.

Divine Assistance necessary to the performance of our Duty, *Phil.* 4. 13. *Jam.* 1. 5. See the Appendix to *2 Cor.* 6.

B.

Abraham was a Prophet of the true God, *2 Pet.* 2. 15. 16.

Baptism is thrid the Laver of Regeneration, *Tit.* 3. 5.

Baptism is a Sacrament to Christians, as Circumcision was to the Jews, *Coloss.* 2. 12.


required to Baptism.

Bishops and Deacons, *Phil.* 1. 1.

Three Senses of the Word Bishop given by the Ancients, all confuting the Presbyterian Hypothesis, *1 Tim.* 3. 1. See the Preface to the Epistle to Titus.

the Husband of one Wife, *1 Tim.* 3. 2.

A Bishop how to be a Lover of Hospitality, *Tit.* 1. 8.

one not immersed in Secular Affairs, *2 Tim.* 2. 5. 10. See *1 Cor.* 9. 17.

Boasting is excluded, though good Works are made the Conditions of Salvation, *Ephes.* 2. 10.

None are Members of Christ's Body who are not sincere Christians, united to him by the Spirit, *Eph.* 4. 4.

In what sense he is born of God sinneth not, or doth not commit Sin, *1 Joh.* 3. 6. 8.

C.

His Charity requires us to do to all, what it permits us not to do to any; what it requires or permits us not to do to our offending Brother, *1 Cor.* 13. 7.

Spiritual Gifts, Alms-deeds, Martyrdom, may be separated from Charity, *1 Cor.* 13. 3.

Cornelius was Contemporary with the Apostles, was an Enemy to St. Paul for teaching that Circumcision, and the Observation of the Law, was not to be imposed upon the Gentiles. He was instructed in Philosophy, and set up in *Athe*; was zealous for the Observation of the Law. He held that the World was made by Angels, and *Jesus* to be born of *Joseph* and *Mary* as other Men, *Coloss.* 2. 10.

The Divine Nature of *Jesus Christ* is proved.


the true God, *1 Joh.* 5. 20.

1. From his Title, he being God manifested in the Fleth. *1 Tim.* 3. 16. The
-contained in the COMMENTARY.

2. From the Divine Worship ascribed to him, he being the Object of Religious Adoration and Invocation, Rom. 10. 13. Col. 3. 24. 2 Thess. 3. 16.

3. From the Divine Actions and Attributes ascribed to him, he being the Creator of all things, Col. 1. 16. Heb. 1. 2, 10. the Searcher of all hearts, 1 Cor. 4. 5. omnipotent, and the Raiser of the Dead, Phil. 3. 21. Col. 1. 19. endowed with Divine Knowledge and Wisdom.

That there is one God the Father of all, and one Lord Christ, 1 Cor. 8. 4.

That the Head of Christ is God, 1 Cor. 11. 3. (Epiph. 4. 6.

That Christ is distinguished from God in these words, Christ is of God, 1 Cor. 3. 23. The God and Father of our Lord Jesus Christ, Col. 2. 2.

That by him we believe in God, 1 Pet. 1. 20.

That he is the first-born of every Creature, Col. 1. 14.

That were he God, we could not be called to imitate him, 1 John 3. 3.

Christ died for all, 1 Tim. 2. 6.

for every Man, Heb. 2. 9.

for the whole World, 1 John 2. 2.

for them that perish, Rom. 14. 15. 1 Cor. 8. 11. 2 Pet. 2. 1.

The Church of Christ, Galat. 6. 10. Ephes. 5. 23.

for the Children that they be not as unwise, but as the Holy, 1 Thess. 4. 1. See the General Preface.

Circumcision was esteemed by the Jews as their Righteousness, Rom. 2. 13. 3. 1.

Circumcision on the eighth day only Regular, Phil. 3. 5.

The Church not only a Pillar going before, but a covering over the Jews, 1 Cor. 10. 1.

The Coming of our Lord, when mention'd absolutely, refers to his final Advent, 2 Thess. 2. 11.

when said to be at hand, to his coming to take Vengeance on the unbelieving Jews, Phil. 4. 5. Titus 5. 8.

Contentment, in what it consists, 1 Tim. 6. 8. and what exerts it requires, Phil. 4. 13.

