ADDITIONAL ANNOTATIONS TO THE NEW TESTAMENT;
WITH SEVEN DISCOURSES;
AND AN APPENDIX ENTITLED
Examen Variantium Lectionum
Johannis Millii, S.T.P.
IN NOVUM TESTAMENTUM.

By Daniel Whitby, D.D. and Chantor of the Church of Sarum.

LONDON:
PREFACE

TO THE

COURTEOUS READER.

It may be thought unfair Dealing to make considerable Additions to a Book twice or thrice reprinted, because it usually renders all the former Editions imperfect and deficient. But I have endeavoured to contrive the Matter so, that he who hath these Supplementary Additions, shall have the Substance of the whole, whatever Edition he hath bought already.

I have also made an Index of these Additions, that, by inspecting it, the Reader may easily perceive whether anything considerable may farther be expected from these Additions.

The Treatises added to this Addition are these:

I. A Dissertations concerning the Baptism of Infants, on Matth. xxviii. 19. p. 15.
II. An Answer to Mr. Whiston's Discourse, on Matth. xxiv. p. 25.
III. An Examination of his Discourse concerning Abiathar the High Priest, on Mark ii. 36.
IV. A Discourse concerning the Imputation of Christ's perfect Righteousness to us for Righteousness or Justification, p. 68, &c.
V. A Defence of a Passage in the Preface to the Epistle to the Galatians.
VI. A Discourse enquiring whether the Apostles, in their Writings, spake as conceiving that the Day of Judgment might be in their Days, p. 113.
VII. A Parallel betwixt the Apostacy of the Jewish and the Papal Antichrist, p. 119.

I must also do that excellent Person, Mr. Louth, the Justice to own that he hath changed the Sentiments which I reflect on, in the Preface to The Divine Authority of the Holy Scriptures; and therefore, tho' his Name, against my express Order, still continues there, it ought to have been expunged.

I have nothing more to add, but only to assure the Reader he shall receive no more Trouble of this kind from

His Friend and Servant,

DANIEL WHITBY.
ERRATA in the Additional Annotations.

Page 1, Col. 2, line 17, r. Philipp. 3. 26. p. 8. c. 2. l. 50, containing r. containing. p. 11. c. 1. l. 31, the r. their p. 13. c. 1. l. 13, after cited add by Origen p. 32. c. 2. l. 31, after see add is said. p. 36. c. 2. l. 37, to r. isoméntr. p. 53. c. 1. l. 37, add to the. p. 69. c. 2. l. 26, would r. could. p. 73. c. 1. l. 49, whence r. because. c. 2. l. 27, add m. p. 75. c. 1. l. 35, add bis. p. 77. c. 1. l. 22, and r. as. p. 78. c. 2. l. 38, add this. p. 80. c. 2. l. 18, add m. l. 61, add Profess. p. 82. c. 1. l. 2, which r. well. p. 88. c. 1. l. 20, Apposition. r. Opposition. p. 90. c. 1. l. 15, urged of. and argued upon as r. required of. and averaged upon as. p. 92. c. 1. l. 8, said r. said. p. 103. c. 2. l. 15, that r. what. p. 104. c. 1. l. 49, few r. few. p. 105. c. 2. l. 20, obtain r. obtain. p. 108. c. 1. l. 28, irrequod. r. irrequod. p. 111. c. 2. l. 22, c. 1. l. 35, deal by. p. 118. c. 2. l. 14, for r. from. p. 121. c. 2. l. 44, add came. p. 122. c. 1. l. 6, r. 177, p. 124. c. 1. l. 23, the r. the. p. 126. c. 1. l. 30, both r. with p. 129. c. 1. l. 30, where r. therefore. p. 131. c. 2. l. 29, add m. p. 133. c. 2. l. 44, could r. should.

ERRATA in the Examen.

Pater, pag. 3. lin. 15, dele am. p. 4. l. 22, Scholasticas legi Scholasticae. p. 12. l. 2, except l. except.

Lib. 1. p. 3. c. 2. l. 17, facie l. face. p. 3. c. 1. l. 27, ben l. be. p. 4. c. 1. l. 7. Sivam 3. p. 4. 67. leg. 49. l. 19. 5. 29. leg. 539. c. 2. l. 32, proto 1. proto. p. 7. c. 1. l. 20, adhuc qui nascendis. p. 10. c. 2. l. 32, vel l. or. p. 13. c. 1. l. 14, bis l. be. p. 24. c. 1. l. 44, salut l. salve. p. 30. c. 2. l. 25, hæcnon l. hacnon. p. 43. c. 1. l. 17, ad. 48. 48. c. 1. l. 13, reni. l. renit. l. 40, inflatio rum l. inflatio rum. p. 55. c. 2. l. 24, temporalis l. temporalis. p. 54. c. 2. l. 38, Cyril l. Clement. p. 55. c. 1. l. 33, et l. of. p. 71. c. 1. l. 29, dele sanct. c. 2. l. 26, dele peculiar. p. 79. c. 1. l. 10, vel l. l. 136, habens l. habet. p. 74. c. 1. l. 34. Gr. l. Ger. p. 78. c. 1. l. 30, de l. de. p. 100. c. 2. l. 3, dele feli.
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*These allegations show that either the Commentary is large, or contains something remarkable at least in the Opinion of the Author.
ADDITIONAL ANNOTATIONS
TO THE
NEW TESTAMENT.

THE \varepsilon\rho\sigma\tau\iota\omicron\varsigma \varphi\iota\omicron\varsigma\iota\nu\omicron\sigma\varsigma, All
the Books of the New Testament.) It is observed, by the
Reverend (a) Dr. Hammond, that this Title refers to the "
Cohabotiction of the Catholick Church of God, and the Tradition
which giveth Testimony to these Books, as
those, and those only, which complete the
Canon of the New Testament, and the
Word \varepsilon\rho\sigma\tau\iota\omicron\varsigma all, signifies as the Title
of other Authors, \varepsilon\rho\sigma\tau\iota\omicron\varsigma \tau\iota\omicron\varsigma\iota\nu\iota\nu\iota all
the Books which have been written, and
by God's Providence derived to the Church,
so as to be received into the Canon, or in
the Number of Writings, which were
confidently indited by the Apostles, and Dis-
ciples of Christ, cannot be otherwise than
that this Title is of any considerable Antiquity,
but the more ancient Title of \aupsiv dio-
Sten, The New Covenant prefixed to these
Books, doth plainly intimate their full and
general Persuasion, that in these Books was
comprised, that whole New Covenant of
which the Blessed Jesus was the Mediator,
and the Apostles were the Ministers and the
Diffusers, and then fully they must con-
tain all that is requisite for Christians to
believe, or do, in order to Salvation, in
order to their Performance of the Con-
ditions, on which Salvation in this New
Covenant is rendered, there being nothing
which can be deemed a more necessary and
essential Part of the New Covenant, than
the Conditions upon which Salvation is to
be obtained by it.

And that the Ancients thus conceived
of these Books, is evident from the other Ti-
tle of the Rule, and Canon of Scripture,
given to them, even from the Time of (b)
Irenaeus, who gives the Scriptures \varepsilon\rho\sigma\tau\iota\omicron\varsigma
\tau\iota\omicron\varsigma\iota\nu\iota\nu\iota, the unchangeable Rule of
Truth. A Canon, faith Phalaris's, is a
perpetual Rule, a Measure that cannot be
false, \varepsilon\rho\sigma\tau\iota\omicron\varsigma \varepsilon\omicron\eta\omicron\nu\omicron\nu\omicron\iota\nu\iota\nu\iota\iota\iota\iota\iota\iota\iota
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ADDITIIONS TO THE ANNOTATIONS UPON THE Gospel of St. Matthew.

CHAP. I.

(2) Ver. 4. To the Note here add, ] Dr. Deilis faith, there was but 366 years from the first of Joshua to the birth of David: and this is certain, because the going of the children of Israel out of Egypt, to the building of the temple, in the fourth year of Solomon, paffed 480 years. Now if you add to 366, the forty years the children spent in the wilderness, the seventy years of David's life, mentioned 2 Sam. 5. 4. and the four years of Solomon, they make exactly 480 years. He therefore supposes that Solomon begat Booz when he was 96 years old, Booz begat Obed, when he was 90 years old, Obed, when he was 90, begat Jesse, and Jesse, when he was 85, begat David.

CHAP. II.

(3) V. 2. After these words, among the Jews, add, ] The learned Dr. Deilis faith, the Jews believed that there were prophets in the kingdom of Saba, and Arabia, they being of the posterity of Abraham, by Keturah, as you may learn from the note of the bishop of Eph, on Gen. 25. 2. 3. and that they prophesied, or taught successively in the name of God, what they had received by tradition from the mouth of Abraham. And so when Solomon was exalted to the kingdom, these Sabaens said, perhaps he is the Messiah, and therefore came to him, for this he once Beraceth Rabba Moses Hadarfan, Cap. 25. 2. Now if this tradition continued with them to these times, as in all likelihood it might, seeing as Phisistorgius relates, in his de me 

V. 15. After these words but one out of AE: (4) Egypt, add this note of the same Dr. Deilis, viz. ] The Jews have no cause to blame the Evangelist for affixing these things to the Messiah, which in their sacred books belong also to the people of Israel, it being the manner of their nation so to do. So the author of Midrash Tadillim, on Psal. 27. 7. faith, the mysteries of the king Messiah are declared in the law, the prophets, and the hagiography. In the law, as it is written, Ex. 4. 22. Israel is my son, even my firstborn. Hence R. Nathan in Schemoth Rabba, on these words speaks thus: As I made Jacob my firstborn, as I said, Ex. 4. 22. So hence I made the Messiah my firstborn, as it is said, Psal. 89. 26. I will make him my firstborn, higher than the kings of the earth. And since God delivered this people out of Egypt, with respect to the Messiah who should be born of them, those places which do immediately respect the people of Israel, may well be thought to have a farther respect to that Messiah, who was to be born of them.

At the close of this chapter, I think it proper to consider two new opinions of Mr. Winstan, who in his Harmony of the Gospels affirms,

1. That Herod slew the infants at Bethlehem the same day that he cut off his son Antipater, that is, faith Josephus, but five days before his death.

ady, That
2dly, That Joseph fled into Egypt, and returned thence before the Purification of the Virgin Mary in the Temple at Jerusalem. Now the second Opinion is demonstratively false; for the Virgin Mother coming to Jerusalem with her Offering when the Days of her Purification were accomplished, Luke 2:22.—34. must come thither before her flight into Egypt, or not at all, seeing at their return from Egypt into the Land of Israel, St. Matthew hath expressly told us, that Joseph was afraid to go into Judea, Chap. 2:22. and that by a Divine Admonition, he was diverted from any thoughts of doing so, and departed, returned, or went back into Galilee to his own City Nazareth, and how absurd is it to imagine, that after his own Fears, and the Divine Admonition to the contrary, he should go on, not only into Judea where Arbelus then reigned, ver. 24. but even to Jerusalem where he continued till he took his Journey to Rome! Nor is Joseph bid to return back into the Land of Judea, but into the Land of Israel, Mark 2:20. that Arbelus may be fixed in the minds of the People; and Matthew is further explained, ver. 22, 23. into Galilee to his own City Nazareth.

Obje. But it is said, that he could not pass from Egypt to Nazareth but thro' the Land of Judah.

Answ. The way from Pelusium to Nazareth was by Gaza, Azotus, Joppa, and so on by the Sea-side till you turn up to Nazareth. Now tho' in the Division of the Tribes, Gaza was added to the Tribe of Judah, they did not long possess it, but it was in Samuel's time a City of the Philistines, 1 Sam. 6:17. and was afterwards by (a) Pompey made a free City, and annexed to Syria; and tho' he in his Journey might pass thro' either the City or the Desert, he might not hear that Arbelus reigned till he got to Azotus in the Tribe of Dan, and so might fear to go into Judea.

Obje. St. Luke faith, Chap. 2:39. That when they performed all things according to the Law of the Lord, they returned into Galilee into their own City Nazareth.

Answ. 1st. This place seems rather to confute than to establish this Affirmation, as shewing that when the Days of her Purification were accomplished, they brought him not out of Egypt, but from Bethlehem to present him to the Lord; for, ver. 15. the Shepherds go to Bethlehem to see him; and, ver. 21. he is circumcised still at Bethlehem; and then immediately it follows, ver. 22. that they brought him to Jerusalem to present him to the Lord; i.e. they brought him from Bethlehem to Jerusalem, to offer the place of his abode, nor any indication of his removal thence before, being mentioned.

Answ. 2dly, St. Luke having brought them up from Nazareth to Bethlehem to be enrolled, he here informs us, that after this Purification they returned not to Bethlehem, as some have imagined, to abide there, but that their future Abode was their own City in which they formerly had dwelt, but that nothing happened between this Purification and their settled Abode there, or that they fled not after from thence into Egypt, he faith not. All therefore that St. Luke faith may be true, tho' Joseph fled after this Purification from Jerusalem, or from Nazareth into Egypt; but what St. Matthew faith cannot be true, if Joseph came with them from Egypt to Jerusalem before he went to Nazareth.

In fine, as St. Luke faith nothing of their going any whither after the Purification of the Virgin, but to Galilee, fo he says nothing of their going any whither after Christ's Circumcision, but to the Temple at Jerusalem at the Purification, fo that the Argument from St. Luke's Silence can be no stronger for their Flight into Egypt before, than after the Purification.

Obje. 3. Had this Flight and Slaughter been deferred till after the Purification, that was a thing fo publick, and attended with such publick Circumstances in the Temple, that it was not possible for Herod to be ignorant of it.

Answ. 1st. He who makes this Objection should have considered, that he earnestly contends that Herod was not then at Jerusalem, but at Jericho under the Extremity of his numerous Diffemters, and so there was no fear of his being instantly advertised there of what was done in the Temple; but to wade this, I answer, that Herod, tho' he was then at Jerusalem, neither repaired to the Temple, into which he could have no admittance, nor troubled himself with any thing done there, unless were done in a riotous, feodious manner, and much less with the Talk of one old Man and Woman, not regarded, that we read of, by any but Joseph and the Virgin Mother. We find another Story published by the Shepherds of the appearance of Angels, declaring that one Christ the Lord was born in this very City of David, which made all the People wonder at the things which they had spoken, and yet Herod takes no notice of it.

Answ. 2dly. Herod knew nothing either before or after, that this was the Child the Magi came to worship, for them, why should he slay all the young Children about Bethlehem without distinction, and fo they lying there so little time, might be as safe there as elsewhere; tho' lastly, the possibility that these things might come to his Ear,
or that his Curiosity might move him to enquire what Children were born at Bethlehem during the time of the Taxation, and removed thence to other places, was perhaps the occasion of the Angel's being sent to Joseph to hasten his Flight from Jerusalem, or Nazareth into Egypt. For whereas some imagine, that the Text of St. Matthew feemeath to imply, that the Angel appeared to Joseph immediately after the departure of the Wife of Herod, and therefore whilest he was at Bethlehem, the Text doth not enforce this inference; for it faith only that 

...(text continues)
upon the Gospel of St. Matthew.

to them in a Bed, ἀνευματικὸν, being so weak that he was not able to stand; that infinitely after the 13th of March, he lay under such a complex of Diseasethat all Men thought he could not live long, a violent inward Fever burning up his Bowels attended with a Bowlimia, or perpetual Vomiting, which must needs feed his Fever, Ulcers in his Bowels, Cholicke Paffions, an Altisma, Convulsions in all Parts, a Putrefaction in his Serosum breeding Worms, so that his flesh was alive; and when presently he went to the hot Baths at Celliberis, he had there a Deliquium, and was for some time dead, and had no hopes left of Life, and was, faith Josephus, ἵνα μη δίσησίμην, even departing, when he shut up the Jews in the Hippodromium at Jericho. Now can any Man think he should live above eight Months after this, and keep the Jews shut up there all that time, as he must have done if he lived till the 27th of November following? especially if we consider that Josephus mentions of him, is that he endeavoured to stab himself with a Knife, and then kills Antipater; who bearing this, attempted to escape from Prifon, and in five days after dies. Now is it reasonable to conceive, that an Angel should be sent to command Joseph to fly into Egypt but seven days, as Mr. Whiston's Computation beth it, before the Death of Herod (when his whole Body was full of Torment, and his Heart of Grief, and his Head full of other Employments,) to avoid Herod's future Attempts to slay the Child, when he might have been as secure any where in the Land of Israel for so short a time, and could scarce get thither before his death?

Mr. Whiston indeed faith in answer to this, that there is no time set for the duration of the Diseasethat of Herod, but in opposition to this, (1) Josephus expressly affirms, that he did eis νεον ἅπαντας, fall into his Diseasethat after the time that he had sent his Meffengers with Letters to Rome concerning the condemnation of Antipater, and that upon the Receipt of an Answer to them, he kill'd (k) Antipater, and five days after died: Allowing then two Months for the going, and return of his Meffenger, he must die within two Months and five days after he fell sick, and so could not live from the 13th of March, when his Diseasethat increased, till the 25th of November.

Arg. 4. 41 th, According to Mr. Whiston's Opinion, Herod must be near eight Months at Jericho before he died; for he went thither, faith Josephus, soon after the Slaughter of Judas, and Matthias, with their Disciples, and there continued till his Death, and yet the History of St. Matthew, especi- ally according to his Supposition, that it relates to what happen'd only two Weeks and a few Days before the Death of Herod, plainly proves the contrary; for he informs us, that the Wife Men came to Jerusalem, adding that at their coming thither, Herod was troubled, and all Jerusalem with him that he enquired of the chief Priests, and Scribes, whether the Resurrection was there, where Christ should be born, and of the Wife Men, then at Jerusalem, what time the Star appeared to them; and this, faith Mr. Whiston in his Harmony, p. 159, was a Consultation at Jerusalem. From thence therefore he sends them to Bethlehem, wherefore therefore he bids them bring him word again when they had found the Child, must he not bid them bring him word to Jerusalem, the place where he consulted with them? Must he not there expect them? When therefore being frustrated of his expectation of their return thither, wherefore therefore he sends his Officers to slay the Infants of Bethlehem, must he not send them from Jerusalem? And is not all this sufficiently intimated in their Divine Warning, μὴ δικαστήριον, not to return back to the place from whence they came to Bethlehem? How therefore could it be that the Wife Men should come to him at Jerusalem but two or three Weeks before he died? Or, Why doth he now deny that Herod was then at Jerusalem, when he sent forth to slay the Infants? Why also doth he lay in contradiction to his former self, I believe the famous and unexampled Summons of all the chief of the Jews a little before Herod died in Josephus, was the very same Summons mention'd in St. Matthew for the enquiry of the place where the King of the Jews was to be born, upon the coming of the Magi, and by that conjecture the Summons was to Jericho, and not to Jerusalem? Which is as great an Infrance of a Man revolved to far any thing, tho' never so improbable, διὰ τοὺς άντιπάτους, to silence an Hypothesis which otherwise must fall, as can be offered: He is the first, and I believe will be the last who ever entertained such a vain imagination. For, (1.) That the Wife Men came to Jerusalem, and that at their coming thither Herod was troubled, and all Jerusalem with him, the Text faith expressly: And can it then be reasonably said, that Herod was not then at Jerusalem. (2.) The Men they in the Hippodromium were the ἀντίπατου, the Nobles of every Village, (who were then at Court;) no not there one word said unto them when they were thus shut up. The Men convened in St. Matthew
Matthew were only High-Priests and Scribes, whose Reformation was at Jerusalem, and enquiry is made of them where Christ should be born. 23, When (1) Herod was dead, Salome and Alexas sent these Men home, and took with them into the Fields, or Villages, to mind their own business, whereas the High-Priests had no business to do there. And, (23,) Herod that thought his seed was not as good as his, when he was a dying, and ready to depart this Life, faith Josephus: And was this a time for him to say to the Wife Men, Bring me word of the Child, that I may come and worship him? In a word, there is not one word of St. Matthew's Story in Josephus, or of the Story of Josephus in St. Matthew; and can it then be reasonable to think they relate to the same thing? To conclude. This new Opinion confounds the general Doctrines of the Fathers from Origen to Theophilus, that Herod fell into that Difae, which so tormented him ob cadem Insaniam, for the Slaughter of the Infants, seeing, according to this Opinion, he must have lain long under these Torments, and been ready to expire with them, before he did this Fact, it being done, faith this Opinion, five days before his Death. To come now to consider what Mr. Whiston offers to confirm his Opinion: 41. He faith, that in the ancient account of the Jewish Feasts and Falls, viz. in the Megillah Taanitz, we find the seventh day of the Month Chislev, which answers to our 25th of November, recorded for an Anniversary holy-day, because Herod the King, who hated the Wise Men, died on that day.