What things ought not to be matters of Contention among Christians, 2 Tim. 2. 14.

Arguments against the Vow of Continency, 1 Cor. 7. 5. 9. 25.

Covetousness is properly Idolatry, Colossians 3. 5.

The Cap of Blessing how the Communion of the Blood of Christ, 1 Cor. 10. 16. 21.

The Cup is to be received by the Laity, 1 Cor. 11. 25.

The Custom of the Church is a Rule in matters of Indifference, 1 Cor. 11. 16.

D.

THE effect of Christ's Effect of Christ's Fre - dom from Condemnation, or Justification. Death is double, 1 Tim. 6. 2. The vouchsafement of the Holy Spirit, Rom. 8. 4. We become the Enemies to Death by one sin of Adam, Rom. 5. 12.

The Devils are not to be cast into Hell fire till the Day of Judgment, 2 Pet. 2. 4.

One Man makes himself differ from another in Spiritual, or Vertuous Habits acquired, tho' not in spiritual Gifts immediately infused, 1 Cor. 4. 7.

The Gift of Discerning Spirits was exercised in chusing Persons meet to do God service in the Ministry, 1 Tim. 1. 18.

Divorces common on the Woman's side among Jews and Gentiles, 1 Cor. 7. 11. 1 Tim. 5. 10.

not permitted in the Christian Law, except in case of Fornication, 1 Cor. 7. 10. 13.

We must Die to Sin once for all, Rom. 6. 10. 11.

E.

The Knowledge of the Duty.

Faith.

the Love, Rom. 15. 2.

Union.

Elders among the Ruling Elders, both ordained, 1 Tim. 5. 17.

the Teaching.

Election in the Scripture Phrases is not of private Persons to Salvation, but of Nations and Churches to enjoy the means of Grace, Rom. 9. 11. Colossians 3. 12. 1 Thess. 1. 4. 1 Pet. 2. 9.

Election to Salvation is not absolute, or to the means, but conditional upon performance of the means prescribed as necessary for the obtaining of Salvation, and is made sure by good Works, 2 Pet. 1. 10.

Catholic Epistles when, and why so called. Preface to them.

The Epistle to the Romans placed first, as being written to the Imperial City: St. Peter was not at Rome when it was written. Preface.

The
The first Epistle to the Corinthians was written by St. Paul when he was at Ephesus. A. D. 57.
The second Epistle the Year following. St. Paul writ no third Epistle to them. See the Preface and Note on 1 Cor. 5. 9.
The Epistle to the Ephesians was writ to them, not to those of Laodicea; the Objections to the contrary are answered, Preface and Note on Chap. 1. 15. 3. 2. It is the Epistle from Laodicea mentioned Coloss. 4. 16. and was writ not against the Gnosticks, but the Judaizing Christians.
The Epistle to the Philippians was written when St. Paul was Prisoner at Rome, to warn them not against the Gnosticks, but the Judaizing Christians.
The Epistle to the Colossians was written when St. Paul had not seen them, against the Judaizers who endeavour'd to impose the Observation of the Law upon the Gentile Converts, Preface.
The first Epistle to the Thessalonians was writ not from Athens, but from Corinth, after the Council at Jerusalem. The second was not writ before the first.
The first Epistle to Timothy was writ after St. Paul's Enlargement from his Bonds at Rome. The second at the close of St. Paul's Life, and was the last of his Epistles. See the Preface and Notes on Chapter the fourth.

The Epistle to Titus was writ after St. Paul's Bonds. The Epistle to Philemon contains very useful matter.
The Epistle to the Hebrews was written by St. Paul, to the Jews in Judea, to prevent their Apostasie from the Faith, and that not in Hebrew, but in Greek, Preface. The Objections of Mr. Clerm are answered, Heb. 2. 3. 9. 2.
The Epistle of St. James, was writ by the Apostle James, the same with James the Just, Bishop of Jerusalem, to the Twelve Tribes, to correct the Errors which had obtained among the Jews, and to comfort the believing Jews under the Persecutions they then suffered, Preface.

The first Epistle of St. Peter was not written in the 44th. Year of Christ, but towards the close of St. Peter's Life, not to the Dispersion of the believing Jews, mentioned Acts 8. 1. but to the great Dispersion of the Jews throughout Asia, to encourage them to persevere in the Christian Faith, and to prevent their fading with the Jews in their Rebellion, Preface.
The second Epistle was writ by St. Peter a little before the Destruction of Jerusalem, to arm the believing Jews against the fiery Trial which was come upon them, and against those Scoffers which questioned the Promise of Christ's coming, Preface.
The first Epistle of St. John was written before the Destruction of Jerusalem, Preface.
The second and third Epistle by the same Author.
The Epistle of St. Jude was written by Jude the Apostle, and Brother of James.

Hat is the Gift of Faith, 1 Cor. 12. 9.
Of the nature of Faith, and of justification by Faith alone, Pref. to the Epistle to the Galat.

Faith doth oblige us to, but doth not formally include Obedience, Rom. 6. 1. 10. 9. Preface to the Epistle to the Galatians, §. 1. 15. 3. 4.

It is the Act of Faith that justifies, Rom. 4. 25. Gal. 3. 6.

Faith in Christ raised from the dead is justifying Faith, Rom. 4. 25. 10. 9.

The Faith once delivered to the Saints admits of no addition, Jude 3.

What is the one Faith mentioned, Eph. 4. 5.


God why did the Father of our Lord Jesus Christ, Coloss. 1. 2.

The whole Family of God includes the Angels, and the Blested above, Eph. 3. 15.

The Fore-knowledge of God discovered in Prophetical Predictions, 1 Pet. 1. 2.

Fornication is a work of the Flesh, against the Moral Law, excluding us from God's Kingdom, rendering us obnoxious to his Wrath, and fit to be cast into Hell Fire, Preface to the first Epistle to the Corinthians.

What
What Doctrines are fundamental, 1 2. 5. It may be a fundamental Error to teach that in the Name of Christ as necessary to Salvation, which he hath not taught by himself, or his Apostles, Gal. 1. 9. How far the Church of Rome is guilty of this, ibid.

The Gentiles how without the Knowledge of God, and without Hope, Eph. 2. 12. See Reaved before the Calling of the Gentiles how far, 3. 6. 10. (Heathens and not revealed, Why the Holy Ghost is not mentioned in the Prefaces to the Epistles, Coloss. 1. 2. The Gifts mentioned 1 Cor. 12. severally explained, 1 Cor. 12. 12. They they blasphem'd the Angels, Note on Ver. 10. they taught that Believers might live as they would, they being saved by the Grace, and not by good Works, Jude 4. and yet they call'd themselves the Spiritual Men, Ver. 19. they were never persecuted,2 2. 2. 4. they despised not Governments, but flatter'd them, Note on Ver. 10. God would have all Men to be saved, 1 Tim. 2. 4. and would not that any should perish,2 Pet. 3. 9. God gives Men up to their Lusts, 1. By leaving them deifyt of those Providential dispensations which might restrain them. 2. By permitting Satan to delude, and to provoke them to the commission of them, Rom. 1. 24. not by inspring into them any evil, He sends among them not by inclining, or exciting them to it, strong Delusions, not by neccellating them to sin, but by permitting Satan to do it, 2 Thess. 2. 11. The Gospel emphatically ryleth the Truth, Rom. 2. 8. How preached to all the World, Coloss. 1. 6. Those who are not Gods by nature, are not to be worshipped, Col. 4. 8. Nor owned to be Gods by Christiains, 1 Cor. 8. 5. In what Sense we are saved by Grace, Eph. 2. 9. Tit. 3. 5. 