Ansp. Dr. Alivi in his Answer to Bishop Usher concerning the true Date of the Death of Herod, faith, That had Bishop Usher seen this Book, he must have here cited it, for it is not the Megillah Taanitz mentioned by the Mishna, but a late fabulous, ignorant Author, not known to, and much less credited by the Jews, who do not follow, or agree with him in this matter, and who mentions a Feast in the Month Chislev not known to the Jews, not extant in their Calendar published by Mr. Selden, nor by Buxtorf, among their occasional Festivals, and which would never have been permitted by Herod's Family, who governed till the Deification of Jerusalem.

Mr. Whiston faith farther, That this is wonderfully confirmed by the Circumstances of Herod just before his Death, and by the words of Augustus concerning his Barbarity to his Children recorded by Macrobius, it appearing by Josephus, that Herod was in a strange Fury and rage but a few days before his Death.

Ansp. Here the Point in dispute is so plainly, and so fully given up, that if Mr. Whiston will abide by his own words, it must be at an end; for it is evident from the words of Josephus that he fell into this Rage, or Osma, &c. as he is called in Josephus, as were the outmost Rage, upon suspicion of the Contempt of the Jews, and that he was confirmed in this suspicion by the following attempts of the Disciples of Judas and Matthias, who thereupon are taken by one of (m) Herod's Captains, examined by Herod, then sent to Serahus, and after consultation with the chief Men of the Jews, they are slain on the 13th of March. If therefore Herod fell into this Rage but a few days, yea even just before his Death, 'tis certain that he must die there after this 13th of March, as indeed he did, and therefore could not kill the 29th of November, that is, eight Months after. He therefore elsewhere contradicts himself, i.e. faith, p. 154. That Herod burnt these Men alive some considerable time before his Death, tho' it is plain from Josephus, that he did it after that Rage, which faith he, happen'd just a few days before it.

24. To proceed to the words of (a) Macrobius, they ran thus, When Augustus had heard that among the Children within two Years old, which Herod King of the Jews had commanded to be slain in Syria, his own Son was killed, he said, It is better to be Herod's Hag, than his Son. It is observable here:
1. That as Straussius faith, There are not wanting Men who look upon this Story of Macrobius, as a meer Fiction; as also doth Gronovius in his Notes upon these words, (1.) Because no R. Historian whatsoever, before Macrobius, who lived almost 400 Years after Augustus, nor any Christian Writer, or the bone Historians, Commentators, and Homilete, has mention of the cruelty of Herod towards the Infants of Bethlehem, make any mention of this Jef, which gives just reason to suppose it is a Fiction, like to that other in Philo's Book of Chronology, that Herod had then a Son of two Years old begot by one Salome of the Line of David, whom he then slew. Or, 2dly, We may lay with (c) Grotius, That Macrobius finding that the Christians kept the Sollemnit of Innocent's Day, when, faith Origem, Horum memoria, ut digam eft, in Ecclesial celebratur, the Memory of these Infants is deservedly celebrated in the Church, he out of Error applied the Jef of Augustus to it.

24. Thesewords contain no Testimony of Augustus about this matter, 1 only says, It is better to be Herod's Hag than his Son, and this he might lay rather upon occasion of

(1) Joseph. Antiq. i. 17. c. 10. p. 600. E. (m) Antiq. i. 17. c. 8.
(2) Cam et alius Augustus inter hebrae quot us in Syria Herodes. Postea intra Domum justo interfeci, filium quoque ejus octam, ut melius vet. Herodis parum eff quam Filium. Samu. 1. c. 2. q.
(c) et idem Macrobius errore quodam ducis Historiarum ejusdem temporis mirificum. Grot. 1
of Homer's saying his two Sons, Alexander and Aristobulus, against his Advice, to which Dr. Lightfoot gives two Reasons, why Judea then especially abounded with such Perfons. (17) Because they were then advanced to the very Height of Impiety, the Truth of which Affection Jofephus fully proves. See the Note on Rom. 2. 1. (28) Because they were then strongly addicted to Magic, and so, as it were, invited evil Spirits to be familiar with them: And it seems strange to find Men, at this distance of Time, quoting the Truth of that, which neither Pharisees, nor Sadducees then doubted of, or ever did object against the Pretentions of Christ or his Apostles, to call them out: And both Jofephus, and the Acts of the Apostles, Chap. 19. 13. 14. speak so positively of Jewish Exorcists, see the Preface to the Epistles, p. 31.

CHAP. V.

V. 22. Even without Cause. St. Jerome here (6) notes, that in quibusdam codicibus legiunt fine causa, ceterum in verius definita fere stat, as if even without cause, had not been in the true Copies: But how little St. Jerome is to be trusted in these Matters, is evident from this, and many other Influences of like nature, for certain it is, that we find this Word in Jutinus Epistle ad Zanem, ECC. p. 311. D. Nor is it any Objection against this reading, that in his Second Apology, p. 83, the Word is omitted, the whole Citation there running thus, as divers by us. (6) I think, for this is only a brief Recapitulation of the whole: And you may as well argue, that other References were made to us in the Vulgate, as that 4d. was not there. Alike Influence I find in Irenaeus, who says, when he gives a brief Recapitulation of our Saviour's words, faith, that instead of these words, Thou hast not IHit, he commandeth, Ne iracdi quidem, Ne to be angry: Yet whenever he cites these words (as he doth thrice, viz. l. 2. c. 56. p. 189. Col. l. 1. 4. c. 27. p. 314. c. 1. & c. 3. p. 320. Col. 2.) he always adds, fine causa, without Cause, to also doth St. Cyril, T. 1. c. 3. 64. Conflit. adv. l. 2. c. 57. p. 199. So also Cyril,满满的, Ephesius, Theophylact, without any Hint of a various Reading, to also reads the Syriac. And this, with what I have added, Exam. var. Ldinn. D. Mili. l. 2. c. 1. in 1. I think sufficient to justify this Reading.

V. 27. After these words, forbidden by (7) this Precept, add. Pertinent here is the Observation of St. Jerome on this place. Diacraunt jurispetit, it violat quis Multiparam quam in deliciis prae amore baelae, wearum demittat, atque cum ducent. Their Explications of the Law, if a Man leas a Woman whom he loves better than his Wife, let him divorce his Wife and marry her. This adulterous Eye our Lord here titles Adultery, and v. 31. 32. severely taxes their Divorces upon any Cause: See the Note on Rom. 2. 22.

V. 34. After these words, Or note at all, add. ] And therefore St. Jerome here truly notes, that Judea per Angelos, & urbem Jerusalem, & Templum, & Elementa juramentarum, Creaturas, Regalitatem venerabatur obsequio, & honore Dei. The Jews are guilty of Idolatry inmongo Angelii, the Temple

(6) De Bella Jud. v. 2. c. 8.
Additions to the Annotations

V. 18. After the words, Evil Fruit, add.] Good here is the Note of St. Jerome, that Judas was once a good Tree, brought forth bad Fruit, when he betrayed his Master. And Saul being once a bad Tree, brought forth good Fruit, when he became a Vessel of Election: Tamidu ergo Arbor bona fructus non facit malos, quamdiu in bonitatis studio perseveret, & malum Arbor tamidu manet in fructibus pecatorum, quamdiu ad pani
tentiam non convertitur. So long then as the good Tree persevereth in its Goodness, it bringeth not forth evil Fruit; and the evil Tree continues to bring forth the Fruits of Sin, till by Repentance it is turned into a good Tree.

V. 6. After these words, truly God, add.] The fear here says, that it was proper to God to forgive Sins; and this Christ denies not, but only proves, that the Son of Man had this Power also, leaving them to make the inference. The Multiplication, indeed, glorified God who had given this Power to Man; in which words, too, there was a Mistake in thinking that Christ brought his Miracles as the Prophets did; not by an internal Power reeding in them, but only by the Assistance of the Power of God; yet seeing even this Acknowledgment, tended to the Confirmation of Christ's Propheciet Office, and so to induce them to embrace all Christ's Doctrines and Injunctions, as the Word of God, they by this glorified God, that our Lord Jesus Christ. Theophydr add here adds, That our Lord bid the Paralytic carry his Bed, partly for οἱ θεοελπίδες, to shew the Cure was real, and not imaginary only; and partly to convince the Multi
tude of the Miracle thus done by ocular Demonstration.

V. 29. A Sparrow falls not to the Ground without your Father. This as, (a) Buxtorf

bath observed, is like that Saying of the Jews, Avicula fine coelo non perit, quan
to minus homo. A Bird peripeth not with
out the Providence of God, much less a Man.

V. 24. If the Works—had been done (15) in Tyre and Sidon, they would have repented, &c. Excellent here are the Words of Mr. Thorneke. θοι έγίνοντο, and Ψεφίσσιο, make these Words significie no more than that in probability they would have repented at the Sight of such Miracles; yet so far good Reason to infer, as our Lord did, that positively, Chorazin, Bethsaida, and Capernaum, shall be condemned more than Tyre and Sidon. So dum and Gomorrah, because they probably would have repented at the Sight of such Miracles: The same I say to others, who would have our Lord say only thus; That had these Miracles been done in Tyre and Sidon, they would have repented, but not from the Heart: For in Conscience, is there Reason that Chorazin, and Beth
saida, should fare worse than Sidon, and Gomorrah, because Tyre and Sidon would have pretended as Hypocrites, containing no less Sinners than they that repented not? And to say as others do, that had God ordained these Miracles to be done at Tyre and Sidon, Sidom and Gomorrah, he would have determined their Wills by his immediate Act to be converted, is to say, that our Lord, by a mental Re
servation, says that whereof he expresses not

(a) Lex. Talm. p. 553. (b) Lex. Talm. p. 593. (c) P. 2452.
not the Reason, and so cozen them who satisfie themselves with the Reason which he expresseth. Moreover, were this immediate Act necessary to render even Miracles effectual to induce Men to repent, Why doth our Saviour say, that Tyre and Sidon would have repented, had the like Miracles been done among them? Or why doth he pronounce these Woes upon Chorazin and Bethsaida, and declare their Punishment more tolerable in the Day of Judgment, than that of the most unnatural Sinners, and most vile Idolators, for want of that Repentance, which notwithstanding all the mighty Works that he had done among them, he knew it was impossible for them to perform, for want of that immediate Act by which he was not willing to afford them? Why, lastly, doth he do this for a Reason which did not in the least remove this Difficulty? See also Exam. var. lett. Millii. L. 2. c. i. d. 5.

C H A P. XII.

(16) V. 39. The Sign of the Prophet Jonas.] Of Jonas, and his Preaching, these things seem here considerable. (sft.) That as Jonas was sent to preach to the Gentiles, so Christ here inquires, that through the Infidelity of the Jews, it should be with his Disciples. (sdy.) That as Jonas prevailed upon the Ninevites, by forbidding after he had been so long in the Whale's Belly, this miraculous Escape, with which they doubtless were acquainted, confirming to them the Truth of his Prophetic Office. So Christ, withift living, with all his Miracles, prevailed but little; but as he had foretold Job. 12. 32. after his Death, he drew all Men after him. (sdy.) As Ninevites repenting then at the Preaching of Jonas, repented afterwards to their old Sins; and therefore, according to the Computation of Bishop Usher, verified the Words of Jonas in the Prophecies Stille, a Day for a Year; So the Nation of the Jews, after they had received the Baptism of John, calling them to believe in him that should come after him, perfecled by their Infidelity, about Forty Years after the Preaching of the Baptist to them.

C H A P. XIII.

(17) V. 12. Kali διέκνυσιν, From him that hath not, shall he taken away what he hath. Some think the Reading should be here, and Mark 4. 25, as it is in Luke 8. 18, καὶ διέκνυσιν, what he seems to have becaused, say they, a Man may seem to have what he hath not, but cannot truly have what he hath not; but how then can that be taken from him? Besides our Exposition which renders the Sense thus, What he unprofitably, or without Improvement hath, is fully confirmed from Christ's Application of these Words to the unprofitable Servants, who improved not his Talent, Matt. 25. 29, and from the Reason he assigns, why he spake to the Jews in Parables, to wit, because they would not improve the Light which they had received already. Whence Jerome's Note upon the Place is this, That we might not suppose this Grosines of Heart, and Heaviness of Heart, was the Effect of Nature, and not of Choice, Subjugat culparium & dicti, & oculos suas claustrum; He by the Fault of the Will, Jove, their Eyes have they from...

V. 33. The Kingdom of Heaven is like to Leaven.] St. Jerome here by this Kingdom, understands the Doctrine of the Gospel, and faith, It leavens the whole Man, confiting of a rational Faculty of irascible and concupiscible Passions, by directing his Reason to embrace, and approve true Wisdom, turning his Anger into an Hatred against Sin, and his Defiles into a Love of, and longing after Verity; and these three Faculties are, faith, Hope, and the three Measures mentioned in the Parable.

V. 44. To a Treasure hid.] This Treasure, faith St. Jerome, is either Jesus Christ, in whom are hid all the Treasures of Wisdom and Knowledge, or the Holy Scriptures, which are able to make us wise to Salvation, and which contain the hidden Wisdom of God, 1 Cor. 2. 7. See Examen Millii.

C H A P. XIV.

V. 2. After these words; A Child by her, (20) add, This Philip mentioned by (a) Josephus died, faith he, in the 20th Year of Tiberius, and therefore must be living, at the least four Years after this time. See Orig. in Matth. p. 230. Euseb. H. Eccl. i. 11. C. 11. Jerome in Locum.

C H A P. XV.

V. 13. Every Plant which my Father hath (21) not planted, shall be rooted out. Hence some infer, faith Jerome, that the Plant which God hath planted cannot be rooted up: But let them hear, faith he, the Words of the Propet, speaking thus in the Name of God, Jer. 2. 21. I had planted thee a true Vine, how then art thou turned into the degenerate Plant of a strange Vine? Plantavit quidem Deus, & nemo potest eradicare plan-
plantationem ejus, sed quoniam hactenus planta
tio, in voluntate proprii arbitrii est, nullo
alius autem erradicari potest, nihil ipse prae-
berit afferens. God plants, and no other
Man can root up his Plantation, but this
Plantation being in the free Will of Man, be
himself can do it.

Dr. Mills, in this Chapter rejects the
Text in four places, without just ground,
and againstplain Evidence for the Reading of
the Text, v. g. in those words, v. 4.

Signs of the Times?] Here Jerome again
faith, εὐχαριστίας, codiceus non habet;
whereas the Vulgate Hypocrite be want-
ing in Chrysostom, and the Vulgate, and
some Versions, yet the Sentence is in all
the Greek Scholastics, and in all the Versions;
so little reason have we to depend upon his
Testimony here. Moreover the Word Hy-
pocrity is in Theophylact, the Syriac, and A-
rabic, and in the parallel Place, Luke 12. 56.
and so was certainly the Word used by
Chrift, since otherwise St. Luke must have
added to his words.

V. 9. And what thou shalt bind on Earth,
shall be bound in Heaven. Here St. Jerome
notes, That hence some Bishops and Presby-
ters did assume to themselves somewhat of
the Authority of the Pharisees; Ur vel
damnest innocentes, vel solvere se nosis
arbitrantur, cum apud Deum non sententia
Sacerdotis, sed reorem vitas quasserat.

And he obserues from Lev. 14. 7, 11. That as
the Priest is said to make him clean, or un-
clean, whom he pronounces, upon occi-
Sipellation, so to be, so the Bishop, or Priest,
is here said to bind or loose.

CHAP. XVII.

V. 19, 20. Τοιοῦτο δὲ τὰ τινὲς, Τὸ σαΐς (23)
κατὰ σαΐς, Τὸ σαΐς, be thou removed, &c.
That is, faith Origen, to this Lunatick De-
vil, χριστιανὸς, from whom you have pro-
pounded this Question. For Confirmation
of this Exposition, let it be observed from
Buxtorf, and the Note on x Cor. 13. 2. that
in the Hebrew Idiom, to be a Remover of
Mountains, seems only to import to be a
Doer of those things which are exceeding
difficult, and beyond the Power of Nature
to perform; when therefore Christ faith
here, and Mark 11. 13. Whosoever shall say
to this Mountain, be thou removed, &c.
there being no particular Mountain men-
tioned, or pointed to in these Words, it
seemeth reasonable to interpret them as I
have done in the Paraphrase, viz. Who-
soever shall, with a strong Faith in God, at-
tempt the most difficult things for the Pro-
motion of the Gospel, shall, whilst the Gift
of Miracles remains, be successful in so
doing.

V. 21. That this Verse belongs to St.
Matthew, and that οὐκ εὑρεθεὶς εὐχαριστίας be-
long to the Text, v. 23. See proved against
Dr. Mills, Exano. Millii, ibid.

(22) V. 3. Τὸ Hypocrites, ye can discern the
Face of the Sky, and can ye not discern the
(24) Scandal cometh.] After faith them, add:
Note
Note also, that from the defects of the Fathers, and Commentators on these words, we learn how far they were from thinking that the Liberty of a Virgin, or of Persons in a state of trial, was well consistent with a necessity of doing Good or Evil; For Chrysostom and Theophylact here observe, that Christ, faith this, ο θεος αυτους η ευελιξια αυτου καις ανεθεισεν επι τον ανθρωπον και εργασατο, ως ο ανθρωπις ευελιξιαν, ή η θεος αυτου ευελιξιαν επι τον θεον, και οινα, not to take away the Freedom of our Faculties, or the Liberty of our Election, or to subject the Actions of our Life to any necessity. St. Jerome here faith, That if it were necessary for a Man to scandalize, fine culp a after, he would be without blame in so doing. He also well observes the Necessity of this Caution to the Apostles, contending then for Dignity, for faith be, Si in hoc vitio perniciom, poterant eos quos ad fidem vocantem per suum Scandalum perde-re, dum Apostolos viderent intus de honore punir. Had they continued in this Vice, they might have given Scandal to those whom they called to the Faith, by contending among themselves for Honour.

V. 10. The Son of Man is come to save, &c. Hence it seems plainly to follow, that they may be lost, thro' their own neglect to cut off their offending Members, or tho' the Offence which others minister, whom Christ came to save: As also from v. 14. that they may perish thro' the Offence of others, whom God would not have to perish; and therefore hath not, by his own Decree of Predestination, designed for Destruction, or left ineffectually to perish.

C H A P. XIX.

(25) V. 5. Και εστιν, And be said, for this case shall a Man leave Father and Mother, &c. Here also, say the Greek Scholiasts, it was not God, but Adam, who said this; other Interpreters conceit that Moses said this by Divine Inspiration, and so God said it by him; hence the Fear, faith (a) Mr. Selden, represent this as a Law against Incestuous Marriages. Or else thee may be the Words of Christ, who v. 4. εστιν that to them, He that made them in the Beginning, made them Male and Female, εστιν, and he said also for this Cause, &c. citing the words recorded, Gen. 2. 24; and this seems probable from Mark 10. 6, 7, where the whole words are plainly ascribed to Christ.

(26) V. 9. Ειωι εστιν, except for Fortification. St. Jerome here faith, that if the Woman hath committed Adultery, Non debet tenere, she ought not to be kept by her Husband, lest he fall under Condemnation, he being pronounced a Fool, and a wicked Person, qui adulteram tenere, non revocare, as the Septuagint reads Prov. 18. 27. The Greek Fathers say almost generally it is ως ο θεος αυτους η ευελιξια an honourable thing to cast her out: And (b) St. Augustine having said it was permitted, but not commanded so to do, retaile that Saying, as being contrary to the Words of Solomon. He that retains her, says the Apostolical Constitutions is, εις θεον της ανθρωπος, a Transgressor of the Law of Nature. L. 6. c. 14.