Hands free from Blood and Crueltie, Hands free from Injustice and Bribery, 1 Tim. 2. 9. How God hardened the heart of Pharaoh, Rom. 9. 17. The Jews, Greeks, and Romans, prayed with their Hands covered, and their Women with their Hair loose, 1 Cor. 11. 6. I believed not the Resurrection of the Body, 1 Thess. 4. 14. they had no firm Belief of a future Life, 2 Tim. 1. 10. their Philosophy, and vain Deceit, Col. 2. 8. they counted simple Fornication no Sin, Eph. 5. 6, 1 Thess. 4. 5. Heathens their secret Mysteries were full of Impurity, Eph. 5. 12. they held Drunkenness a Duty in the Solemnities of Bacchus, ver. 18. they practis'd unnatural Lusts, 1 Thess. 4. 5. they were addicted to Lying, Eph. 4. 25. and to Stealing, Ver. 28. (the Heathens Creed, Heb. 11. 6. They lay under two Infclicities, 1. The want of a Covenant-Relation to God, Col. 2. 15. 2. Subjection to the Delusions of evil Spirits How far we may allow that Heathens, acting according to the Law of Nature, and owning the true God, may be accepted, and rewarded by him, Rom. 2. 15. An Heretick is one who maintains some Doctrine or Opinion subverting the Faith, acting, in so doing, against the Convictions of his own Conscience, Tit. 3. 10. The Duties of Husbands and Wives, Coloss. 3. 18. 19. The Holiness of God in Scripture, what it signifies, 1 Pet. 1. 16. I

The Apostle speaks not of Jacob and Esau personallly, but nationally considered, Rom. 9. 13. interspersed through Asia, Africa, and Europe, 1 Pet. 1. 4. they had many Prolelytes, 1 Pet. 1. 1. are flied the twelve Tribes after their Dispersion, 3 Sam. 1. 1. they thought God framed the World with a particular regard to them, 1 Cor. 3. 22. The Jews they Apostatized from the Roman Government, 1. From desire of freedom from Tribute, 2. Of Dominion over other Nations, and 3. From an Opinion that they ought to own no other Lord or Master but God only, 1 Pet. 2. 16. 1 Tim. 6. 2. Their corrupt Manners render'd them as bad as Heathens, Rom. 2. 1. 13. 22. Unbelieving
A TABLE of MATTERS

(Their loose Doctrines. (First) That no circumcised Jew went to Hell (2ndly) That the hearing of the Law, render them acceptable to God without the doing of it. (3rdly) That the doing some Precepts would alone for the neglect of others, Rom. 2. 13. Jam. 2. 11. They grievously they perverted the Christians, and especially the Believing Jews, Gal. 3. 4. Preface to the Epistle of St. James.

Unbelieving Jews, They in many cases thought themselves obliged to abstain from all Flesh, Rom. 14. 2.

That they suffer'd from the Romans not only in Judea; but in all places where they were present, Preface to the Epistle of St. James. That there shall be a general Conversion of the Unbelieving Jews, Rom. 11. 24. 36. The Words of the Apostles cannot be Expounded of the Spiritual Israel, i.e. the then Believing Jew and Gentile, Appendix to Rom. 11.

Nor be applied to any Conversion of the Jews from the writing that Epistle, but the times of Confution, ibid.

This hath been the constant Doctrine of the Church, ibid. The Prophecies touching the Calling of the Jews, are not yet fulfilled, ibid.

The Apostles perished, and the Causes of it, 2 Thess. 2. 2. The Believing Jews, they knew not that the Gentiles should be made heirs of the same Body, and enjoy the same Privileges with them, Eph. 2. 6.

The Image of God in Man, consists not primarily in Holiness, but in Dominion, 1 Cor. 11. 7.

How Christ is the Image of God, Coloss. 1. 15. What the Imitation of God and Christ requires, 1 John 3. 3.

Imposture of Hands in Ordination, an Apostolical Tradition derived from the Jews, 1 Tim. 4. 14. Of this laying on of Hands, the Apostle speaks, 1 Tim. 5. 22. Imposture of Hands after Baptism, Apostolical, Heb. 6. 2.

The necessity of an infallible Guide, not proved from Eph. 4. 14. 14. 1 Tim. 3. 15. The Book of Job an History, and not a Parable, Jam. 5. 11.

Justification in St. Paul, implies only the Absolution of a Sinner from his past Sins; this Justification is necessarily by Faith alone, Pref. to Galat.

The Doctrine of Justification by Faith, in opposition to the Works of the Law, is Fundamental, Gal. 1. 9.

A double Justification is mentioned in Scripture, Rom. 2. 13. Gal. 3. 14. Good Men under the Law were justified by Faith, Gal. 3. 14.

Query. Whether all that is necessary to be believed for Justification, be this single Proposition, That Jesus of Nazareth was the Christ? Preface to the First Epistle of St. John.

The Apostles neither taught, nor believed, that they might live till the day of Judgment, 1 Thess. 4. 17.

In what sense Christ's mediatory Kingdom is to last for ever, 1 Cor. 15. 28. Prayer for Kings was used constantly by Jews and Christians, 1 Tim. 2. 2.

God's Knowledge sometimes includes his Power and will, 2 Pet. 2. 9.

The Epistle from the Lord Jesus is the Epistle to the Ephesians, Col. 4. 16. The last times were in being when the Apostles wrote, 1 Tim. 4. 1.

The Law was given by Angels, as God's Ministers, Heb. 2. 2.

The Epistle of the Apostle, Rom. 7. speaks not of a Regenerate Man, but of a Man under the Law before Grace, Rom. 7. 25.

The Whole Duty of Man is to live Soberly, Righteously and Godly, Tit. 2. 13.

The love of God signifies, and how it is perfected in us, Job. 2. 5. 4. 12. 17.

The Freedom and Greatness of God's love to us, Job. 4. 10. and of the love of Christ, Eph. 3. 19.

Love is the fulfilling of the Law to God and Man, Rom. 13. 10.

Obedience to God's Commands the Texit of Love, 1 John. 5. 3.

The lustings of the sensual Appetite, are temptations to Sin, and the Root of Sin, but not Sin imputed, till confessed to, Jam. 1. 4.
THE whole Man consists of Spirit, Soul and Body, 1 Thess. 5. 23.

The Man of Sin (not Mahomet, not the Papal Hierarchy, not C. Caliguia, not Simon Magus, and the Gnostics, Preface to the Second Epistle to the Thessalonians.)

But the Jewish Nation, with their Sambucum, Scribes and Pharisees, Ibid.

The Objections against this Opinion Answered, Ibid.

His coming was to be attended with an Apostasia from the R. Government, or from the Faith.

His Character, his exalting himself above all that is called God, his sitting in the Temple of God, his coming with lying Wonders, agree exactly to the Jews; Notes on Chap. 2.

The καιρός, or he which letteth, Claudius, Ibid.

Manna was Spiritual Food to the Jews, 1 Cor. 10. 3.

allowed to the Clergy, Tit 1. 6. Heb. 13. 4.

no hindrance to Prayer, 1 Cor. 7. 5. When seasonable, Ver. 36.

Marriage, it ought to be in the Lord, i.e. of one Christian with another, 1 Cor. 7. 39.

rejected by some Heathens upon several Accounts, 1 Cor. 7. 1.

The pretended Sacrifice of the Mass refuted, Heb. 10. 18.

Christian Matrons are to be grave in Apparel, not costly in Attire, nor much concerned about it, as becometh Women professing Godliness, 1 Tim. 2. 10. 1 Pet. 3. 4.

The Duty of Masters towards their Servants, Eph. 6. 9.

A Man, not an Angel, 1 Cor. 15. 52.

Medibidect, not Sem, not the eternal Αγγελος,

Chew without Father and without Mother, Heb. 7. 3.

Ministers Maintenance, a standing Ordinance of Christ, 1 Tim. 5. 8.

The necessity of the Ministerial Function, notwithstanding the Union from the Holy One, 1 John 2. 27.

The Millennium not proved, from the Thousand Years as one Day, 2 Pet. 3. 8.

from the new Heavens and new Earth, Ver. 13.

Confuted, Notes on 1 Cor. 15. 22, 52.

This is a great Mystery, relates not to common Matrimony, but only to the Marriage of Christ with his Church, Eph. 5. 32.

N.

THE Heresie of the Ni-colasians.

They were most impious in their Principles, and lascivious in Manners, Ib.

They practised their Impurities in the Day time, Ver. 13.

They blasphemed, and spake evil of Angels, Ver. 10.

They spake swelling Words of Vanity, Ver. 18.

O.

AI Oaths not unlawful, Gal. 1. 20. 1 Thess. 5. 27. Heb. 6. 16.

Where the Offence being Scandalous, hath incurred the Censures of the Church, the Pardon of the Church is necessary for the comfort of the Offender, 2 Cor. 2. 7.

The Offerings of Christians were imploy’d to purchase the Freedom of Christian Servants from their Heathen Masters, 1 Cor. 7. 20.