V. 10. Ει ως εις των αιρετικα. Gratian (27) Cusanus and Bovis, render αιρετα here the Condition, in which Sense it is frequently among the Latins; but seeing αιρετα is in Homilius, τα κατα αιρετας, and in Phavorinus aie Δόξος της αιρετας the Beginning or Original of the Thing. And Christ is here speaking of the Original of Matrimony, or of what it was δόξος, and reducing things to that State; why may not the Apostles be conceived to speak thus, if this be indeed the Original of Matrimony, and thou intendest to take from us the Liberty of Divorces which Moses granted, and to reduce Marriage to its first Original, it will not be good to marry.

V. 13. Then they brought unto him (28) little Children. To the Argument here used for the Baptizing of young Children, it may be anwersed that they were brought to him, that he might put his hands upon them, and heal them; for Mark 10. 13. Luke 10. 15. they were brought, εις δοξος αιρετα, that he might touch them: Now as the Prophet, under the Old Testament was healed, by laying his hands on the Diseased, and praying over them, 2 Kings 5. 10. So more certainly were Perfons healed by the Touch of this Great Prophet, for as many as touched him were made whole, Mark 6. 56; and upon that account, as many as had Diseases fought to touch him, Mark 3. 10. See Mark 5. 23, 35, 42.

But to this I reply, that when any came thus to Christ to touch him, or to defile him to lay his hands upon them, in order to a Cure; we find either express Declaration, or sufficient Intimation, that they accordingly were healed; whereas there is not the least Intimation of any bodily Cure wrought upon these Infants, but rather an Intimation of some Spiritual Benediction; it being not here said, έχουσιν αυτον, he healed, but, ευελιξιαν, be blessed them. 2dly, Christ doth not say, suffer little Children that are diseased, or sick, to come unto me, but without Limitation, or Dilination, suffer them
Additions to the Annotations

V. 28. After these words, known Metaphor, add.] Moreover the Greek Interpreters here generally say, ἠλεησιφθησαν ἀνασκαφησαν τοὺς Ἀβιδαίους, or that the Children to their famous Doctors, or as we do ours to the Bishop, to receive his Blessing. But to this I answer, that had that Custom then obtained among the Jews, neither could the Disciples reasonably have forbidden them; neither would our Lord have assigned this as the Reason, why they should not be forbidden, for of such was the Kingdom of God.

(29) V. 22. After these words, known Metaphor, add.] Moreover the Greek Interpreters here generally say, ἠλεησιφθησαν ἀνασκαφησαν τοὺς Ἀβιδαίους, or that the Children to their famous Doctors, or as we do ours to the Bishop, to receive his Blessing. But to this I answer, that had that Custom then obtained among the Jews, neither could the Disciples reasonably have forbidden them; neither would our Lord have assigned this as the Reason, why they should not be forbidden, for of such was the Kingdom of God.

(30) V. 30. But many that are first shall be last.] Christ speaking here of the Blessings which belong to his Kingdom, and saying, that as to the Participation of them, the Jews shall be the last, seems to confirm the Doctrine of St. Paul, that the Jewish Nation should be converted at the Crodce of the World, or the last Age, when the Millennium shall begin.

CHAP. XX.

V. 1. The Kingdom of Heaven is like, Stc.] The two Expositions of the Fathers, viz. (18.) That they who were called at the first Hour, were Adam and Eve, or Enoch, and Noah; they at the Second were Abraham and the Patriarchs; they at the Sixth were Moses and the Jews; they at the Ninth, the Prophets. Or, 3dly, That this relates to the several Ages of Man to those who are called in their Infancy, as Samuel and the Baptist; or in their Youth, Manhood, middle Age, old Age, cannot be true.

Not the first, tho' it be ancient as Origen, if not as (a) Ireneum, because this is a Parable of the Kingdom of Heaven, and therefore can only respect those times, when the Kingdom of Heaven was come among them. 3dly, Because of those many that were called, few were chosen, which is not true of those fated by this Exposition, to be called at the First, Third, and the Ninth Hour; nor the Second, because this plainly is a Parable relating to the Jewish Nation, v. 16. and therefore not to all Persons called in all Ages and Places of the World.

V. 15. ἐκ τῶν κυρίων. This Faith Dr. Mils from his Vulgar, is Commentaries non Textus, a Commentary added to the Text, but these words are found in Origen, on Math. p. 407. in Chrysostom, Theophylact, and in all the other Versions.

V. 22. After these words, known Metaphor, add.] Moreover the Greek Interpreters here generally say, ἠλεησιφθησαν ἀνασκαφησαν τοὺς Ἀβιδαίους, or that the Children to their famous Doctors, or as we do ours to the Bishop, to receive his Blessing. But to this I answer, that had that Custom then obtained among the Jews, neither could the Disciples reasonably have forbidden them; neither would our Lord have assigned this as the Reason, why they should not be forbidden, for of such was the Kingdom of God.

(32) V. 22. After these words, known Metaphor, add.] Moreover the Greek Interpreters here generally say, ἠλεησιφθησαν ἀνασκαφησαν τοὺς Ἀβιδαίους, or that the Children to their famous Doctors, or as we do ours to the Bishop, to receive his Blessing. But to this I answer, that had that Custom then obtained among the Jews, neither could the Disciples reasonably have forbidden them; neither would our Lord have assigned this as the Reason, why they should not be forbidden, for of such was the Kingdom of God.

(33) V. 13. Te have made it a Den of Thieves.] To the Note here add, Origen here faith, that besides the Reward they expected for the change of Money, they gave ἀποφασίζονται ἀποστίχιον, instead of good, in Math.

(4) L. 4. c. 70.
upon the Gospel of St. Matthew.


V. 28-31. To the Note there add.] And in this Interpretation I have the Suffrage of (b) Origen upon the place, who faith, in my judgment the Parable contains: ἔτιον τα τῶν αποκάλυφτων του ναυτικοῦ των άνθρωπων. 'Εν οίνοις, κακοῖς ἐφ' αὐτὸν νομοί, a Discourse of the Injustice of Israel, and of the belief of the Gentiles. Of the same Opinion are Theophilus Antiochenus, Hila•ry, Can. 22. in Matth. St. Jerome, opus imperfectum, Chrysostom, and Theophylact.

CHAP. XXII.

V. 2. The Kingdom of Heaven is like to a Man who sent his Servants. ] Here note that tho' all the Ancients from Origen, except St. Hilary, say that the Servants first sent out were the Prophets of the Old Testament; yet this seems plainly contrary, to the Text, (v. 1.) because this also is a Parable concerning the Kingdom of Heaven, and therefore respecting not those times when that Kingdom was come. 2do, It is a Parable of a King making a Marriage for his Son, which is generally interpreted of Christ the Bridegroom, of his Church, and therefore only can respect the times of his advent. 3do, The Servants sent out the second time, were sent to the same Perfons to whom the first were sent, v. 4. And yet it is granted, that the Servants sent out the second time were the Apostles of our Lord.

V. 13. Bind him hand and foot.] Theophylact here notes, that this present time is the only time of working; in the future all the practical Powers of the Soul are bound, τοῦ ταπεινοῦ νους, καὶ τας πάθη τούς αὐτούς ἐστάθησαν, and then we can do nothing good to make a Compensation for the Sin. 

V. 16. After the words that Herod was the Christ (e) add, ] Tho' he himself, in his Dialogue against the Luciferians, hath these words, Herodian Herodion Regem faci perere pro Chrìto, received Herod the King for Tertullian in his Book de Prescript. Cap. 47. Of Epiphanius, Hær. 7. and of Phila••••, Cap. 48. And to the end of this Note add.] Origen therefore rightly conjectures that they were called Herodians, who taught ἐν ταῖς ὁμολογίαις, that tribute Money was to be paid to Caesar; the Soldiers were so called by the Pharisees, faith St. Jerome here, quia Romanis tributa sol••••, because they paid Tribute to the Romans.

V. 31. Here Theophylact observes, that as the Sadducees made their Objection against the Resurrection from the Law of Moses, so Christ confirms that Doctrine from the Law, and from the words of Moses.

CHAP. XXIII.

V. 6. They love the uppermost Rooms in the Synagogue. ] There showing their Pride, faith, Theophylact, where they ought to have taught others Humility.

V. 14. Καὶ ἐδόθη ἡ ἑγγεμιστήριον ἡ ὑπερθεσία. (f) υπερθεσία. ] These words, faith Dr. Mills, Origen, and Eusebius do not own, they seem to be put in here from St. Mark and Luke, Prov. p. 42. Col. 2. If we may judge of Eusebius, from whom no place is cited, the Dollar must mistake in both; for Origen expressly cites these words, 1 John. 15. in fer. p. 145. and citing v. 15. in Math. p. 286. He cites the words. The second Wise denounced in the Gospel of St. Matthew against the Scribes and Pharisees, they are also owned by Chrysostom, Theophylact, and by all the Versions.

CHAP. XXIV.

V. 15. Βελτιωμένη ἡ ἑγγεμιστήριον, the Abomination of Desolation, ] to the Note there add: It is said, by Some, that the Argument used against the Jews, from the Completion of the Weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the Ancients before Tertullian; nor did the Apostles ever use it to that end; but tho' it be not mentioned by the Apostles, yet was it urged by Clemens Alexandrinus in the Cloze of the Second Century, Θε. r. p. 330, 331; and it seems here plainly to be referred to by our Lord in these Words, when you see the Abomination of Desolation spoken of by the Prophet Daniel, standing in the holy place, be that readeth let him understand, viz. the Completion of that Prophecy; and that this also was the Sense of the Ancient Jews, we learn from Josephus, who faith, that at the same time, ἐν τοῖς ταύτας ἡμέρας ἡ ἑγγεμιστήριον ἀνέφερεν, ἐπὶ τοῦ ἀνθρώπου αὐτοῦ ἐστάθησαν. Sup. ἰδαν ὁμολ. He writ concerning the Government of the Romans, and that the Jewish Nation should be brought to Desolation by them, and that these things were left on Record, that the Readers, τα ὑπερθεσίαι εκεῖνα, seeing them accomplished, might admire the Honour conferred upon him by God, Ant. I. 10. c. 12. p. 335. V. 30. After those words imparted to him (g) afterwards, add I confess many of the Fathers, from the Fifth Century downwards, interpret this of the Sign of the Cross; but that Fancy is sufficiently confused from the

(b) Apud. Huet. To. r. p. 456. (c) F. 32. B.
Additions to the Annotations

the Event, there being no such appearance in the Heavens before the Destruction of Jerusalem, it also is rendered improbable from the Silence of Josephus and Eusebius, which two Historians have given us the fullest Narrative of all the Circumstances relating to that terrible Destruction. In fine, a late (a) Author hath said us of all our Disputes about this Sign, by shewing that as the Sign of Jonas the Prophet, Matt. 12. 39, is the Sign which is given the Prophet; so the Sign of the Son of Man enjoined after, Matt. 24. 3, is the Son of Man coming in the Clouds of Heaven. And this Interpretation is confirmed from the parallel places, Mark 13, 26. Luke 21. 27, where instead of the Sign of the Son of Man, mentioned here, we read thus; hereafter shall they see the Son of Man coming in the Clouds: And from Matt. 26. 64, from henceforth ye shall see the Son of Man coming in the Clouds of Heaven.

V. 33. "Ori viri viri in Sionis, That it is near even at the Door."

Thus I have interpreted in compliance with our Translation of the Ruine of the Jewish Nation, I now think it more agreeable to this Phrase in Scripture to understand κυριε ηλληνε. He, the Son of Man mentioned, v. 30, stands at the Door, for so St. James plainly interprets this Phrase, by saying, δεικνυε τω κυριε ηλληνε, the coming of the Lord draws near, 6 κουρανι αυτω τω Σουριων Δασσως, The Judge standeth before the Door, Chap. 5. 8, 9. And St. Luke, by varying the Phrase thus, καινη the Kingdom of God is nigh, Luke 21. 31. i.e. The Coming of Christ to execute his Kingly Office on the Jews, and give his Kingdom, thus taken from them, to the Believing Gentiles, Matt. 21. 43.

V. 39. Kai αρα εγενεται, and knew not till the Flood came. This certain, that they of the old World had sufficient Intimation of the Judgment threatened to them from Noah, a Prophet of Righteousness to them, 2 Pet. 2. 5, 6, and from the Ark he prepared for the Preservation of himself, and of his Family, before their Eyes, Hebr. 11. 7, from the thriving of his Spirit, by his Prophets, with them, and from the term of 120 Years assigned for their Repentance, Gen. 6. 3. they are therefore here said not to have known this, because they did not savingly improve their Knowledge of it to the preventing of that Judgment. So after all our Saviour's Instructions of them, in the way of Life, the Jews are said not to have known the time of their Visitation, or the things which belonged to their Peace, Luke 19. 42.

CHAP. XXV.


V. 15. "As they were able to bear, v. 33. (46) after these words add; So (b) Origen here κατα γενε Ιουδαια ουκ ενεπελεναι, την ταλαια φωναν του αυτου του καιναν και ει η μοι αυτη η μη, κατα την δοκιμα του, ουκ ει, οι κεπες που περιγουριζεται, according to each Man's Ability he gave his Talent to one Man five, as being able to traffic with them, to another two, as being not sufficient to manage more; and to a third one, as being still more inform.

V. 27. Thou oughtest to have put my Money to the Usurers. That is, faith Jerome, etrex doctissit quod securum Apostoli per finguales provincias Presbyteros & Episcopos ordinantes, i.e. to other Teachers, as the Apostles did, ordaining Bishops and Presbyters in every Province; which words, they contribute nothing to the meaning of the Text, yet they afford a plain Testimony, that even in St. Jerome's Judgment here, Bishops were placed in every Province by the Apostles themselves. He also adds, that hinc intelligimus Gentilium, & Philosophorum honam vitam recipere Dominum, Hence we understand, that our Lord approves of the good Life of Heathens and Philosophers. I suppose, because this is the best Improvement of their Talents, and all that could be reasonably expected from them, God having given them no other Aule to walk by, and to requiring no more of them than their sincere Conformity to that Law of Nature he had given them.

V. 42. I was hungry, and you gave me no meat. Here Theophylact well observes, that it is not sufficient to preserve us from that dreadful Sentence, depart from me, &c. that we have done no Evil, if we have been deficient in those Acts of Charity, and Mercy, we owe to the Members of Christ's Body.

CHAP. XXVI.

V. 39. My Father, if it be possible, let this Cup pass from me. (49) Woltzgenius here notes, that it is evident, that Christ could not be truly God, because he could not deliver himself from Death, but was forced to pray to his Father for that Deliverance. I answer, that hence indeed it follows, that he would not do this; but that he could not

(a) John Buesterf. (b) Ed. Hebr. To. 1. p. 544.
above the Gospel of St. Matthew.

not do it, is evidently false: For he, who with a Word, struck all those who came to apprehend him to the Ground, could certainly have escaped out of their hands, had he so pleased.

(50) V. 45. After these words, Sinners of the Gentiles, Gal. 2. 15. add.] Or εὐεργετησθητεῖν τοίς Κασταλάις, sleep hereafter and take your rest. Behold now is no time of sleeping, for the Hour of your and my Temptation is at hand. So Phavorinus faith, τί λάτανον ἄντι τοῦ ἀδικονός, the word λάτανον signifies hereafter: It signifies, faith Stephanus, deicnep, politea. So may it well be rendered, Ἀδίκοι 27. 20. 2 Tim. i. 8. Hebr. 10. 13. and this Interpretation seems to be confirmed by the Word ἀνεξέ, added by St. Mark, Chap. 14. It is enough that you have slept for long; or if with the Vulgar, the Expositor, and our Bois, we here interpret ἀνεξέ, as our Tranlation doth these words, being rendered interrogatively, give the Sense thus: Do you sleep now, and take your rest? When the Hour of Temptation, and the Traitor is at hand, ἀνεξέ, it is enough that you have slept for long; arise now, and let us go hence.

C H A P. XXVII.

V. 1. פסום, when the Morning. (51) was come.] This was the Morning of the 15th of Nisan, and the 1st Day of the Feast, as to the Holy Convocation; but the 2d Day as to the putting away Leave out of their Families, which was to be done on the 14th Day on the Evening. See the Appendix to Chap. 14. of St. Mark, p. 314. Col. 1.

V. 5. After these words, his Betwels gushed (52) ed out, add.] Pleasant here is the Imagination of some of the Fathers, that Judas knowing that Christ was to defend to Hell, to bring thence the Souls that were there, went and hanged himself, that his Soul might get thither before him, and so might be thence delivered with the rest. So Theophanes, Hom. 27. p. 202. Theophylact in locum. Better is their Note upon his returning the thirty Pieces of Silver, viz. that quod sedere partum eff, non debit retinere, sed cum ipso sedere rejet; That which is got by Wickedness, ought not to be retained, but returned, and rejected with the Sin.

V. 12. Ψαλτὴς ένθρυπνάς καὶ έσθελέος πάνω. See (53) the defence of these words, Exun. Millhiv. bic.

A D I S S E R T A T I O N

Added to the Note on Chapter xxviii. 59.

(54) Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.] In the Note here I have altered, and I think proved, that μαθητευτον here signifies to make Disciples, by teaching the Nations to believe in Christ, that so they might be his Disciples. But then I took care to add, the Caufe of infant Baptism needed not this Interpretation of the Word μαθητευτον; nor was it needful that Infants be made Disciples, any more than that they be made Believers by Baptism, but only that they be admitted, if they be Children of believing Parents, into the Christian Church by Baptism, and that it was no Objection against this Admission, that Infants, whilst they continue in their Childhood, cannot be taught, or believe the Christian Faith, and to confirm these Affirmations, I shall endeavour to prove.

13. 'That there is nothing in this, or any other Passages of Scripture which prove, that Infants are incapable of Christian Baptism. 2dly, 'That this Commission delivered to the Apostles, is virtually a Commission to baptize the Children of believing Parents, or of Parents making a visible Profession of the Christian Faith.

My first Affirmation is, That there is nothing in this, or any other Passages of Scripture, which proves, that Infants are incapable of Christian Baptism. And, To remove the Arguments offer'd against the Baptism of Infants, from their supposed incapacity, to be fit Subjects of that Ordinance, I assert:

Prop. 1.
Prop. 1st. That no Argument taken from the Baptism us’d by the Baptist, or our Lord’s Disciples, can be sufficient to prove that Infants of believing Parents, are to be excluded from Christian Baptism. 1st. Because neither of them by Baptism admitted any Persons into Covenant with God, or into Church-membership, but only call’d them of the Jewish Nation by Baptism to Repentance, who were in Covenant with God, and Members of his Church already. 2dly. Neither of them baptized in the Name of Christ, nor the Baptist, for had he done so, there would have been no question whether he himself were the Christ or not, as we find there was, Luke 3. 15. Nor any occasion for that Question, Why baptizest thou, if thou be not the Christ? John 1. 25. He only call’d them to Repentance for the Remission of Sins, and admonish’d them in general, that they should believe in him who was coming after him. Acts 19. 4. And the Baptist of his Disciples was come to this Belief, that their Manner of Baptizing the Christ, for that he forbade them to divulge, till he was riven from the Dead. Matt. 16. 20. 17. 9. And therefore hath not before allowed, or authorized them to do it in that solemn manner: They therefore only did baptize as John had done, into the Faith of the Messiah, which was to come, and with that Baptism of Repentance which prepared the Jews for the Reception of his Kingdom, so that both of them baptized, those who as yet believed not in Christ, whereas the Baptist instituted by Christ, was in his Name, and belonged only to them who believed in him, and to their Children. It is not therefore to be wondered that they baptized not those Infants, who could not by an actual Repentance, prepare themselves for the coming of that Messiah who was then at hand. 3dly. John’s Baptism was begun, and ended, before the Covenant of Grace was by the Death of our Mediator confirm’d and ratified, and therefore cannot be reasonably thought so fully to seal that Covenant, or to assure us of the Blessings of it, as doth that of Christ, as many as are baptized into Christ, being baptized into his Death. Rom. 6. 3. 

Prop. 2. 2dly. I add, That as the Incapacity of an Infant for doing that which is required of an adult Person to Salvation, cannot render an Infant dying so, incapable of Salvation; so neither can it render him incapable of Baptism, that he cannot do all that is required of an adult Person, not yet owning Christ, in order to his Baptism, for if that Faith, Repentance, and Obedience which is required of an adult Person to his Salvation cannot be required of an Infant in order to his Salvation, so as that the necessary absence of it shall exclude him from a Capacity of Salvation, provided that he dieth in his Infancy or his Minority, then by Parity of Reason, that Faith and Repentance which is required of an adult Person in order to that Baptism by which he is made a Member of Christ, and is admitted as a Subject of his Kingdom, cannot be required of an Infant in order to his being made a Member of Christ, or his being admitted as a Subject of his Kingdom.