Ordination is not therefore a Sacrament, because it was at the first attended with a σαρκός, 2 Tim. 1. 6.

None were admitted to it without Tryal, 1 Tim. 4. 10.

P.

Priors and Teachers were Men endowed with spiritual Gifts, Eph. 4. 11.

Patience under Sufferings, gives Experience of the sincerity and constancy of our Faith, Jas. 1. 3.

Perfect Patience shews us to be entire in Faith, Trust in, Dependance on God, in Resignation to his Will, in Christian Fortitude and Temperance, as to the Pleasures, Honours, and Concernments of this World, in love to God, and to our Brother, Jas. 1. 4.

Motives
A TABLE of MATTERS

Motives to it from 1. That we only suffer if need be, 1 Pet. 1. 6.
these Considerations; 2. The loss of fading and unsatisfactory things, Jam. 1. 11.
And are assured of, 3. Divine Afflictions and Consequences under Sufferings, 1 Pet. 4. 14.
4. A glorious Reward of all our Sufferings, Jam. 1. 12.
St. Paul did indeed fight with Beasts at Ephesus, 1 Cor. 15. 32.
What it is to be perfect, 1 Cor. 2. 6. Philip. 3. 18.
Perseverance of true Believers to Heb. 10. 38.
the end, confuted, Note on 1 Pet. 2. 20. 21.
Second Epist. of St. John, Ver. 8.
He shall confirm you to the end, 1 Cor. 1. 8.
He that hath begun a good Work will perfect it, Philip. 1. 6.
Not promised in these Words: Faithful is he that hath called you, who also will do it, 1 Theff. 5. 24.
Who are kept by the Power of God through Faith to Salvation. 1 Peter 1. 5.
T wo went out from us, but they were not of us, 1 John 2. 19.
St. Peter had not been at Rome, when St. Paul wrote or came to Rome, Preface to the First Epistle of St. Peter.
He could be only Bishop of the Jewish Church at Rome, Rom. 1. 15.
He had no Supremacy over the Apostles, Gal. 2. 10.
The Heathen Philosophers were Vain-glorious, Mercenary and Wicked, 1 Theff. 2. 9.
Polygamy is forbidden, 1 Cor. 7. 4.
How the Powers that be are of God, Rom. 13. 7.
The Words there said, relate to the false and pernicious Opinions of the Jews, Ibid. 4.
What Restraint of them is forbidden, Rom. 13. 2, 3.
This place declares not how far a Man is the Higher Power, or when he ceaseth to be so, and therefore reacheth not our Controversie, Rom. 13. 2.
We own him as the Higher Power, to whom we pay Tribute, Rom. 13. 6.
Prayer must be performed without Wrath, 1 Tim. 2. 9.
The Prayer of Faith mentioned by St. James, was miraculous, Jam. 5. 15.
What it is to pray without ceasing, 1 Thess. 5. 17.
Prayer to Saints departed, was not practised by the Apostles, Colos. 4. 4.
Prayer for the Dead, cannot be proved from the Apostle’s Prayer for Onesimus, 2 Tim. 1. 18.
or from Rom. 15. 30.
The Pre-existence of Souls confuted, Rom. 9. 13.
Christ was consecrated to his Priesthood by his Sufferings, Heb. 2. 10. and therefore did not properly exercise his Sacerdotal Function till after Death, Heb. 5. 5, 10. by offering his Blood in the Heavens, Rom. 4. 25.
Three sorts of Promises mentioned in the New Testament: The Promise of the Messiah, of the Spirit, of an Eternal Rest,
Gal. 3. 27.
The Gift of Prophecy, 1 Cor. 12. 10.
Purgatory cannot be proved from Cor. 3. 15.