Vain therefore are all those Arguments which are taken from the Examples in the Holy Scripture of adult Persons baptized only upon their Faith and Repentance; e.g. St. Peter says to the Jews and Prophets who heard the Apostles speak with Tongues, and prophesy, Repent ye, and be baptized in the name of Christ Jesus, for the Remission of Sins, and Amniastis to Saul, arise, and be baptized, and wash away your Sins, calling on the Name of the Lord. Acts 2. 38. 22. 16. But to argue hence, that Infants cannot be baptized, because they cannot repent, or call upon the Name of the Lord, is, as if I should argue thus, That the name Apostle faints Repent, and be converted, that your Sins may be blotted out. Acts 3. 19. Therefore the Sins of Infants, who cannot repent, cannot be blotted out; and St. Paul says, Whosoever shall call upon the Name of the Lord, shall be saved. Rom. 10. 13. Therefore Infants who cannot do this, cannot be saved: Christ also faith to the same Jews to whom St. Peter said repent and be baptized, Except ye repent, ye shall all perish. Luke 13. 3. 5. And this Repentance is filled Repentance to Life, and to Salvation. Acts 11. 18. 2 Cor. 7. 10. Mull therefore Infants perish, or be incapable of Salvation for want of that Repentance which to adult Persons is the condition of Life and Salvation; if not, why are they thought incapable of Baptism, because, whilst Infants, they cannot repent?

When it is said by Mr. Tombs, That from these Words of Philip to the Eunuch, Acts 8. 35. If thou believest with all thy Heart, thou mayest be baptized, it appears necessary that the baptized Person should declare his own Faith, it doth as much appear from those Words of St. Paul, If thou shalt confess with thy Mouth the Lord Jesus Christ, and shalt believe in thy Heart that God hath rais’d him from the dead, thou shalt be saved. Rom. 10. 9. That it is necessary for him that is saved, to confess with his Mouth, and believe with his Heart the Resurrection of the Lord Jesus Christ, and therefore to infer that no Infant can be saved. Hence therefore it doth only follow that the baptized Person, provided he be such as the Eunuch was, a Gentile, to whom the Gospel was first preached to begin Faith in him, must declare his Faith, but not that Infants of believing Parents are to be excluded from Baptism.
Baptism, for want of such a Declaration of their Faith.

When he argues thus, He that believeth, and is baptized, shall be saved; that is, he only, no other, not otherwise; this Gloss must damn all Infants dying such, yea it must damn them for not being baptized, that is, for not receiving the Ordinance of which Christ himself, according to the Doctrine of these Men, hath declared them incapable. Moreover, to argue thus, an Infant must believe, before he be baptized, because believing in these words, is set before baptizing, is no better than to argue thus; the Infant that is saved must be baptized, because Baptism is set before Salvation.

When others argue thus, we are all made the Children of God, by Faith in Christ Jesus, Gal. 3. 26. and therefore Infants cannot be made the Sons of God by Baptism, because they have no Faith; they might as well argue thus, by Grace we are saved thro 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. Infants do not believe, ergo all Infants shall be damned. The Apostle plainly speaks there, of Persons converted from Heathenism to Christianity, who therefore were baptized as being adult Persons. And so also he speaks to them in the Epistle to the Ephesians, and in the Gospel of Saint Mark. This place therefore can with no more reason be applied to the Case of Infants, than the Places cited from that Epistle, and from the Gospel of Saint Mark.

Prop. 3. 3dly, A present Incapacity as to some ends of Baptism, cannot render the Children of believing Parents unfit for, or incapable of Baptism, provided they be capable of some other ends of that Ordinance, this will be evident.

1/7, From the Example of our Saviour, respecting the Baptist's receive his Baptism, tho' he was incapable of the chief Ends, for which it was designed, with respect to others. For Christ, being without Sin, could neither repent, nor promise Amendment of Life; being the Wisdom of the Father, he could be taught nothing; being the Christ, he could not profess to believe in him, that was to come after the Baptist; that is, as if himself; and yet he comes to Baptist, to profess his Willingness to fulfill all Righteousness: and also that by this Rite, he might be initiated into his Prophetick Office, and consecrate himself to the Service of his Father.

2dly, From the Example of Circumcision among the Jews, which laid an Obligation on all adult Prophets, as well as the Jews, to obey the whole Law of Moses, Gal. 5. 2. and to advance to the Spiritual Circumcision of their Hearts, but could lay no such present Obligation on their Infants to do so. So likewise the same Prophecy was first to be taught the Precepts of the Law, and then upon the Profession of their Faith, and their Promise of Conformity to them were to be baptized, but this could not be required of their Children, who notwithstanding were baptized with them. And therefore to represent it as a thing repugnant to Reason, that a Divine Institution should belong to Persons incapable of understanding the Nature and Ends of it, must highly reflect upon the Wisdom of God, in appointing Circumcision for Children eight Days old, they being then as incapable of understanding the Ends of it, as our Children are of understanding the Ends of Baptism.  

Prop. 4. 1. Infants are capable, whilst such, of some ends of Baptism, as first of a solemn and obliging Dedication to the Service of the Father, Son, and Holy Ghost, for if Parents, in circumcising the Male Child, obliged him afterwards to own the God of Israel, as his God, in Covenant, and yield Obedience to his Law, Gal. 5. 2. If the Vow of Sampson's Parents obliged him to be a Nazarite for ever, Judg. 16. 17. If the Vow of Hannah, to which her Husband gave consent, that Samuel should be lent to the Lord for ever, devoted Samuel for ever to his Service, why should we think the Dedication of the Christian Parent insufficient to pass an Obligation on his Child, to serve that God, who made that Jesus who redeemed him, and that good Spirit by whom alone he can be sanctified? Why therefore might not God appoint this to be done for Children, by that only Rite, which he had instituted under the New Covenant, for entering any into the Number of his federal Servants? That they are capable by this Rite of entering into Covenant with God, who is enrolled in it. The Number of his chosen Generation, and peculiar People, and his holy Nation, is evident, because the Jewish Infants obtained this Privilege by Virtue of their Circumcision on the eighth Day, which therefore Saint Paul reckoneth amongst their Privileges, Phil. 3. 5. and hence, when by their Parents, this Circumcision was neglected, they are said to have broken his Covenant, Gen. 17. 14. Yea, that Children are capable of entering into Covenant with God, we learn from the words of Moses to all the People, Deut. 29. 11. Thou hast on this Day before the Lord thy God, you and your little ones, that thou shouldest enter into the Covenant of the Lord thy God, that thou mayst be a People to him, and he may be thy God; and if Exclusion from this Covenant was a Loss to the Child, as is apparent from those words; The Infant not circumcised, shall.
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shall be cut off from my People, which in the mildest Sense must signify, that he shall not be owned as one of them; surely it must be a Blessing to him to enter into this Covenant. 2dly, As they are capable of Obligation, by entering into Covenant, so are they, by it, capable of those Blessings which they want whilst Children. Christian Baptism is appointed for an Entrance into the Kingdom of God, for without that, faith in Christ, we cannot enter into this Kingdom, John 3. 5. By this we become Members of his Body, we being all baptized into one Body, 1 Cor. 12. 13. this is the Means of Regeneration, by which we are born anew, Tit. 3. 5. this is the Water inrilled for the washing away of Sin, and for procuring the Remission of it, Acts 2. 38. 22. 18. By this, lastly, we are put into a State of Salvation, Tit. 3. 5. in the way to escape Death, by the virtue of our Interest in the Death of our Lord Jesus Christ. For, faith St. Peter, Baptism answerers to the Ark of Noah, which saved him and his Children, for it now saves us from Death, by the Resurrection of Jesus Christ. Now either Infants are made capable of these ends of Baptism, or they are not; if they are not they cannot, by the ordinary means appointed by God, be born again, and therefore cannot enter into the Kingdom of God, they cannot be Members of Christ's Body, and so cannot be saved by him, who only is the Saving of his Body, or obtain Remission of Sin; they cannot be interested in Christ's Death, and so can have no Share in a happy Resurrection from the Dead. If they are capable of these Blessings, it must be either by, or without that Baptism, which is by Christ appointed for the obtaining of these Blessings, if only by Baptism the Caufe is gained; if without Baptism, they who suffer this, must afflict some other Caule, which procures them a Right to these Blessings, which I believe they cannot do. Moreover, Infants of believing Parents, being all the Offspring of Adam, and therefore all obnoxious to Death, by reason of his Sin, Rom. 5. 12. they being born of the Flesh, and therefore Flesh, John 3. 6. and wanting a new Birth on that account, they being without Christ, and Strangers to the Covenants of promise, Eph. 2. 12. till they enter into Covenant with God and Christ, they cannot be delivered from this Death, be born a new, or be in Christ, but by the Grace of God which Christ hath purchased for, and promised to them only who are made some way Members of his Body, and Children of God. Why therefore should we not conceive they should obtain this Favour by that means, which is alone appointed by Christ, for making any one a Member of his Body, and be born again by that Water and Spirit, without which, faith our Lord, none can enter into the Kingdom of God? In a Word, seeing the Infants of Jewish Parents were to be cut off from his People, and from a Covenant Relation to God for want of Circumcision, why should we think the Children of Christian Parents should enjoy all, or any of the Blessings of the New Covenant without Baptism? Prop. 5. 3dly, I add, that no Objections can be valid against the Right of Infants born of Christian Parents to Christian Baptism, which equally destroys the Right of Jewish Infants to Circumcision, because they, by Divine Institution, had a Right to Circumcision. 'Tis therefore no good Argument against their Right to Baptism. 1st, That the end of Baptism, viz. to be a visible Sign of invisible Grace is wanting in the Baptism of Infants; Baptism is nothing else but the thing represented by Water, is signified to the Infant; For, according to this Argument, Circumcision could be no Sacrament to a Jewish Infant, dying before he could perceive the Signification of it, or know it was a Seal of the Covenant. 2dly, Tho' I own that Baptism, by Water, is Baptism by a Sign of some invisible Grace, viz. the purifying of the Soul, from the Guilt and Pollution of Sin; yet I deny that this is by Divine Appointment, any end of Baptism. 3dly, It is not necessary, by virtue of this School Definition of a Sacrament, which is not founded upon Scripture, that a Sacrament should, de presenti, be a Sign to the recipient; for so it would not be to the Person circumcised on the eighth Day, but only that it be a Sign, or an Ablution to the Parents, and Congregation of God's Grace to, and favourable acceptance of the Child, and his admission into the Flock of Christ, who by appointing for them the outward Sign, shows he is willing to confer upon them the Grace of Baptism.

When, 2dly, It is said, that "except the Person to be baptized, must be a Believer, and a Penitent, there can be no way to swear who is to be baptized or not, nor any reason to be given for the Exclusion of any Person whatsoever. This also will be answered from the Consideration of the Practice, and Institution, concerning Circumcision, for that belonging to all Children that were capable of that Rite, Baptism, by Analogy, belongs to all Children born of Christian Parents, admitted into that Covenant, where there is no difference of Male and Female, Gal. 3. 28. and are as capable of Baptism, as the Male-Children of the Jews were of Circumcision; all born in Holiness, i.e. feminally holy, as being the Offspring of them who were..."
were equally an holy Nation, a chosen Generation, a peculiar People, 1 Pet. 2. 9. and therefore as fit to be admitted into that Covenant, which made their Parents to. Moreover the Practice of admitting Profe-
lytes to Circumcision, from the first Institution of it, seems to plead fairly for the ad-
mision of Christian Infants to Baptism. For as in the first Institution of that Rite, God commanded that be that was born in Abraham's House, or bought with his Mo-
ney, should be circumcised; not that he was to be compelled to it, (seeing that would have been a Profanation of that Sac-
rament) but that Abraham was to persuade them to it; or if he could not do it, he was to disimiss them, so that no adult Per-
son was to be circumcised without his free Consent, and his Inheritance in the Nature of the Covenant, into which he entered; and yet upon his Children entering into Covenant by Circumcision, his Children also were to be circumcised, so may we reasonably conceive it is with reference to Christ's Baptism. Now hence it follows, that Infants are not to be excluded from Baptism.

1st. By reason of their Incapacity, whilst they continue Infants to understand the Nature, or the Ends of Baptism, the Jewish Infants being as incapable, whilst they continued so, to understand the Nature, or to enter into Circumcision. Or,

2nd. Because they cannot enter into Coven-

ant by their own personal Consent, nor pro-

mote sincere Obedience to the Laws of Christ, for the Jewish Infants entered into Coven-

ant with God without this personal Con-

sent, and were obliged to obey the Law of Moses without this Promise.

3rd. When therefore the Anti-pede-baptists argue thus: "That which makes Baptism saving, is the Stipulation of a good Con-

science towards God, 1 Pet. 3. 21. there-

fore the Baptism shall be valid only for Jews, who cannot make this Stipulation: This is as if I should say, the true Circumcision before God is not the outward Circumcision of the Body, but the inward Circumcision of the Heart and Spirit, Rom. 2. 29. therefore the Jewish Infants, for want of this, were not to be admitted into Covenant with God, by Circumcision; for the Argument is plainly parallel, the Answerer of a good Confidence is required, that the Baptism may be salva-
ty, therefore they only are to be baptized, who can make this Answer; and the inward Circumcision is required as the only ac-

ceptable Circumcision in the Sight of God; therefore they only are to be circumcised who have this inward Circumcision of the Heart.

Prop. 6. 6thly, The Institution of Bap-
tism delivered in these words; Go, teach all Nations, baptizing them, &c. Matth. 28. 19. or these; be that believest, and is bap-
tized, shall be saved. Mark 16. 16. doth not infer an indirect, or consequent Pro-
bhition of Infant Baptism, because these words were not intended to exclude them from their former Right of being admitted into Covenant with their Parents, but only to declare what was required of their Pa-

rents to obtain a Right to Baptism, both for themselves, and for their Children. For, 1st, had the Command given to Christ's Apostles run in these words, Go, teach all Nations, circumcising them, would they have thought that Infants of those Nations had been excluded from Circumcision by it, because they were incapable of being taught; could they especially have under-

stood him thus, who knew their Infants were circumcised at an Age incapable of Knowledge? Why therefore should we judge they thought Infants excluded by these words, Go teach (or professeur) all Nations, baptizing them, since it was equally the Custom in making Profe-

lytes to their Religion, to teach them the Fundamentals of the Jewish Law; and upon their Pro-

fevision of the Belief of it, not only to Bap-

trize them, but their Infants also. The Ger-

berith, or Profeleute of the Covenant of Ju-

stice, was first to be instructed in the Fun-
damentals of the Law, the Weight or Bur-

den of it, the Penalties, and the Rewards, or Blessings contained in it, and then to pro-

mote his natural Inheritance to it; and yet none of these prerequisites excluded the Infants of those Profeleutes born from Baptism, or Circumcision, why therefore should the like Conditions required of the adult Christion Profeleute exclude his Children? Or, why should we imagine, that those Apostles should so apprehend these words, who knew full well that these Conditions were required of the Jewish Profeleute adult; and yet that by the Sentence of of the Sunbedrim, they stood obliged to baptize his Children, as having Right to Baptism, by his Parents' Faith. "Is it reasonable, faith Dr. Stiles, to "think that when our Saviour bid the "Apostles gather the Jews and Gentiles into "a Church State, they should imagine In-

fants were to be excluded from it, when "the only Nation that was in such a State, "and all that were at any time admitted to "it, had their Infants so solemnly admit-

ted? To this Mr. Tombs answers, (1st) "That they were born of that Nation, "were by Birth, not by Circumcision, visible Members of that Church. Now, (2nd) "were this true, it would evidently prove, "that the Infants of Christians are also visible Members of Christ's Church, as having the "same Title to it as the Jewish Infants had to "be Members of their Church, to wit, that "they are born of Christian Parents; and "why then are they admitted into that State, "by Baptism, when they are adult? 2ndly, This is impertinent, it being certain that
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they could not continue Members of that Church without Circumcision, since the want of it renders them Violaters of God's Covenant, and upon that account, to be cut off by Death, or by exclusion from that Church. And 3dly, This Affirmtion contradicts both the words of the Institution, and the conflant Opinion which the whole Jewish Nation had of it, for the words of the Institution ran thus, Gen. 17. 11. This is my Covenant, i. e. The Rite by which you shall enter into Covenant with me. Ye shall circumcise the Flesh of your Forefamin, and it shall be a sign of the Covenant between me and you. And Ver. 13. The Child of thy House shall be circumcised, and my Covenant shall be in your Flesh. The Sdivide or Sponsor who held the Child in his Arms till it was circumcised, was called Baal berith, the Master of the Covenant; and when the Child was circumcised, the Father said, blessed be the Lord who hath commanded us to cause this Child to enter into the Covenant of Abraham, to certain it is that the whole Jewish Nation thought then entered into Covenant by this Rite.

Mr. Tombs faith, "That our Saviour's Words Matt. 28. 19, are to be expounded not according to the Apprehensions of the Apostles at first, for they misconstrue Acts 10. 14. But as the Words did express his Meaning.

Now I grant that the Apostles misconstrue the meaning of those words, Go teach all Nations baptizing them, thinking the former Words related only to the teaching of the Jews dispersed thro' the World, and to the Profelyses of all Nations they had made, Acts 11. 19. But this is much to our Advantage, for seeing they did this in Complyance with the received Tradition of their own Nation, that it was unlawful to converse with the Gentiles, as being uncircumcised and unclean, we may be more assured that they acted in baptizing them according to the received Tradition of their Nation, that Rite being used by them to make the Gentiles clean. 2dly, Our Lord was pleased to correct their Error about the Persons to be taught by a miraculous Vision vouchsafed to Peter, seeing then we read of nothing done to correct their other supposed Error, we have no reason to believe it was an Error, but rather to judge it a true Interpretation of the extent of their Commission. It being therefore unquestionable among those Disciples to whom our Lord directed this Commission, that the Children of Jews and Profelyses were admitted to enter into Covenant by the same Rite and Ceremony by which their Parents did so; tho' they were as incapable of understanding the ends of the Institution, or doing what was required of the Persons to fit them for the Institution, as our Children are that being thought suffi-

cient for their Admission, quod a Parentibus eorum sunt fuit, which the Parents did by their own free Choice and Faith: It being also evident that our Lord chose that Baptism for the admission of Perpons into his new Covenant and Church, by which their Profelyses were cleansed, and fitted to enter into the Jewish Church, what cause have we to think either that Christ's Disciples would not so understand his Commission, as to extend it to the same Person who formerly were admitted by the same Rite, or that Christ did not intend it so, as to include the Infants of believing Parents, and then the Admision of them must not be thought an Alteration of Christ's Institution, or an Addition to it; but only a right Understanding of it, and as an Institution of Baptism, instead of that Circumcision which was to cease under the new Covenant, as being only a Rite appointed for the entrance into the old. In fine, suppose some Persons sent to the Indians from Churches which retain Infant Baptism, with this Commission, Go teach the Indians baptizing them, could they who were thus sent, conceive the Limit of this Commission was to exclude the Infants of believing Indians; if not, then must it not be thought our Saviour's Purpose to exclude them by the like Words spoken to them who baptized the Infants of believing Parents, and which were necessary for such a Commission as sent them to the unbelieving World. For thew this Commission, as Mr. Tombs says, went from our Saviour, and not from the Jewish Church; yet since it was a Commission given to Persons who even after they had owned the true Mischab, and had received the Holy Goby, were very tacituous of their Jewish Rites; and since it concern'd a Rite of common use in their Church, and by which they cleansed the Infants of all those who came into Covenant with God as Profelyses, applying to them the same Rite by which their Parents were fitted to enter into Covenant, our Lord in this his Institution expressing no dislike to that way, and saying nothing of the unintelligenals of it to a Gospel State, must in all reason be suppos'd to approve the doing of it after the manner of that Church. And lastly, This will farther be confirmed by returning a clear answer to the Arguments produced to prove that Infants are excluded by the Words of this Commission. As,

Argument 1. 1st, It is not lawful faith Mr. Tombs, where Christ hath assigned the thing to be done expredling the Qualification of the Person, to do it to others, or otherwise.

A answer. Hence it only follows, That no Heathens are to be baptized, till they be first taught to believe in Christ: Extend it farther, and 1st, it cuts off all the Members of a Christian.
Christian Church from Baptism, for the Argument runs as strongly thus, where Christ hath appointed the thing to be done, and expressed the Qualification of the Peron, it is not lawful to do it to others, but the only Persons aligned in this Commission to be taught and baptized, are "all such the Heathen or unbelieving Gentiles, therefore it is not lawful to teach, or baptize a Few, or any Persons who were never Heathens, and so the Seekers and Society men who deny Water Baptism to be a standing Ordinance, must be in the right. 28th. It was not lawful for the Jews either to baptize, or circumcise an Heathen, till he was taught the Fundamentals of the Jewish Law; but will it hence follow, that it was unlawful either to baptize or circumcise their Children before? And yet the Caed was parallel, for teaching was undoubtedly the Qualification aligned for the adult Heathen to be admitted a Proselyte of Justice, and therefore by this Rule it was not lawful to admit his Children. 

Argument 2d. "They who are to be baptised, must be taught to observe all things which Christ commanded his Apostles.

Answer 1st. The Text doth not say they must be first taught all these things, but rather they must be first taught to believe in Christ, then baptized, and after taught to observe all Christ's Commands, and this Interpretation is certain from the Practice of the Apostle, who infallibly baptized whole Houses on the Belief of some, or all of them, that Jesus was the Christ, without any further teaching. 2dly. The Heathen who was to be admitted as a Proselyte of Justice, was to be first taught the Fundamentals of the Law of Moses, before he either was baptized or circumcised: But was it therefore requisite that his Children should first be taught? Again, all that were born in Abraham's House, or bought with his Money being his own, are to be circumcised; as for those taken in War, Abraham was to persuade them to it, and if they would not be persuaded, to disturb or fell them, if being of Age, they consented to circumcise them, (for to compel them to receive Circumcision, had been a Profanation of that Ordinance) must therefore their Children be circumcised only when they could consent?

Argument 3d. "Go teach all Nations baptizing them, cannot be meant of them which are infantile, but when taught to believe, and so when made Disciples.

And it was absolutely necessary that Heathens should be first taught to renounce their Idolatry, and to believe in Christ, before they were baptized in his Name, as it was necessary for Idolatrous Heathens to own the true God, and to believe the Law of Moses, before they were admitted Proselytes of Justice, and so baptized and circumcised; but as it was not therefore necessary that their Children should so believe that they might enter by the same Rites into the same Covenant, so neither is it necessary for Children born of believing Parents under the Gospel state.

Argument 4th. To be baptized in the Name of Christ, is to own Christ, as it appears from the Words of the Apostle, were you baptized in the Name of Paul? 1 Cor. 13. Answer 1st. This Argument is built upon a false, or at the least an unnecessary Interpretation of the Apostle's Words, which may well bear this tinge, stand you obliged by Baptism to have Paul for your Master to yield Obedience to him, or Christ? And then as the Infant was obliged by Circumcision to yield Obedience to the Law of Moses, so may the Christian Infant be obliged by Baptism to yield Obedience to the Laws of Christ.

2dly. The Apostle here plainly speaks of those he had converted from Heathenism to the Faith of Christ, and therefore must be obliged by their Baptism to own Christ as their Saviour, but hence it will not follow that their Children may not be baptized till they could do so. The adult Persons who were admitted as Proselytes to the Jewish Religion, were first obliged to own the God of Israel, as the true God, and the Law of Moses as derived from him; but yet when they had done this, their Infants were admitted both to Baptism and Circumcision, tho', they could do neither of these things. 

Prop. 7th. Had Christ intended to exclude the Infants of believing Parents from this Sacrament, there was great reason for his especial Prohibition, but little indeed of Command upon his Intention to admit them, or of expres naming them in a Commission to baptize directed to the Members of the Jewish Church, to whom Pedi-baptism, faith Dr. Lightfoot, was so well known, usual, and frequent in the Admission of Proselytes, that nothing almost was more known of frequent. 

1st. "There was no need faith he, to 1/2 strengthen it with any other Precept than that which converted Baptism into an Evangelical Sacrament, for Christ took Baptism into his hands, and converted it into an Evangelical Precept, as he found it, this only added, that he might promote it to a more worthy end and nobler use. The whole Nation knew well enough that little Children used to be baptized, there was no need of an (express) Precept, for that which had ever been, by common use prevailed. If a Royal Proclamation should now issue in these words, Let every one on the Lord's Day resort to the Publick Assembly in the Church; would
would it be reasonable hence to argue, that Prayer, hearing of Sermons, fingering of Psalms, were not to be performed in the Publick on the Lord's Day, because there was no mention of them in the Proclamation, there being no need to make mention of the particular kinds of divine Worship to be celebrated there, when they were always and everywhere well known, and always in use before the Proclamation. The Cæde is the very same in Baptism, Christ instituted it for an Evangelical Sacrament, whereby all should be admitted into the Gospel Covenant, as heretofore it was used for Admission of Professors to the Jewish Religion, the Particulars belonging to it, in the manner of baptizing, the age, the Sex to be baptized, &c., had not need of a special Rule, because they were by common use of them sufficiently known to the most ignorant Men.

On the other hand, there was need of a plain and open Prohibition that Infants and little Children should not be baptized, if Christ would not have them baptized: For since it was common before, for the whole Nation of the Jews to baptize them, had Christ designed to have that Custom abolished, it is reasonable to presume he would have openly forbid it. Therefore his Silence, and the Silence of the Scripture in this matter, is a Confirmation of the received Practice. This Mr. Toms retorts thus, If Christ had intended to continue Infant Baptism, had there not been great reason he should have positively told us so, but had he considered that Christ spake not to us, but to them who were Jews, and that he did this when he was giving this Commission to them whom he found still very tenacious of their former Rites, he would have seen it more reasonable to conceive, that had Christ intended a Prohibition of that Rite for the future, and by it to great an Alteration of the State of Infants, in reference to their Church Membership, he had far greater reason positively to say he intended that Alteration of the state of Infants, than by his Silence tacitly to permit them to go on still in the Observation of that Rite, since they who were so unwilling to understand his plain Commission of preaching to the Gentiles contrary to their received Traditions, would be more unlikely to understand his Silence as a Prohibition of the like Tradition.

Prop. 8th. We have given reason to conceive that Christ and his Apostles did admit of Infants Baptism, and thought the Practice of it lawful, and suitable to the Gospel State: For 1 Thess. 3:1, 'Tis certain that our Lord's Disciples thought Christ's Command to teach all Nations concerned only the Jews and Professors of Justice of all Nations, for they still look'd on all the Gentiles as unclean, tho' they were Professors of the Gate, and deemed it unlawful to go in to or converse with the Gentiles. Acts 28. 11, 3. And this Opinion they held after they had baptized thousands; and could they then imagine that his Commission excluded those who by the Law of Moses were admitted to Circumcision, and by their confiant Custom were baptized together with their professed and believing Parents. Since now, notwithstanding the teaching prerogative to the Admission of adult Professors of Justice, and their especial Caveat de non nisi fomento circistine, of not 'circumcising' them without their Consent, they both baptized and circumcised their Infants, must they not also be supposed to have dealt thus with the Infants of their professed Parents to Christianity? especially considering that they thought of nothing less than of the changing the Customs and Traditions then received among them. Acts 20, 21. Among which this was one, (a) That he is no Professor who is not baptized, as well as circumcised, and that without this he is still a Gentile, and un효fully, &c., That Baptism is a Rite of Initiation to Christianity, as Circumcision was to the Jews, appears from the Apostle's Declaration Col. 2. 12. That in Christ we are circumcised with the Circumcision made without hands, and consisting in the putting off the Body of Sin, we being buried with him in Baptism, and thence concluding we do not need the Circumcision of the Flesh, whence it may justly be inferred, that Baptism is Christ's Ordinance for the Admission of Infants of believing Parents into the Church of Christ, as Circumcision was of old for the admission of the Infants of the Jews into his Church and Covenant; 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 to them, would have been still in force, they entering into Covenant by no other Rite, and remaining Strangers from the Church, and as much Aliens from the Adoption, the Covenant, and Promises, as Gentiles were, which were the Jews would have objected to the reception of Christianity, if truly they could have done it; for the more averse to Christianity they were, the more ready would they be by such Arguments as these to shew the Impeachment of that Institution, and the Advantage of the Jews on this account above the Christian. For Infancy, twas
was hotly disputed, Acts 15, whether the believing Gentiles were to be received into the Church, by Circumcision, or not; and this Question, as far as it concerned the believing Gentiles, was carried by the Council in the Negative; they then who were concerned for the Affirmative, being Christians, must either think the Children of such Perfons, about whom they disputed, were to be admitted by some other way, or not; if so, what other way, besides that of Baptism, can be imagined; if not, they must conclude them unclean, excepted from God's Church and Favor, and from all the Blessings they arecribed to Circumcision. The Christian Institution therefore must, for the Satisfaction of their believing Parents, afford some way of sanctifying these Infants, or of admitting them into the Number of God's People, which being confessedly no other than that of Baptism, it must be supposed to allow that to them; that by it, in the Phrase of (a) brevate, infants & parvuli renascantur in Deum, Infants and little Children may be regenerated.

In a Word, Infants are thought capable of the Remission of Sin, and therefore of that Baptism which is instituted for the Remission of Sin, they being born of the Blood, are Blest, and therefore need some way or other to be born anew; and since they cannot be thus begotten by the Word, what more likely way can be imagined, than that this new Birth should pass upon them by the Laver of Regeneration, Tit. 3, 5; or that they should be born again of Water, and of the Holy Ghost, they may be Members of Christ's Body, he being only the Saviour of his Body, and therefore must be capable of that Ordinance by which we are all baptized into one Body. They are capable of entering into the Kingdom of God, into which they cannot enter faith our Lord, except they be born of Water, and the Holy Ghost; they may obtain a blessed Resurrection, and therefore must be buried with Christ in Baptism. Deny all; or any of these things to Infants, and they are lost forever. Christ must have dyed as to them in vain, they being yet in their Sin, and without Christ, in their unregenerate Estate, incapable of entering into the Kingdom of God, and of a blessed Resurrection; and so it must have been better for them, dying in their Infancy, that they had never been. Christ must have no real Kindness for them, and their Condition must be far worse under the Gospel, than it was under the Law, when they had both the Seal and Promises given to them, that God would be their God, that they are capable of all these Blessings, by virtue of their Baptism, provided they be capable Subjects of it, is evident from these Scriptures; which ascribe all these Blessings to Persons duly receiving Baptism, and do not, by any unworthy Act, render themselves unworthy of them.

AN APPENDIX,
In Answer to Mr. Whifton's Dissertation on Matthew the xxiv.

MY Notes upon the 24th Chapter of St. Matthew, and my Appendix to that Chapter, seem to me to depend upon such solid and strong Reasons, that Mr. Whifton durst not formally attack, and so they need no defence against his Dissertation on that Subject; yet, because he seems to have made a shift to evade some few things there said, I shall first propound the difference in this Matter, between his Sentiments and mine, and then consider his several Observations, and shew there is no strength in them, either to confirm his own Opinion, or to invalidate the Arguments, which I, and Doctor Hammond, have produced against it. And

(a) Lib. 2. Ch. 59.
Sign of his coming to Judgment, and of the end of the World. I. On the contrary, have affirmed, and proved by three Arguments, that the Question is indeed but one, and concerns only the Destruction of the People, and the Temple, and the Polity of the Jews, and the Signs when this was to happen. That two distinct Questions are offered to ourConsider, he proves from the Account given of them, by St. Matthew, whole first Question, tells us when these things shall be? relates to the Destruction of the Buildings of the Temple, his second, what shall be the Sign of his coming, and of the end of the Age? relates, as Mr. Whiston thinks, to the Signs and Tokens of Christ's coming to Judgment, and of the end of the World. To which I answer, That there are indeed two Questions in St. Matthew, but then they both relate to the same thing, viz. when these things shall happen to the People, and Temple of the Jews. Luke 12. 34. 35. 19. 43. 44. and what Signs should precede, or accompany that Destruction. For,

Argum. 1st. First, the Words of St. Matthew are larger than the Words of the other Evangelists; yet, being all inspired Persons, they cannot contradict, or thwart each other. Now St. Luke faith expressly, Chap. 21. 7. That the Question of the Disciples were these two: When shall these things be, and what is the Sign when they shall come to pass? St. Mark, Chap. 13. 4. Faith as expressly they were these, Tell us when these things shall be, ἕτερον ἑκάστους, and what is the Sign when all these things shall come to pass. Feeling then what (a) Mr. Whiston grants, that ωτά, ἦλθα, ὄντα, these things, and all these things, refer particularly to the Buildings of the Temple, which were to be destroyed in that Age, without any Relation to the Day of Judgment, and the Signs thereof: and seeing both St. Mark, and St. Luke expressly say, that the second Question was when ἔλθα, ἦλθα, all these things were to come to pass, or ἔσπερον, to be consummated, 'tis evident they must either contradict St. Matthew, in saying this was the second Enquiry of the Disciples, or else their second Enquiry in St. Matthew, must relate to the same thing, to wit, to the Destruction of the People, and the Temple of the Jews.

Argum. 2. My Second Argument, for Confirmation of my Opinion, is this: Christ's coming to the Questions, touching the Signs of his coming, as manifestly to them they were contemporaneous with the Destructio
tion of the People, Polity, and Temple of Jerusalem, saying, Ver. 27, as the Lightning cometh from the East, and shineth to the West, ye shall see the coming of the Son of Man be, Matt. 24. 27, for ver. 28, where the Carcasses (i.e. the Jews People) is, there shall the Eagles be gathered together, i.e. the Roman Army, whose Ensign is the Eagle, is that the coming of that Army to destroy them, and the coming of the Son of Man, must be contemporaneous. And again, ver. 27. 39. as it was in the Days of Noah, ye shall see ἔσπερον, the coming of the Son of Man be, for two shall be in the field, two grinding in the Mill, the one shall be taken, and the other left, ver. 40, 41, which words are followed in St. Luke with these, Where the Carcasses is, there shall the Eagles be gathered together, Chap. 17. 34.

Now to this Mr. Whiston replies only by this fortis filth, that the 27. & 28 Verses in St. Matthew, do not belong to their fellows, ver. 37th of the same Chapter. Which if Men may say at Pleasure, all Certainty from the Connection of the words in Scripture is destroyed.

2dly, Why doth he say that they are placed there without any visible Connection. When the Connection runs so clearly thus, bearken not to them, who say that Christ shall in the secret Chambers, for the coming of the Son of Man will not be secret and obscure, but bright as the Lightning. &c.

3dly, The same words in St. Matthew follow the same words, Luke 17. 27. 28 will be evident, by comparing Matt. 24. 23, with Luke 17. 23, and μι μέθοδοι, Matt. 24. 26, with μι μέθοδοι, Luke 17. 23. So that if the words of Christ be not misplaced there, they cannot be misplaced here.

And, 4thly, place them where you will, the Argument hath fill the same Force to prove that the coming of the Son of Man shall be contemporaneous with the coming of the Roman Army to destroy the People of Jerusalem, this being given as the Reason, why the coming of the Son of Man should be so conspicuous, that where the Jews were, there should the Roman Army be gathered together to destroy them.

4thly, My third Argument is this; by comparing the words of Christ elsewhere, with those contained in these three Evangelists, this will be further evident, for Christ saith, Mark 9.7, there be some standing here who shall not taste of Death, till they see the Son of Man coming in his Kingdom, and Matt. 26. 62, within a while ye shall see the Son of Man sitting at the right hand of Power, and
and coming in the Clouds of Heaven, when therefore it is said, Matth. 24. 29. Mark 13. 26. Luke 21. 27. To shall see the Son of Man coming in the Clouds of Heaven with great Power and Glory; this Advent must be whilf this time was living that then stood by Christ, and within a while, and so not at the end of the World.

Now in reply to this, behold a noble Criticism, viz. the Word in all these places is not ἀρεσκείας, but ἄρεσκείας, or present, but perfect, and coming, and what then? Will he not be ἀρεσκείας, when he is come in his Kingdom? Will not his ἀρεσκείας be ἄρεσκείας, his advent be his coming? But faith Mr. Whiston, no Example can be given out of this Dificulty, of the using the Word ἀρεσκείας in any other Sense, but of the Presence and Appearance of Christ at the Last Day. I answer,

1st, Let him produce Examples of Christ's coming in the Clouds of Heaven, in Power and great Glory; and I will undertake to prove his ἀρεσκείας used in another Sense elsewhere.

2nd, I have proved already, that it is used of Christ's coming to destroy the People of the Jews, Matth. 24. 27. Luke 17. 24. I have proved also, that it must bear this Sense, when (a) St James speaks twice of the ἀρεσκείας τοῦ κυρίου coming of the Lord, Chap. 5. 7, 8. and when I come to vindicate my Interpretation of 2 Thess. 2. I shall prove that it bears the same Sense there, ver. 8. And,

3dly, St. Mark, Chap. 9. 1. brings in Christ speaking thus: Verily, I say unto you, there be some standing here, who shall not taste of Death, till they see the Kingdom of God come in Power and Glory, and St. Luke, Chap. 9. 27. I say to you of Truth there be some standing here who shall not taste of Death till they see the Kingdom of God come, whence it is evident, that Kingdom must come, while some of that Age were living; when then the fame St. Luke faith, Chap. 21. 34. When you see these things come, and, know that the Kingdom of God is near, If he speaks of the fame Kingdom of God then must that also come in the same Age; if of the Day of Judgment, why doth he immediately add, Verily, I say unto you, this Generation shall not pass away, till all these things be fulfilled, which words, faith Mr. Whiston, have no Relation to the Day of Judgment, Page 292.

That ἀρεσκείας τοῦ αἰῶνος, signifies the end of the World, he attempts to prove from the Signification of the Word. But,

1st, It appears from St. Mark, that what is here 
In St. Matthew is εἰρήνειας τοῦ αἰῶνος, 
the Sign of the end of the Age, is the fame with what is the Sign, ἀρεσκείας τοῦ κυρίου, and these things shall be accomplished. And that it is the fame with the end of the Jewish State, appears from the whole Thread of our Lord's Answer. For to this Enquiry he answers, Matth. 24. 6. Mark 13. 17. Luke 21. 21. 9. To shall hear of Wars, and Rumours of Wars, but the end (you enquire after) is not yet, and ver. 13. He that endureth, εἰρήνειας τοῦ αἰῶνος, to the end, shall be saved, and ver. 14. the Gospel shall be preached, ἀρεσκείας τοῦ κυρίου, through the whole Roman Empire, καὶ ἀρεσκείας τοῦ αἰῶνος, and then shall the end come, that is, ἀρεσκείας τοῦ κυρίου, the Desolation of Jerusalem, Luke 21. 20, now the Gospel was preached thus throughout the World, faith St. Paul, Col. 1. 6. 23 about eight Years before the Destruction of Jerusalem. Till then Mr. Whiston can find any other end mentioned by the Apostles, to which our Lord returns this Answer, he must be forced to grant, that this is an Answer to their Question, ἀρεσκείας τοῦ αἰῶνος, i.e. concerning the end of the Age they enquired after. Moreover, when the Apostle says, that Christ appeared, and the ἀρεσκείας αἰῶνος, at the Confin ormation of Ages, to take away Sin by the Sacrifice of himself, Heb. 9. 26, and then adds, that he shall come, ἐκ ἀνίψου, a second time without a Sacrifice for Sin, for the Salvation of them that expect him. Muft not the ἀρεσκείας αἰῶνος, the end of Ages, signify a time as distant from the Day of Judgment, as was our Lord's Passion, from that Day, which is not yet come. And infly, Why is he thus confident, when he hath not returned one Word of answcr, either to Dr. Hammond, on this Chapter, note (b), or to Dr. Lightfoot on the place.