HOW the Spirit may be quenched 1 Theff. 5. 19.
R.
Ecclesiastical Access and Access to God, is only through Christ’s suffering for us, Eph. 2. 18.
The Reason why it must be so, Ibid.
Redemption is double, from the guilt of Sin, by the Remission of it.
Redemption is double, from Death, the Punishment of Sin, by the Redemption of the Body from it, Eph. 1. 14. the necessity of this Redemption, Ver. 6.
Remission of Sins by a free Act of Grace and Mercy, is absolutely necessary to our Access to God, and Relation to him, Eph. 1. 7. The Wisdom of this Dispensation, Ver. 8.
A Threefold Rest, 1. A Rest after the Example of God, Heb. 4. 3, 7, 10.
2. A perpetual Sabbathrest.
3. Respect of Persons, wherein it consists, Jam. 2. 1.
That the Resurrection was past already, was the Doctrine of Menander, 2 Tim. 2. 18.
The Jews held, that the Messiah was to raise the Dead, 1 Cor. 15. 22.
The Holy Spirit the Principle, or the efficient Cause of the Resurrection, Rom. 8. 11.

Q.

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The Resurrection of the same Body, which was laid down in the Earth, ascended, and proved, and the Objections to the contrary are Answered, Preface to the First Epistle to the Corinthians.

The Philosophers opposed and derided the Resurrection of the Body, 1 Cor. 15. 32.

It is to rise clothed upon, 1 Cor. 15. 38, 54. and with such Qualities as the Philosophers gave to that Body which they flled the Vehicle of the Soul, 1 Pet. 4. 4.

The Apostle seems to say, That when it enters into Heaven, it will be no longer Flesh and Blood, 1 Pet. 50.

The Revelation of Jesus Christ, double, 1 Pet. 1. 5 by his Glorious Depart from Heaven, Revelation of the Holy Ghost by the Prophets bringing Life and Immortality to light, 2 Tim. 1. 11.

He was not Sin, but he was made Sin for us, 2 Cor. 5. 21.

He was made Sin for us, 2 Cor. 5. 15.

He was made Sin for us, 2 Cor. 5. 21.

The Righteousness of Christ imputed, not proved from 1 Cor. 1. 30.

Phil. 3. 9.

Some, why called Babylon, 1 Pet. 5. 13.

S.

THE SABBATIANS Doctrines confuted, Coloss. 2. 16.

The Christian Sabbath confirmed, 1 Cor. 16. 2.

Sacrifices of a sweet Odor, were also expiatory Sacrifices, Eph. 5. 2. Heb. 9. 19.

Vhat it is to sanctifie God in our Hearts, 1 Pet. 3. 15.

They who were delivered to Satan, were punished with Bodily Dishes, 1 Cor. 5. 5, 1 Tim. 1. 20.

The Scriptures were written by the Allusion of the Holy Ghost, 1 Pet. 1. 12. though not always dictating the Words, but to predominate over the Apollines as to preserve them from Error, General Preface.

They contain all things requisite to Salvation, 2 Tim. 3. 17.

And were written with sufficient Clearness, 2 Cor. 4. 3.

So places are cited by the Apostles as out of Scripture, which were not in the Scriptures of the Old Testament, Jam. 4. 6.

Justice due to Servants, how they are to be treated, Coloss. 4. 1.

Very deliberate and wilful Sin committed against the Convictions of the Conscience, is mortal, and deserveth Death, as being a breach of the Gospel Covenant, requiring sincere Obedience, Jam. 1. 15—4. 17.

The Sins of good Men are not included in those Words, All things shall work together for good to them that love God, Rom. 8. 28.

Sacrifices are not to be made to them, 2 Thes. 2. 11.

Our evil works are to be resisted, 2 Thes. 2. 11.

Sin is not imputed to us, but only Personal Sin is imputed, and that is not imputed when it is not punished, Rom. 5. 14.

What is the Sin unto Death, 1 John. 5. 17.

The Words, these that believe in Christ, are not to be restrained to the Martyrs, 1 Thes. 4. 14.

The Souls of the Wicked shall not be annihilated, Appendix to 2 Thes. 1. § 6.

Good Souls depart hence, as are with Christ in a far better State, and therefore not in a State of infusibility, Phil. 1. 24.

But not admitted into Heaven, or enjoying the Vision of God, till the Day of Judgment, 2 Thes. 4. 8.

The Object of Religious Worship, Rom. 9. 1.

The Holy Spirit, is Omnicient, is with God, and is God, 1 Cor. 2. 11.

A Person uncreated, 1 Cor. 12. 11.

Derived not from the Parents, but from God, Heb. 12. 9.

The Spirit of Man hath a Capacity of Understanding when separated from the Body, 2 Cor. 13. 3.