2dly, Moreover, "Mr. Whiston owns that the Apostles look'd upon these two Questions, as belonging to the fame time; and imagin'd that our Saviour would not destroy Jerusalem, and its Temple, till he came to put an end to the present State of the World, at the Day of Judgment: And this, faith he, appears by the Words of the Question, set down in St. Mark and St. Luke, which evidently showed, that they did not distinguish them in their own Thoughts, but look'd upon them as coincident. Now tho' it doth not follow hence that these things really were coincident, yet it doth follow that, to inform them of the Time and Signs of the Destruction of Jerusalem, was all our Saviour had to say, in Satisfaction to their Question; for sure he answers fully, who
answers to all that they intended to enquire after. Add to this, That it neither is, nor can be proved, that Christ in those three Chapters gives any one Sign of the coming of the Day of Judgment; for the Signs he mentions, evidently relate to the Συλλογική, or Affiliation of the Jews, and are immediately connected with them, as will infantly be proved: 'Tis therefore certain that in those Chapters Christ doth not answer to this Question, What is the Sign of thy Coming, and of the end of the Age in Mr Whiston's Sermon.

3dly, Tho' he is very confident that the Jews had no Notion of any Age to succeed after that of the Destruction of Jerusalem; yet seeing their Evangelical Prophet spake of Christ as the Father, καὶ ἐν τῷ Βοστρυχίῳ, of the Age to come, Is. 9. 7. Seeing St. Paul in his Epistle to them, speaks of an εἰς τὸν κόσμον, a World to come, Chap. 2. 5. See the Prediction of their renowned Elias runneth thus, That as there was θανατός Θανάτου τοῦ θανάτου, or before the Law, so should there be two Thousand Years of Continuance of the Law, and two Thousand Years of the Messiah, and St. Paul faith in Allusion to these three Ages, That upon the Christians of his time were come, τοῦ θανάτου τοῦ θανάτου, the end of the Ages, 1 Cor. 10. 11. And that Christ had appeared on εἰς τὸν κόσμον, at the end of the Ages, to take away Sin by the Sacrifice of himself, Heb. 9. 26. And seeing the Jewih Writer spake so frequently of an Ἡλιαχλάβα, and Vetter, or an Age future and to come in the Days of the Messiah, why might not the Apostles speak in their own Pharse of the Consummation of the Jewish Age?

The second Thing in which we differ is this, That he affords that what only occurs in this Chapter, from the 41st. to the 26th. Verse, is to be expounded of the Destruction of Jerusalem. Tho' Jerusalem was from thence to the 35th. and probably to the 43d. Verse, all is to be expounded of the Destruction of the Temple, Polity, and People of the Jews, and of the Signs and Occurrences relating to that Destruction.

Now here let it be noted, that if the Diffcourage in St. Matthew concerning the Destruction of Jerusalem ends at the 28th. Verse, it must end in St. Mark at the 23d. and in St. Luke at the 24th. Verse; because the 25th. Verse in St. Luke, and the 24th. in St. Mark, answer directly to the 29th. in St. Matthew. Now as all this I have made a particular Definition in my Appendix to Matt. 24. to which Mr. Whiston hath not returned one Word of Answer: To which I add, That the Arguments produced against his Opinion in the Notes on that Chapter, seem to be demonstrative, especially these two.

1st, The Argument taken from the plain Connection of the Words following v. 29, with the Words preceding, which faith (3) Mr. Whiston, every Body will allow, and to be expounded of the Destruction of Jerusalem: For St. Matthew having said, v. 21. That there there shall be Συλλογική, great Tribulation. Adds v. 29. That καὶ τῇ δεκατιά, immediately after the Tribulation of those Days, the Sun shall be darkened, &c. And St. Mark having spoken of this Συλλογική, Tribulation that should happen in those Days. v. 19. Saith v. 24. That καὶ τῇ δεκατιά, in those Days, after this Tribulation the Sun shall be darkened, &c. St. Luke faith v. 23. Was to them that are with Child, and gave Sun in those Days, for (in those Days) there shall be great Affiliation and Wrath upon that People, and they shall fall by the edge of the Sword. And v. 25. (in those Days) there shall be Signs in the Sun, and in the Moon, &c. St. Matthew goes on, and says v. 30. καὶ τῆς, and then (i. e. immediately after that Affiliation) the Son of Man shall appear in the Heavens. St. Mark says, v. 26. καὶ τῆς, and then (in those Days of Tribulation) shall they see the Son of Man coming in the Clouds with Power and great Glory. St. Luke v. 27. faith, that τῶν τῶν καὶ τῆς, for the Son of Man comings, &c. Is it not therefore evident to a Demonstration, that all these things which Mr. Whiston refers to the Day of Judgment, were to happen immediately after that Tribulation, and not almost two Thousand Years after it? St. Mark adds v. 27. τῶν τῶν καὶ τῆς, then shall he send his Angels to gather his Eled, &c. Plainly connecting the lending of them with that time, and so demonstrating that the same Words Matt. 24. 31. must belong allo to that time. Moreover our blessed Saviour faith to the Jewish Sanhedrin, that the Son of Man shall come in the Clouds, in his own Person, while. And in St. Luke Chap. 22. 69, 70. τῶν τῶν καὶ τῆς, from this time shall ye see the Son of Man sitting at the right Hand of Power, and coming in the Clouds of Heaven, which affords us that the like Words mentioned in all these Chapters of the three Evangelists, cannot relate to his coming at the Day of Judgment, but only to his coming at, or about the time of the Destruction of Jerusalem. Now from these things we may easily discern the Inconformity of Mr. Whiston's Serene of the Words of St. Luke, Chap. 21. as Jerusalem shall be trodden down till the times of the Gentiles be fulfilled, καὶ τῶν τῶν καὶ τῆς, and there shall be Signs in the Sun, &c. That the Fulnes of the Gentiles was to come in before these things should happen: For he doth not say, that καὶ τῶν τῶν καὶ τῆς, after the Fulnes of the Gentiles is come.
come in, there shall be Signs, but that there shall be in those Days Signs, and that they shall see the coming of the Son of Man in the Clouds, which, as is proved, cannot relate unto Christ's second Coming. My second Argument is this. That after our Lord had spoken of all those things which Mr. Whiston faith relate unto the Day of Judgement, he adds these Words, v. 34. Verily I say unto you, this Generation shall not pass away, till all these things (before mentioned) be fulfilled. Where it is observable that these Words in all the three Evangelists, follow the Words which Mr. Whiston faith are spoken of the Day of Judgement; whence it is evident that they cannot relate only to the Desolation of Jerusalem, unless all the things mentioned before relate to that Period, or to some Period which was to follow in that very Age, for otherwise to make our Saviour, after he had said so many things relating to the Day of Judgement, add with an Affirmation, Verily I say unto you, this Generation shall not pass away, till all these things are fulfilled, is to make him aper, with an Affirmation, a manifest Un-truth; and surely that Interpretation must be false which gives the lie unto our Saviour: And indeed his Paraphrase on these Words, (a) "I have given you the Signs of the Desolation of Jerusalem; but as for your own Question about the Time and Signs of the great and general Judgement, do not think to confound them with the other. That I confidently say is not a Paraphrase upon any Words of the Evangelists, but a plain Addition to the Text, and the pure Invention of the Brain. I proceed now to answer what Mr. Whiston offers to the contrary. And, 1/1/1, Whereas he observes, 'That (b) in that part of the Discourse which belongs to the Desolation of Jerusalem, our Lord still speaks in the Plural; but in that part of it which directly belongs to the Day of Judgement, the second Person Plural is not once used.'

The Falsity of this Observation appears from Matt. 24. 32. And Luke 21. After the Evangelist had said v. 27. Then shall they see the Son of Man coming in the Clouds, he adds, And when these things come to pass, heaven and earth shall pass away, the Sea and the Springs of waters, the great and terrible Day of the Lord is mentioned, and this St. Peter plainly interprets of the Day of Christ's first coming. Matt. 24. 32. 31. or Eze. 32. 31. speaks of a Messenger to be sent to prepare the Way of the Lord, and of the Lord's coming at a time to his Temple, and then enquires, v. 2. Who shall abide the Day of his coming, and who shall stand when he appear-
Additions to the Annotations

which Verfe saith Dr. Pocock, relates to the Deftitution of the Country, City, and Temple of Jerusalem, by the Romans, about the 70th Year of Christ; and Chapter 45. he adds, behold, I will send you Elijah the Prophet, ver 15. which is the Prophet Reuia, saith Mr. Whitfon, which fo many, before the great and terrible Day of the Lord cometh, which again the Doctor understands of that Coming of Christ against the Nation of the Jews, which ended in the Deftitution of the Unbelievers among them; and ver. 1. behold, faith he, the Day cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as the Stubble, and the Day that cometh shall burn them up; which, faith Dr. Pocock, is a Description of the final Judgment of the Jews, and can be applied to the Day of Judgment, only by way of Ac-Commodation.

For to the Nation of the Jews, did Malachi then speak as a Messenger, peculiarly sent to them, to reprove them for their Sins, and to declare to them such things as concerned them, and not immediately such things as were common to the whole World?

And this, I hope, may be sufficient to shew him that, in the Parable of the Jews, one Day even of the Lord’s coming, is not confined to the end of the World, and the Day of Judgment. Not,

24th, Is it so in the New Testament, for thus our Saviour speaks, Verily I say unto you, that the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live; for that those words cannot be meant of the Day of Judgment, is proved in the Note there. So Rom. 13. 11. this do elders say when knowing that now is the Hour to awake out of Sleep, which I suppose Mr. Whitfon does not interpret thus, knowing that now is the Day of Judgment.

Again it is not true, that when Christ speaks of the Deftitution of Jerusalem. He always speaks of it in the plural Number; for he speaks twice of it in the singular Number, Luke 17. 30. so shall it be, &c. &c. in that Day, when the Son of Man is revealed; and Ver. 31. &c. when &c. &c. In that Day, be that is upon the House, and hath his Stuff in his House, let him not defend to take it away; which words answer to Matthew 24. 17. 18. and therefore, by Mr. Whitfon’s Concretion, must relate to the Deftitution of Jerusalem.

Lastly, It is not true, according to Mr.

Whitfon’s Opinion, that our Lord always speaks of the Day of Judgment, in the singular Number. For St. Luke saith, Chap. 17. 25. As it was in the Days of Noah, so shall it be, &c. &c. &c. when the Days of the Son of Man, which words exactly answer to those in Matthew 24. 37. as it was in the Days of Noah, &c. &c. &c. so shall be the coming of the Son of Man, which, faith Mr. Whitfon, must be spoken of the Day of Judgment, and Mark 13. 24. &c. &c. when &c. &c. In those Days shall the Sun be darkened, &c. &c. which words, faith he, (a) I do interpret of the Day of Judgment, tho’ indeed, he doth it without the least Shadow of Reason; for the same, or more tragical Expressions being used of the Deftitution of the Land of Babylon, Isaiah 13. 9. 10. of the LXIII Kings, Isa. 34. 3. 4. of Zennacherib and his People, 2 Esdr. 51. 6. of the Deftitution of Egypt, Ezek. 37. 7. and that in words as plain, and free from milli-Cial Expressions, as the words of Christ, and this very Deftitution being foretold by Joel, in the very words of Christ, Chap. 2. 31. 3. 15. Why shoul not that Tribulation, which, faith our Lord, was such as was not from the beginning of the World, nor ever should be after, Mark. 24. 21. be represented in the like tragic Expressions? In fine, his Observation is also on this account pertinent, that where that Day and Hour occurs, we allow that the words may be interpreted of the Day of Judgment, tho’ whatsoever fic-Ciously considers, Mark. 24. from ver. 37. to the 42d; and Luke 21. 24. 35. 36. will see cause to think, that they primarily refer to the Desolation of the Jewish Nation.

We also grant, that the latter part of the 24th Chapter of St. Matthew, and the whole 25th belong to the Day of Judgment. But then note,

16. That Dr. Lightfoot very probably conjectures, that the Discourse of Christ, upon this Subject, ended at Verfe 42. or 44. as in St. Mark, and St. Luke it doth; and that the words following were, as St. Luke places them, Chap. 12. 29. spake at another time, and upon another occasion: tho’ because they also well accord with this place, and this occasion, and do there as well as here, follow the Exhortation given, Verfe 43. St. Matthew hath added them to this Chapter.

20th. This dreadful Judgment of God upon the Wicked, unbelieving, and impenitent Jews, being the most signal Preludium
upon the Gospel of St. Matthew.

that our Lord immediately passes from it, to a Discourse on that Day, it being his usual manner, upon occasion offered, to advance to a Discourse on Matters of the highest Moment.

Additional Annotations on the Gospel of St. Mark.

CHAP. I.

(1) Ver. 14.

NOW after that John was put into Prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God; v. 15. and saying the time is fulfilled, and fasting the time is at hand. — So Mark 4. 12. When Jesus had heard that John was cast into Prison, he departed into Galilee; and v. 17. From that time he began to preach, and to say, repent for the Kingdom of God is at hand: Till that time, say the Fathers, and the Scho- lars, skipt χρόνον αὐτῶν μακαρίως ἀπὸ οὗ ἀρχῆ, he waited for John's Testimony concerning him. Accordingly St. Peter represents Christ, as beginning thus to preach from Galilee, γὰρ ἐλθεῖν καὶ ἔφη οὗ τῶν νεότατον τῆς Ἱσραήλ, after the Baptism which John preached was ended, Acts 10. 37. Now hence it is evident, that his coming into Galilee, mentioned Luke 4. 14. must refer to the same time, that so all the Evangelists may accord together, as appears further from the following words, Acts 15. 2. He taught in the Synagogues, and was glorified of all, and v. 31. He went into Capernaum, and was teaching in their Synag- ogues on the Sabbath Day. For we learn from Mark 1. 21, 22. that this was done after that John was put in Prison, v. 14. and also from the words of St. Luke, which say, v. 14. That a Fame went out thro' the whole Region concerning him; for we are assured, from Mark 4. 12—24. that this also followed St. John’s being cast into Prison.

CHAP. II.

(2) V. 7. The Reading is & Swets, and v. 15. duætātur are defended. Examen, Millii, ibid.

V. 26. Eri ACiūabae τα Ἀχαιών, in the Days of Abiathar the High-Priest. — Good Mr. Whitton hath given us an ingenious Treatise upon this Place, in which he attempts to shew, that neither the Abimelech, nor the Abiathar, mentioned in the History of David’s eating the shew bread, were High-Priests at all; but another Abiathar, not mentioned at all there, but 2 Sam. 14. 3. was then H. Priest: And I who never am backward to yield to Evidence, will give him the Honour of having found out the best Solution of this Difficulty that I have yet seen, when he hath answered these ensu- ing Arguments.

Argument (1st.) That Josephus, who being a Jew, and a Priest, and who mentions the Genealogy of their High-Priests carefully preferred to his days, and so must be supposed a competent Witness in this Case, itles that very Abimelech, who gave David the shew bread, and who was slain by Doeg, fix times Abimelech the High-Priest. Abiathar his Son is also several times titled the High Priest by the same Josephus. It is no sufficient Answer to this, to say, as Mr. Wh. doth, that neither Abimelech, nor Abiathar, are titled High-Priests, but the one is Abimelech the Priest, the other Abiathar the Priest. For it is a certain Truth, from Eleazar, the Son of Aaron, in the Book of Deuteronomy, to Hilkiah, in the Clofe of the Book of Chronicles, nor one Person is by Name titled N. N. the High-Priest, tho' there was all that while an High-Priest in being. Now what Reason is there to deny, that Abimelech Hazen signifies Abimelech the High-Priest, when no other Name is given to any High Priest in Scriptu- re, for above 400 Years: Of less Import- ance is it to say, that we read not that either of them officiated at H. Priest, in the great Day of Expiation, when we read not of any one that did so in the Books of Samuel, Kings or Chronicles.
Argument 2d. That Abimelech was High Priest, is proved from the Accusation which David lays against him, that he environed the Lord for David, 1 Sam. 22. 10. and from Abimelech's own Confession, that he had done the same thing before, v. 15. and by the Testimony of (a) Josephus, saying, that he did, ἡδονήν ἐργαζόμενος, oft consult the Oracle for him: Whereas the High-Priest alone, having on the Eophod of Judgment, had not Abimelech been H. Priest, he neither could have done so, nor could he reasonably have been accused of doing it.

To this it is answered, That Abimelech prayed, or enquired of God for David, but no Circumstances being mentioned, it does not appear, whether it was anything more than affording David a Place in the publick Prayers of the Tabernacle, or the lending him the sacred Garments, and giving him proper Opportunities for his own Enquiries (as a Prophet) of the Almighty.

But sure 'tis better to say nothing, than to use such fancy Shifts as these. be required of the Lord for him, that is, be prayed for him, or gave him a Place in the publick Prayers of the Tabernacle, or be lent him a Linen Eophod to enquire in, let him have one Influence of any Priest that is ever said to enquire of the Lord, besides the High-Priest, and he will say something to lessen the Force of this Argument, which is yet left in its full Strength, let him have one of the consecrated Eophods that were lent to a Lay-man, or where lending one an Eophod, or giving him a Place in the publick Prayers of the Tabernacle, if then there were any such Influence, or any such Utensils, signifying Shall be hejelobiah, i.e. to enquire for him from Jehovah, and he will say something pertinent to this Objection. As for Rebecca, the required not of a Priest, but, say the Jews, of a Prophet; and this she did for a long time before there was any High-Priest wearing an Eophod, by God appointed for this very end. And, faith the Bishop of Ely, it is most reasonable to think, that the went her self, and enquired at the Shechinah, or Place of the Divine Presence, and the Lord answered her by an Angel, Gen. 25. 22.

Argument the 3d. That Abimelech had then the Eophod to enquire by, is evident because when Abiathar his Son fled thence to David, he carried the Eophod in his Hands; he went down, faith the Septuagint, δεύτε ἐπέστη εἰς τοῦ Θεοῦ ἐναντίῳ being the Eophod in his Hands, and that this was the very Eophod to which the Brestplate was annexed, the Bishop of Ely proves, (14.) Because it is not fillet a Linen Eophod, such as the Priests used, but emphatically the Eophod. (2dly,) Be-

cause when David was about to enquire of the Lord, he speaks twice to Abiathar, thus, bring bither the Eophod, 1 Sam. 23. 9, 30. 7. Whereas, had it been only a Linen Eophod, it could have done him no Service in his Enquiries. This being so, if David himself enquired of the Lord, by this Eophod, he invaded on the Priests Office, and so was guilty of the highest Sacrilege, but if he made this Enquiry by the Mouth of Abiathar, the Son of Abimelech who was Illin at Nob, then was Abiathar H. Priest, and fo Mr. Web's Scheme is overthrown.

Some think, faith the Bishop of Ely, that David put on the Eophod, and then asked the Lord's Advice; but that is a great Mistake; for the H. Priest was the Person appointed by God, to ask Council of him, for the supreme Governor, Num. 27. 21. therefore David spake these words, by the Mouth of Abiathar; when therefore it is said, that David enquired of the Lord, it is reasonable to conceive, that he did this both in the places mentioned; and 1 Sam. 2. 1, 3, 19. by the Person appointed by God to ask Council of him, i.e. by Abiathar the H. Priest, these being all Cases concerning War, in which the Ordnance of God appointed the chief Governor to ask Council of him. Jos. 7. 20, 21. and hence this very Phrase is used, when other Men asked Council of the Lord in the like Case. So Judg. 1. 1. The Children of Israel asked Council of the Lord, who shall go up for us against the Canaanites, and Chap. 30. 18. they arose and went up to the House of God, and asked Council of God, saying, Who shall go up first to the Battle against Benjamin; and again, v. 33, but that they did this by Phineas the H. Priest is evident from these words, v. 27, 28. And the Children of Israel enquired of the Lord, for the Ark of the Covenant was there in those days; and Phineas the Son of Eleazar, the Son of Aaron stood before it in those days. So Saul asked Council of the Lord, 1 Sam. 14. 37. but this he did by Abiath the H. Priest, v. 36. See v. 18.

Obj. But faith Mr. Wh. "The H. Priest, "in the latter end of Saul's Reign, was "with Saul, and not with David. For "Saul, a little before his Death, enquired "of the Lord, and the Lord answered him "not, neither by Dreams, nor by Urim, nor "by Prophets, 1 Sam. 28. 6." which words "surely imply, that Saul had caufed Enqui-

ry to be made by Urim, which being pe-

cular to the H. Priest, doth shew that "the Jemoph H. Priest was then with Saul, "which we know Abiathar the Son of A-

Abimelech was not."

Anf. 2d.
on the Gospel of St. Mark.

Anym. This is a considerable Objection, to which I shall not answer as some do, that Saul had caused another Ephod to be made, or that he sent to David to enquire of Abiathar in his behalf, for there is no Evidence for the Second, and the First could do him no Service, he having no High-Priest to enquire by. But I answer. That tho' it be said that God anointed not Saul by Urim, that only is put in because it was one usual way of Anointing, not because Saul had tried that way, for he himself speakesth to Samuel thus, God is departed from me, and anointed me no more, neither by Prophets, nor by Dreams. v. 15. making no mention at all of his not Anointing by Urim. And David observeth, 1 Chron. 13. 3. That Saul, after the evil Spirit came upon him, Enquired not at the Ark, as formerly he had done, 1 Sam. 14. 18. So that this Passeage as it is translated, seems only to say, that God gave him no Anointer at all by any of the usual ways: Not by Dreams, because the Spirit of the Lord was long since departed from him. 1 Sam. 16. 14. Not by any Direction of his Prophets, because he had slain the Lord's Prophets; not by Urim, because he neither had the Board of Urim, nor a High-Priest to consult, and lastly tranlate the Words thus, Saul feared yejecheal, for he had enjoyned of the Lord, viz. Since the time of the being rejected of God, and the Lord had not answer'd him by any of these ways, and then this Text is impertinent: And of such Translations of the Hebrew, the Infants are very many. See Glaflitus de verbo l. 3. Tr. 3. Canon. 46.

Argument the 4th. That Abiathar the Son of Abimelech who was slain at Nob, was High-Priest, is proved 4th, Because Josephus three times his History, l. 6. p. 207. l. 7. c. 11. p. 247. 248. 2dly. Because he who was removed by Solomon from the High-Priesthood, was the same Abiathar who was with David in his Exile; for he was that Abiathar who bore the Ark before David, and who was afflicted in all in which David was afflicted. 1 Kings 2. 26. which agrees only to that Abiathar who was the Son of Abimelech slain at Nob.

To this Mr. Wb. answers, That there was an Abiathar who was the Son of Abijah, who was High-Priest in the Days of Saul, when David and his Men did eat the Shew-bread: That he had a Son named Abimelech, who was High-Priest in the Days of David, and this is the Abimelech mention'd 2 Sam. 8. 17. in these words, And Zadok the Son of Abiathar, and Abimelech the Son of Abiathar were Priests, and this Abimelech had a Son named Abiathar, who was High-Priest after him, and this was the Abiathar removed by Solomon, and not Abiathar the Son of Abimelech of Nob.

Now to this I reply. That he offers no Proof that his first Abiathar was the Son of Abijah, or that his Abimelech had a Son named Abiathar, or that either of the three were High-Priests. The Text now cited, faith that Zadok and Abimelech the Son of Abiathar were Priests, but that cannot signify that they were High-Priests, because there could not be two High-Priests together, and therefore the Bishop of Ely, and the Generality of Commentators lay these two were the chief of the Family of the Priests, next to the High-Priest which was Abiathar, and who were called Secondary Priests, 2 Kings 25. 15. And whereas Mr. Wb. faith of his suppos'd Abiathar, that he was afflicted with David, by undergoing the peril of a Spy in the time that Abijam was in Jerusalem, and David was fled from him, let any reasonable Person judge, whether on the account of the peril of so few Days, if indeed he lay under any peril, he could have been fild to have been afflicted, Beel, in all the things in which David had been afflicted. Sure the Words of the Bishop of Ely here are much more agreeable to the History, viz. That this Abiathar underwent all the Hardships which David endured in his Exile. But faith Mr. Wb. If that Abiathar who was deprived by Solomon was the Abiathar of the Family of Ithamar, and Son of Abimelech of Nob, supposing that he began his Office at Thirty, as the Priests did, and continued with David Forty Years, he must be a very old Man, almost Eighty Years old before he died, whereas this contradicts God's Threat against the Family of Eli, that all the earege of his House should die in the flower of their age, and that there should not be an old Man in his House. 1 Sam. 22. 9. Now to this I answer, in the Words of the Bishop of Ely on 1 Sam. 2. 33. That this Threat did not belong to all the Family of Ithmar, but only to the Family of Eli. 2dly. Seeing King David died when he was Seventy Years old, 2 Sam. 5. 4. And seeing there could be no Age set for the High-Priest's entrance on his Office, that depending on the Death of his Father, Abimelech coming to an untimely end, Abiathar might be very young when he first entered upon his Office, and begin it as the Priests after did at Twentynine, and so be not much above Sixty, when David died: And lastly, when that Threat had been executed in such a dreadful manner by the slaughter of the Priests at Nob, we may reasonably conceive that one single Person made an Exile, and affliction in all that David was, might for the Service he had done to that good King, and the Affliction he had already suffered, have his Life prolonged above Sixty or Seventy Years. 1

CHAP.
CHAPTER III.

V. 19. After these Words should obey even such Persons, add, (4) Origen indeed declares his Belief that Judas γνώστις πάντων ὁμοίως was once a sincere Believer: For faith he, had Christ found him at the first to have been a Thief, he would not have committed the Bag to him: Whereas, since he continued the Bag to him, when he had found him so to be, and his Apostleship, even after he had pronounced him a Devil, John 6. 70. (for he fell from it only by his Transgressions of betraying his Master, Acts 1. 25.) I see no necessary Reason why he might not appoint him the Bag, even tho' he knew he was addicted to Theft. 2dly, He also argues thus, Christ sent him as he did the rest of the Apostles, attended with the Power of Miracles, and with Commission to say to any City where he came, Peace be to this City, and with a Promise, That if a Son of Peace was there, that Peace should rest upon him; if not, it should return into their Bosom, which faith he, Christ would not have done, had not Judas then been a Son of Peace. But 1st, Christ hath informed us that Miracles might be done even by the Workers of Iniquity, Mar. 7. 22. 23. 2dly, The twelve Disciples were sent by two and two, Mark 6. 7. And so on each of them being Linacre, and a Keeper of the Word of God, John 17. 6. This Prayer for Peace might come upon them that were worthy for his sake, rather than for the sake of Judas. This Opinion therefore of Origen, as it is not certainly true, so neither can it certainly be disproved.

CHAPTER IV.

V. 22. To the Note here add, Hence also observe, that had Christ's Apostles so obdurately delivered or writ the Gospels, and those other Scriptures which contain the Rule of Faith even in things necessary to be believed, or done unto Salvation, as the Romanists pretend they did, they must have hid this Candle under a Boll, and not have manifested it to the World, as Christ here requires them to do.

V. 24. 25. Moreover, what can be more evident than this Inference from these Verues, That the Word of God read and preached being the ordinary Instrument of our Conversion, and a Saviour either of Life unto Life, or of Death unto Death, Conversion must depend partly on our Attention to it, our Care to meditate upon it, and fix it in our Hearts, and to suit it suitably to it in our Lives: and that Christ by adding these Words as a Motive to take heed to what we hear, that to them that thus hear shall more be given, doth plainly teach us that the salutar Efficacy of the Word of Life depends partly on our Affection to, and our Improvement of what we have heard, and partly on the Disposition of the Hearer, to wit, his Freedom from a prevailing Love to those Enjoyments and Pleasures of the World which avert our Thoughts from this Attention, and to break the Influence of the Word, and hinder our Reception of it into good and honest Hearts: And also that our Neglect so to improve it, is our own wilful Fault, or our Neglect to do that which God hath enabled us, or would upon this Care enable us to do, and therefore is thus threatened with the Removal of those means of Grace we so unprofitably do enjoy. See the Note on Mat. 13. 19.

CHAPTER VI.

V. 6. ἠληθευτεὶς ἐγώ σὺν ἐμοί, and be (5) wondered because of their Unbelief: So when the Centurion by his Answer had shewn the strength of his Faith, Christ marvelled, and said to them that followed him, I have not found so great Faith, no not in Israel. Mat. 8. 10. Whereas, had not God vouchsafed sufficient Power to those of Israel to believe, as well as to the Centurion, what ground can we imagine for this marvel, for sure Christ could have no sufficient cause to marvel either that Faith should be found where it was, or not found where it was not, if believing depended on an omnipotent Act of God producing Faith in all that did at any time believe, (unless that could be a just ground of marvelling, that God by his Omnipotence could work Faith in whom he pleased) or that Man should not do more than he had Power, or than God would enable him to do.

Verse 11, 33, 36, 51. The Reading of the Text is defended. Examen Millii bic. V. 26. ἂν ὁ θεος τοῦ Πάτερος, at least they might touch the hem of his Garment. Thus signifies Acts 5. 15. ὃς ἂν κατέστη, that at least the notion of Peter might overthwart some of them, and 2 Cor. 11. 16. Καὶ σῶσαι ἀνέπαφα μου, yet as a Fool receive me.

CHAPTER VII.

Verse 9. Καλὸς ἀδελφός, full well ye reject the Commandment of God! Here it is proper to observe from Swados, that the Word καλὸς ἀδελφός, is  thác, by way of Refusal and Denial: So the Scholiast, upon the Word καλὸς used by Euripides, in Rannios, faith ἡ καλὴ ἡ ἀδελφός, This is a truth.
on the Gospel of St. Mark.

C H A P. VIII.

(9) V. 31. Kai μετὰ τῶν ἡμερῶν ἐπανάπτυξε, and after three days to rise again. Here note, (11) That it is ten times expressly said, that our Lord rose, or was to rise again the third day, viz. Matth. 16. 21. 17. 23. 20. 29. Mark 9. 31. 10. 34. Luke 9. 22. 18. 22. 24. 7. 48. A D. 10. 40. And so the Exposition which is most used, both in our Lord’s Predictions before his Death, and in his and his Apostle’s Language after his Resurrection, being this, either that he did, or should rise again the third day, and the History of our Lord’s Resurrection agreeing fully with it, these other Forms of Speech which are but once or twice found in Scripture, must be interpreted, so as to accord with the Exposition so frequent in the Holy Scripture.

2dly, Observe, That according to the Language both of the Hebrew, and the Greek that is to be done to be said after so many Days, Months, or Years, which is done in the latter of those Days, Months, or Years. So Deut. 14. 18. As at the end of three Years, Seventy μή ἡμέρα, after three Years thou shalt bring in all the Tithe of thy Entrance. And yet, Deut. 26. 12. The third Year is the Year of the Tithe. So Deut. 15. 10, μετὰ τῶν ἡμερῶν, after seven Years, in the Solemnity of the Year of Release, thou shalt read the Law, and Deut. 15. 1. and yet it is plain, that the Year of Release began with the seventh Year, for so we read, Deut. 15. 12. Thy brother shall serve the fix Years, and in the seventh Year thou shalt let him go free. Thus Rebootham paid unto the People, Come again after three days, 2 Chron. 10. 5, and yet v. 12. The People came again the third day, as the King had them saying, come again the third day: So Luke 2. 46. After three days they found Christ in the Temple; that is on the third day, for they spent one Day in their Journey, on the second they returned to Jerusalem, and the next Day they found Jesus in the Temple.

Note, 3dly, That it is evident, that both the Jews, and the Evangelists, understood this Exposition, after three days, to signify no more than on the third Day. The Jews did so, for having told Pilate that Christ had said, after three days I will rise again, they desire only that a Watch might be kept, γαρ τίς ἐπισκέψεως till the third Day. And this is as plain of the Evangelists; for what St. Mark here rendeth thus, He taught, that after three days he should rise again; St. Matthew, and St. Luke, record thus, He taught, that he should rise again the third Day. And even St. Mark, Chap. 9. 31. 10. 34. brings in our Lord, teaching that he should be raised the third Day.

C H A P. IX.

V. 13. After Matthew 21. 25. add ] Or (10) to own him as a Prophet sent from God, saying, that he had a Devil, v. 26. And it is probable, both that they and the Saducees did this, because he had filled them, a Generation of Vipers, Matth. 3. 7. And tho’ we do not read that they gave occasion either to his Imprisonment, or to his Death, yet may we reasonably conceive, that they who thus thought, and spake of him, were well pleased at it, whereas Christ might say, they did unto him what they listed, it being not for fear of them, but only of the Multitude who accounted him as a Prophet, that Herod, for a Season, was restrained from killing him, Matth. 14. 3.

V. 23. To the Note there add, ] This the (11) Grammarians call τα ἔνδοξα, or δεσιόν, i. e. Articulus definitivus, as defining or particularizing the thing which before was spoken of more generally; and then it signifieth nimium, videlicet, to wit, that is to say, and thus we find it four times used in one Chapter. Luke 22. 31. Judas consulted with the High Priest, τὸ ἔνδοξον ἐπιστήμων, to wit, how he might betray him, v. 23. And they began to question among themselves, τις ἔσεσθαι ἐν τῷ ἔνδοξῳ, to wit, who of them it should be that would betray him. And v. 24. And there was also a Contention among them, τις τὸ εἶπον τῶν ἐν τῷ ἔνδοξῳ, to wit, which of them should be the greatest; which Chap. 9. 46. is varied thus, τις τοῦ ἐν τῷ ἔνδοξῳ. And v. 27. That which is written of me must be fulfilled, τὸ γε γέγραπται ἐν τῷ ἔνδοξῳ, to wit, that Scripture which faith, and he was numbered with the Transfigurers, and accordingly the words may be here rendered: And Jesus said unto him, to wit, if thou canst believe, etc.

C H A P. X.

V. 14. Titubum, of such is the Kingdom of God.] That is, faith Theophylact, of those who have by exercise, τὶς ἔνδοξα ἐπιστήμων have F

(\(A F. 3\).

See p. 253.
Additional Annotationes, &c.

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Additional Annotationes, &c.

διό φθορά, that innocence which Children have by Nature. In his Note on Matth. 18. 5. he faith, we are to be like Children, καθὼς δισάμω, κατὰ καθὼς δισάμω, not as to their Ignorance, but as to their Innocence. And Chap. 19. 14. of such is the Kingdom of God; that is, faith he, ὃς δισάμω καὶ δισάμω, of those who resemble them in Innocence, and freedom from sin.

CHAP. XI.

(13) V. 13. To the Note here add, [a] Origen faith, this Figure was ὁ θυρῷ τοῦ ἱεροῦ, a Tree representing the People of the Jews, saying, ὅλους ἐν τούτῳ ἔσεσθαι, this was a living Figure, and therefore a Curse favorable to its Condition; for οὐκ ἔσεσθαι ἐν τούτῳ, ἡ δὲ Ἰσραὴλ ἡ Συναγωγή, ηὗ τοῦ γίνεται καὶ τὸ συνόλον ἡ δικαστηρία τῶν Ἰουδαίων καὶ τὰ πλῆθερα ματιῶν θυλοῖ, and therefore the Synagogue of the Jews is unfruitful, and shall continue so till the Fulness of the Gentiles doth come in.

CHAP. XIII.

V. 14. To this ζητεῖται, ἐπειδή, this Reading is vindicated. Examen Millii. in locum.

CHAP. XIV.

(a) Ed. Haet. To I. p. 446.

V. 41. ἀνωτάτων, Sat eft, It is enough.] That this Sense of the Word be something rare, and Stephanus himself could only produce one Instance of it, viz. these Words of ἀνωτάτων words, ἐν τούτῳ, jam video eam; yet will it not seem so strange, if we consider, that in effect it bears the ordinary Sense of abstaining in both places; for here it is the Fame with, you may abstain from watching any longer, And in Anacreon it signifies, the Painter, now I see her, may abstain from making any Picture of her. He that would see more Instances of the use of the Word in this Sense, may consult the Notes of Gataker on Antoninus, L. 4. §. 49. p. 178.

See the Text vindicated, v. 19. and v. 70. See Examen Millii. ibid.

CHAP. XV.

V. 14. And Matth. 27. 13. Τι γάρ ακούσας ἔσθε, Stephanus, and other Criticks note, that here, and Acts 19. 35. τι γένοιτο, the Particle γένοιτο seems redundant, which also our Translation seems to own by not translating it in either of these Places, yet doth it rather seem to be here, as elsewhere it is, a rational Particle, and to have an elegant Relation, by way of Answer, to what went before. So when the High Priest had said of Jesus Crucified him, Pilate’s Answer is, Why should I crucify him, for what Evil hath he done? And in the latter place, the Town-Clerk, to appease the Cry of the Rabble, Great is Diana of the Ephesians, v. 29. answers, What needs this Cry, for who knoweth not that the City of Ephesus is a Worshipping of the Great Goddess Diana.

CHAP. XVI.

After these words, see the Note on John (16) 20. 17. add.]

Objection the 6th. Here it is said, v. 12. 13. that the two Disciples returning from Emmaus, told these things, (concerning our Lord’s Resurrection) to the Residue, neither believed they them. But Luke 24. 24. tis said that at their Return, they heard them saying, The Lord is risen indeed, and hath appeared to Simon.

Anfwer. They said this indeed, but not with a firm Faith, excluding doubting; for after this Jesus himself appearing to them, doubted Thoughts arose within them, Luke 24. 38. And when our Lord had shewn them his Hands and his Feet, they believed not yet for Joy, and wondered, v. 41. See Dr. Lightfoot on Luke 24. 34.

CHAP. I.

(1) V. 7. THE were both wesjxrivs well stricken with age.] Here faith Theophyllad, because a Virgin was to bring forth a Son wpycosvnwos he apos anph vus, 6 ri 6 evis ciourx, 6 ouv ci ouh apos, God provided that an Old Woman should bring forth a Son, not according to the Course of Nature, thev with a Man, they being both aged.

(2) V. 12. Kai wpycwpvov, v 6 evis in avro. This Verie is wanting only in the Ethiopic Version, being in all the other Versions, in Theophyllad, in Hilary the Deacon, in Jerome, and against the Arians. In Dr. Millis this omission is not and disproved by the words following μη τινες ζανίεεια.

(3) V. 35. Διο 6 κα 6 γενυμνων σύν. Therefore that holy thing shall be born of thee. Here it is evident that our Interpreters followed the other Reading, viz. τι γενυμνων εκ συ εις εις, for which they had good reason, for so read all the ancient Versions: so Irenæus l. 3. c. 36. Tertullian. de Novit. de Nato. de Frat. c. 19. Author Epist. 8. Respons. ed. Orthodox. Q. 46. p. 430. Epiphan. Anchor. p. 69. Chrysost. Ed. Mor. Tom. 5. p. 476. Author Dial. contra Marcion. p. 121. where he notes that the Evangelists faith not εκ συ, but εκ αυτου. See Examen Millii.

CHAP. II.

V. 22. After the Words or female v. 7, 8. Blew out the following Words, and add] But I have since found cause to judge otherwise, for that the Ancien Reading was αυτος is evident from these words of (a) Origen, Sth scriptum est propter Purgationem ejus, i.e. Maria, nihil quassimis oriitetur, 6 audacter discerner Mariam quae bono orat Purgatione indiguisse post Partum, nunc vero in eo quod in Dies Purgationis eorum, non videtur unum signification, sed alterum sume places: So also read St. Jerome con. Helvid. Tom. 2. F. 7. lit. A, Euthymius, Theophyllad, and the Syriac Version; nor is there any fear of ascribing any moral Impurity to the holy Jesus by allowing this reading, since this

Purgation imports only a Compliance with a Ceremonial Law in order to their admission into the Congregation of God's People, to which Christ being made of a Woman, made under the Law, was to submit, that he might fulfill all Righteousness; on which account also he was made relatively holy by being consecrated to the Lord, according to the Law concerning every Male that openeth the Womb, v. 23.

V. 40. Kai γεγαοωντως κατασκευαστι. Here faith (4) Dr. Millis adjectum est ex hujus Evangelii c. 1. 8a. Proleg. p. 44, not only against the reading of Theophyllad, and all and the Verions, but against the fierce Diffuse between the Arians and the Orthodox about these Words. the Arians objecting that he who increased in Spirit could not be God, some of the Orthodox answering that this related only to Christ's human Nature, viz. Athanasius, Epiphanius, Ambrose, Cyril Alex. and Eugenius, and others that he thus waxed strong in Spirit not in his own Person, but in the Person of the Church, or in the Demonstration of the Spirit, as Origen, and many others cited by Maldonate on the place, but none of them questioning this reading; for Titus Bostrensis, the only Father produced by the Doctor, is by Dr. Cave proved to be fabulous.