All Prophets to the Jewish Religion, or to the Worship of the God of Israel, are filled Strangers by them, Eph. 2. 19.

In our stead, Rom. 2. 26. 1 Cor. 5. 21. Gal. 3. 13.

Eph. 2. 18. Eph. 5. 2. 1 Tim. 2. 6. Heb. 1. 14—2. 17. 1 Pet. 2. 34. 1 Pet. 3. 18.

Why it was meet he should thus suffer, Eph. 1. 8. Heb. 2. 10—10. 14.

The Gift of discerning Spirits, 1 Cor. 12. 10.
A TABLE of MATTERS, &c.

T.

Wo things require. 1st. That it be a place appropriated to God's use, 1 Cor. 6.19. 
2dly. That he should dwell in, or be present with it, 1 Cor. 6.19.

That our Bodies are thus the Temples of the Holy Ghost, and therefore to be kept holy, 1 Cor. 7.

Temptations are either 1st. For Tryal of our Faith; these latter only are Matter of our Joy, and why they are so, 
2dly. That they are not, or why they are so, 1 Tim. 1. 2.

Thanks due to God for all things, Eph. 5. 20.

Timothy and Titus 1st. But they had Episcopal Jurisdiction over Presbyters.
2dly. That this Superiority cannot be contrary to the Gospel Rule.

Hence it follows: 1st. That the Apostolical Power of Governing Churches, might be committed to others whom they would entrust it with.
2dly. That they did commit this trust to others, is proved from Scripture, Tradition and Reason, Preface to the Epistle to Titus.

Traditions extra-Scriptural not proved, nor from 1 Cor. 11. 2.

The Church no sure Keeper of Traditions, 2 Thess. 2. 14.

Oral Tradition disapproved, 2 Pet. 1. 15.

The Gift of Tongues spoke with them underpseud, 1 Cor. 14. 4. 13.

His Crime was this, that he chose to shew his Gift in unknown Words, when he might have spoken intelligibly, Ver. 13.

What it is to try the Spirits, and how they might then be tried, 1 Job. 4. 1.

What is the manner of Baptism, and how it is to be performed, 1 Cor. 11. 24. 1 Pet. 2. 12.

V. 3.

THE Unity of the Catholick Church, wherein it consists, Eph. 4. 4.

Universal Grace taught, 2 Pet. 3. 9.

W.

THE Ministerial Function is a Warfare, 1 Tim. 1. 8.

The Wicked are to be punished, at the Day of Judgment, 2 Pet. 2. 9.

God will execute the Punishments threatened to the Wicked in the Life to come, App. t 2 Thess. 1. 4.

of four kinds, 1 Tim. 5. 3.

Widows, who are Widows indeed, Ver. 5.

What Widow is to be chosen Deaconesses, and when, Ver. 9. 10.

How it is not of him that selleth, nor of him that selleth. Rom. 9. 16.

God worketh in us to will and to do, not by such a Physical Operation as makes it necessary for us to will and do what he would have us, but by a Moral Operation exciting us to will, and suggesting to us what we ought to do. Phil. 2. 13.

Freedom of Will is put in Opposition to Necessity, 2 Cor. 9. 7. Phil. 14. 1. Pet. 5. 2.

The Word of God heard, read and preach'd, is the ordinary means of Conversion, 1 Tim. 8. 1. Pet. 1. 25.

The Holy Spirit concurs with it, as not a Physical, but Moral Operation, Ibid.

The Word of Wisdom, and of Knowledge, 1 Cor. 12. 9.

The working of Miracles, Ibid.

In what sense the Woman shall be saved by Child-bearing, 1 Tim. 2. 15.

The World to come, the Kingdom to be erected after the four Monarchies, 1 Cor. 15. 51.

Writing is more effectual to convey the Truth to Posterity than Oral Tradition, Phil. 3. 1, 13.

See Oral Tradition.

What it is to write the Law in our Hearts, Heb. 8. 10.

Z.

THE Zeal of the Jews was full of Bitterness, 1 Tim. 3. 14.

And of Ignorance in the things they were zealous for, 1 Tim. 1. 7.

The Jewish Zealots, of what temper they were, 1 Tim. 3. 3, 17.

FINIS.