V. 47. Ενι ποινι αιτημα και συνεργομενων ανωτερα at bis Understanding and Answers. As the Word ανωτερα often signifies only to speak, both in the old and new Testament, and so is oft used by the Septuagint to answer to Dabar in the Hebrew, so it doth also the Noun ανωτερα in these Words, Deut. 1. 22. They shall bring us word ανωτερα. Here then being no mention of any Questions put to Christ, or of any Answers he gave to the Doctors, the words may be rendered thus, they were amazed at bis Understanding and Speeches.

CHAP. IV.

V. 8. Τουτο δεδωκα πας δια των ζητησεων. See the Defence of this Reading. Examen Millii.

V. 23. That do δεδωκα των in thy own Country. For the Nazaretians and Capernaum were both in Galilee, yet Nazaret was in the lower Galilee, whereas Capernaum being a Decapolisian City, was in Galilee of the Gentiles, that is in upper Galilee.

(4) Hom. 14. in Exeum. l. 100. P.
C H A P. V.

(8) V. 14. Offer for thy defilement.  Plaut. here is the Note of Theophylact, that "μὴ σὲ τὰ παράξενα, δι' αυτοῦ τοὺς ἁγιάζων, τὸν λατρεύειν, . . . . . τότε σὺς μόνοις, καὶ σὲ διά τὴν ἁγιασμὸν, . . . . . τοῖς κακοῖς, then only is a Man fit to offer to God his Gift, when he is cleansed from his Sin. Hence the unclean Person who came into the Sanctuary, was, by the Law of Moses, to be cut off from his People, Num. 19. 20.

(9) V. 36. Ου ομοφωνών εἰς θεολογίαν. See this Reading defended, Examen Militii.

C H A P. VI.

(10) V. 35. After Diogenes Laertius, add.] and find this like Composition in the Word δεικνύει, when it signifies, αὐτὸς τὸν οἶκον, to receive, αὐτὸς δικαίον αὐτὸς τὸν θρόνον, I sait of something, and in the Word δεικνύει, which, faith Athenaeus, is used, αὐτὸς τὸν οideos, for to eat of any thing.

C H A P. VII.

V. 37. οὐκ ἔγινεν ἐν τῷ πόλεμῳ. And behold a Woman in the City.] Here are two Arguments against the Opinion of (a) Huculent, and others, that this Woman was Mary, the Siffer of Lazarus; and that Simon the Leper was mentioned, Matt. 26. 6. Mark 16. 3. was the fame with the Simon mentioned here. (119;) Because this Mary was a Woman of that City, that is, either of Nain, or Capernaum, the only Cities mentioned here; whereas Mary, the Siffer of Lazarus, was of no City, but of the Town, or Village of Bethany, John 11. 1. (adv.) After the Collation here, which is not filled a Supper, our Lord went through every City, and Village, preaching the Kingdom of God, Chap. 8. 1. whereas, after he raised Lazarus, Jesus walked no more openly. And Lastly, Mary's Unction was made for Christ's Interment, and but six days before Christ's last Passover, John 12. 7. when he continued in Bethany, and in Jerusalem, Mark 11. 11.

C H A P. VIII.

V. 8. Τοῦτον λέγοντα ἔφυμος ἔπαιρεν. These words are owned by all the Versions, Theophylact and Jerome, and yet are rejected by Dr. Mills, on the sole Authority of three MSS.

V. 10. To the Note here add. Hence also we may learn the Power and Efficacy of the Word, when it is heartily believed, and seriously attended to, to work in those that hear it, Conversion so the Salvation of the Soul, if being only thro' the want of feeding, and of understanding; that is of believing, and considering the Importance of it; that it hath not this Effect upon Men. See the Note on Joh. 1. 18.

C H A P. IX.

V. 54. Τα καθαρὰ εἰς τινὰς ἅμας.  See the irrepro V. 14. scrunt ex Margine, faith Dr. Mills, but they are owned by all the Eastern Versions, by Theophylact here, by Chrysost. he precat. Hom. 1. Ed. Mor. p. 747. See also the Defence of πρῶτον ἐξ ἀλήθειας, v. 23. Examen Militii.

C H A P. X.

V. 15. Καὶ κατά καὶ ὄνομα τοῦ ἀνήγαγον. Dr. Mills approves, μὴ τοῦ ἀνήγαγον ἐβραίον, taken from some few MSS. and the Latin Ireneus, l. 4. c. 70. p. 371. Bar. Chrysostom, Theophylact, the Syriac, and Arabic, read according to the Text; and Dr. Grabe, on the Place, faith, Leito illa non ipsius Irenei, sed folios Latini Interpretis ex, nam in nullo Graecorum Patrum bune locum uti allegatum recipior.

C H A P. XI.

V. 4. Of the third and last Petition of (16) the Lord's Prayer, whether they were wanting in St. Luke's Original, or not, and whether, v. 13. we are to read ἀνήγαγον αὐτός, or ἀνήγαγον, See Exam. Militii, l. 2. c. i. n. 12, 13.

V. 52. Ὁ τοῦτος μὲν ἄλαθεν γένοις, Τε (17) have taken away the Key of Knowledge.] At the Ordination of a Jewish Rabbi to be a Teacher of the Law, a Key was given him, to show that he was appointed to open the Scriptures to the People. Hence Christ pronounces a Wo upon those Doctors of the Law, who being thus designd to open thosc Scriptures to the People which concerned the Kingdom of Heaven, or of the Messiah; they by their false Interpretations, and corrupt Traditions, touching the Scriptures relating to that Kingdom, did shut the Kingdom of Heaven up against them.

C H A P. XII.

V. 26. Nilus διαβροχεῖς εἰς γαμύον, when he (18) will return from the Marriage.] διαβροχεῖς αὐτὸς τὸ παράξενον Phoebus. Ἀσάλειας, ἐνεργεῖται, ἀναλαμβάνει, Glor. i. e. the Word signifi-

signifies to return. And tho' in profane authors this is more rare, yet in the Apocryphal Books this is particularly the sense of the Word. As when Tobit, faith, in the Night, avivisor, I returned from the Burial, Chap. 2. 9. No Man was known, odivisor οκοδε, returning from the Grave, Wild. 2. 1. The air being parted, presently ουκ ευνοησεν odivol returns to its self, Chap. 5. 12. and Chap. 16. 14. The Spirit when it is gone forth, ουκ απολύεται, returneth not again. See 2 Mac. 8. 25. 9. 2. 12. 7. 15. 26.

CHAP. XIII.

[19] V. 22, Kai τε τεπτη τελειομαι, and the third Day I am perfected.] The Word signifies, I am consecrated to my priestly Office, by dying as a Sacrifice for the Sins of the World, so the old Scholia τελειομαι, αειλομαι, ψυμιομαι. I am perfected, i.e. I am offered, I am sacrificed. For the Confirmation of this See, see the Notes on Heb. 2. 10. 9. 10.

CHAP. XIV.

[20] V. 12. After the Words cannot remunerate us, in the second Note here add.] As comparative Particles are sometimes in Sehne negative. See the Notes on Mark 15. 11. John 3. 19. So negative Particles are often in Sehne only comparative, Prov. 8. 10. Receive my Instructions well, and not (that is rather than) Sibor. Joel 2. 13. Read your Hearts well, and not (i.e. rather than) your Garments, John 6. 27. Labour not for the Meat that perisheth, but for that which endureth, &c. See Exod. 16. 19. Prov. 17. 12. Jer. 7. 22. 23. So here μη μεν he not so much concerned to call by Friends, as to call by the Poor.

CHAP. XV.

[21] V. 12. Δε με δι' ὁμοσαλλον μη δι' άθικα, give me the Portion of Goods that falleth to me. So (a) Demosthenes uses δι' ὁμοσαλλον δι' άθικα for the Portion allowed to us: And Strikes, δι' ὁμοσαλλον δι' άθικα for the Portion that belongs to you. De Concord. ad Rhodon.

CHAP. XVIII.

[22] V. 12. Theophylact here notes of this Phrase, that in opposition to the Rāpine and Injustice of others, he declares his

Exactness in paying Tythes, and in opposition to the Luxury and Adultery of others, his Care to keep under his Body by falling twice a Week.

CHAP. XIX.

V. 25. Th' this Verse is in St. Jerome, Theophylact, and in all the Versions; and confirmed by the words following, λαθεσωρ, yet faith Dr. Mills, Labens, nifi repugnantis omnes codices, pro irreptitio baberim. Proleg. p. 157.

CHAP. XXI.

V. 1. He looked, and saw Men casting (24) their Gifts into the Treasury.] That which was thus cast into the Treasury, was designed, faith Theophylact, not only for Relief of the Poor, but for sacred uses, and for the Ornament of the Temple; and this might give ground to Josephus to say the Temple was built not only with the Bounty of Herod, but that being not sufficient for the Work, but with all that was contained in the Holy Treasury, and with the Tributes sent from all Parts of the World; and so that which Men thought could never be finished, was thro' Patience, and length of time, accomplished. De Bel. Jud. 1. 6. c. 14. p. 916.

V. 24. Ἀρπαγηθαι κατεργασεις, thes(25) two words are in St. Jerome, Theophylact, and in all the Versions, and yet rejected by the Doctor. Proleg. p. 173.

CHAP. XXIII.

V. 8. And ἐπελείψανε, from Galilee, (26) They seem here to mention Galilee, to incite Pilate against him, as a seditionary Person. See the Note on Chap. 13. 1. and to confirm their Suggestion that Christ was fo, and also to intimidate, that he was an Enemy to Caesar, forbidding to pay Tribute to him. They of Galilee being prone to Sedition, and rebellious upon that account, whence some of them were slain by Pilate.

CHAP. XXIV.

V. 52. Προσευχήσιν αἰτησίν, these words (27) are rejected by Dr. Mills, tho' they are owned by St. Jerome, Theophylact, and all the Versions, and wanting only in his imaginary, old Vulgar.

(c) Πελι γερ.

A D.
Additional Annotations to the Gospel according to St. John.

Postscript to the Preface of St. John's Gospel.

I come now to the chief Controversie betwixt me and Mr. Whiston, which is concerning the time of Christ's Preaching, and his Baptism.

He faith, Prop. the 8th. "That the beginning of our Saviour's Ministry, both as to his Preaching, and Miracles, commenced soon after that of John the Baptist, towards the beginning of the famous fifteenth Year of Tiberius, long before his own Baptism, i.e. according to his Computation near two Years before it."

Now to this Proposition I oppose the contrary Affirmation of (a) Cyril of Jerusalem, viz. That Jesus Christ preached not before his Baptism, but then only began to preach when the Holy Ghost bodily descended on him in the shape of a Dove: And this probably he might know from the Tradition of the Jewish Converts, who might be baptized with him. Agreeable to this Affirmation is that of (b) Eusebius of Palestine, That our Lord beginning to be thirty, came to John's Baptism, οὐκ ἔχον τοῦτο εὐφραίνει Χριστός, καὶ ἐπήρθη δὲ πρὸ τοῦ βαπτίσματος, and from thence he began to preach the Gospel.

(c) Epiphanius, who was born in Palestine of Jewish Parents, faith, That our Lord came to the Baptism of St. John the Baptist in the 30th Year of his Incarnation, χ' δέκατον, and from that time preached the acceptable Year of the Lord. And lastly, (d) Irenaeus, faith, That he neither could have Disciples, nor could teach before he began to be thirty, Magiæ ætate non habens; but then he came to his Baptism, triginta quidem amorum exsistentes cum venire ad Baptismum, deinde Magiæ ætate perfecit habens, being then of perfect Age to be a Teacher. And hence arose that (e) Canon of the Church, to ordain a Presbyter, τελευταίος οὖν ἔστι, when he was thirty Years Old. This being by all the Fathers (one alone excepted) gathered, and thought certain from St. Luke, that Christ came to his Baptism when he was in his 30th Year, see the Note on Luke 3. 33. where this is proved, and the Sense of the words of St. Luke is fully considered: And faith (f) Langius, That which hath the full content of Antiquity, and is agreeable to Scripture, is certainly the Truth.

2dly. It is the express Affirmation of St. Luke, That the Baptist began his Ministry in the fifteenth Year of Tiberius; for then, faith he, the Word of the Lord came to him, and he came forth preaching the Baptism of Repentance, Luke 3. 2, 3. and it is the general Affirmation of all Antiquity, that Christ was baptized in the same Year; it is therefore impossible that either John should so long begin to preach, or that Christ should preach so long, as he faith he did, before his Baptism. And,

3dly. That which Mr. Whiston offers from (g) Eusebius in favour of his Opinion, is a perfect Demonstration against it; for he faith, St. John writ his Gospel to supply the defects of the other Evangelists, who had omitted τοῦτο ὁ διηνέκης ὡς προφήτης Χριστός, αὐτὸς δὲ τοῦτο ἐπήρθη πρῶτον ἐκ τῶν ἐξ ὁμοίων, the Narrative of the things done by Christ at the beginning of his Preaching: Now, faith the same Eusebius, in the same Book, says, he began to preach the Gospel: thirty Years old, came to John's Baptism, οὐκ ἔχον τοῦτο εὐφραίνει Χριστός, καὶ ἐπήρθη δὲ πρὸ τοῦ βαπτίσματος, and from thence he began to preach the Gospel; moreover, he makes the defect of the other Evangelists to consist in this, that they said nothing of the time of the beginning of Christ's Preaching, (which faith he, was from his Baptism by John in Jordan,) till after John's Imprisonment, whereas the Evangelist St. John begins there, (i.e. at the beginning of Christ's Preaching after his Baptism,) saying, Thus beginning of Miracles did Jesus, and goes on through all the time of John's baptizing afterward, till his Imprisonment, as he shews by saying, John was baptizing in Αἰδών, near Selam, for John was not yet cast into Prison, John 3. 23. Who sees not now that Eusebius places all the time of Christ's Preaching mentioned by St. John from the second to the fifth Chapter, betwixt Christ's Baptism, and St. John's Baptism's being cast into Prison? Now this being the way that Jerome, Eusebius,

(a) Od yap Παρθένος ἔμεινε τιμίας. — διὰ τὸν θάνατον τοῦ Παρθένου πάντας ἐνθάνατον ἐν μεγαλότητι τῆς προφητείας. Catech. 3. p. 21. B.
(b) Hift. Eccl. 1. c. 10. (c) Hist. 51. p. 24. (d) L. 2. c. 35. (e) Thee. Nomoc. p. 758. (f) Quod non omnia scriptorum predecessit, tanta antecedunt alias, hæ, fines omnibus habet, perspicuum est, precibus nih iah a Scripturam veritate nihil planum differt, sed praemium eum illa convexitius.
(g) Hift. Eccl. 1. 3. c. 24.
to the Gospel according to St. John.

1st. That John the Baptist did see the Holy Ghost descending from Heaven, and abiding upon Christ at his Baptism. This is evident, (1st.) From the Nature of the thing; it being almost inconceivable that there should be such a glorious Opening of the Heavens, and such a visible Descent of the Holy Ghost in a bodily Shape, and that he who stood by all the while, and saw Christ come out of the Water, should not discern what was more visible, as being a more glorious Appearance.

2dly. This seemeth farther evident from the words following, κεῖτος, and behold a Voice from Heaven, saying, ὅτι οὗτος ἐστιν ὁ ἀγαθὸς τὸν τὸν Ἱσραήλ ἐποιεῖτο, and behold a Voice out of the Cloud, saying, ὅτι. This is my beloved Son, hear him. Matt. 17. 5. was an Advertisement to the Disciples present there, that God from Heaven gave them this Testimony concerning him who was transfigured before them, for the κεῖτος and behold this, καὶ, Matt. 3. 17. must be an Advertisement to the Baptist, that he on whom the Holy Ghost thus descended, was the Son of God. And hence John's Testimony is thus related, chap. 1. 32, 33, 34. He that receiveth these, bath unto baptism, said, O God, the Father, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent his Holy Ghost upon his Servant Jesus. John 1. 32, 33, 34. And I saw (this) and (hearing also at the same time the Voice from Heaven, saying, This is my beloved Son,) I testified that this is the Son of God.

Nor is it any Objection to the contrary, that St. Mark, chap. 1. 11. and St. Luke, chap. 3. 22. give the words of the Voice from Heaven thus, Τοιότατος ὁ, my beloved Son, for as neither of them hath the Advertisement to behold, which St. Matthew hath so beheld that faith to another of Christ in his Audience, This is my beloved Son, faith in effect to him, Τοιότατος ὁ. Hence I infer, That the Baptist bath not the Holy Ghost descending upon Christ as a Dove before Christ's Baptism, and consequently his Testimony of this matter, John 1. 32. must relate to what he had seen at his Baptism, since otherwise the Baptist must have seen him twice descending thus upon Christ, in the very same Shape, and after the same manner; whereas, if by the first Vision the Sign of the Melech prophets promised to him was so fully given him, that he declares that he had seen it, and before he was enabled to testify Christ was the Son of God, what need was there of a second Vision, or to what end was it designed.

3dly. There is no reason to say, that the Holy Ghost descended twice in the same Shape, and with the same Circumstances from Heaven upon Christ, as this Opinion doth suppose, since by the first Decent upon him he must be sufficiently fainchised, and consecrated to his Office. Moreover, he speaks of himself, John 3. 17. as of one sent into the World by the Father, and therefore fainchised already, John 10. 36. And the Baptist speaks of him not only as one who testified what he had seen and heard (at his Baptism) but also as one sent from God, and filled with his Spirit above measure, and who had all things put into his hands, complaining that no Man received his Testimony, the God the Father had set his Seal unto it, ver. 31 ——-. 34. Now it is reasonable to conceive, as Mr. Whiton's Opinion forces us to do, that all this should be said by Christ, and by the Baptist, before that Baptism in which alone the Father had declared him to be his beloved Son.

Obje. It is objected, That when Christ came to be baptized of John, he not only knew him, but speaks thus to him, I have need to be baptized of thee, and comest thou to me? Which words imply not only his Knowledge who he was, but also that he baptized as well as himself; yet after his Baptism was over, and not before Jesus went up out of the Water, and the Heavens were opened, &c. since then the Baptist said, I knew him not, but had this Sign from God, that he should be fainchised to him, viz. the Decent and Abode of the Holy Ghost, how comes he to be so well acquainted with him before his Baptism, as the words above-mentioned do imply?

Anf. 1. To this I answer, (1st.) That as these words, He it is that baptizeth with the Holy Ghost, and with Fire, do not intimate that Christ did then, or whilt he was on Earth, do this, but only that he was to do it after his Resurrection and Ascension John 3. 33. Acts 1. 5. 11. 16. So the word of the Baptist, I have need to be baptized of thee, do not intimate the Baptist's Knowledge that Jesus then baptized, partly because it is not true, since Jesus baptized not whilst John was at Jordan, but only when he was baptizing at Ænon, John 3. 23. partly because Jesus himself baptized not, but his Disciples only, John 4. 2. and firmly John who had Communion from God to use this Baptism, and probably had baptized these Disciples, could not, need their Water-Baptism; they therefore only figure, that Christ was the Person who should after-
afterwards baptize with the Holy Ghost and Fire, and that John needed that Baptism which would enable him to work Miracles, and to speak with unknown Tongues.

Acts 2. 28, I answer, That John the Baptist being filled with the Holy Ghost from his Mother's Womb, Luke 1. 15, knew by the affluence of that Spirit, that he who then came to him, was the very Peron on whom the Holy Ghost should descend so gloriously, and on whom he should abide, that he might impart him to others, such Mattens being frequently imparted to holy Prophets by an immediate Intimation of the Holy Ghost, so Simeon being told, he should not die till he had been the Lord's Chrisr, Luke 2. 26. had alfo an affluence, declaring to him that our Lord was the Chrisr, ver. 27, 32. So Samuel, being told by God, that on the Morrow a Man should come to him to be the Captain over his People Israel, 1 Sam. 9. 15. when Saul appears, had another affluence resembling that of the Baptist's here, viz. But the Spirit of the Lord was upon you, and upon whom I spake to thee, ver. 17. In a Word, the Baptist being moved to say, When he baptized with Water, that another was coming after him who should baptize them with the Holy Ghost, God tells him, that of this he should see an Evidence by the visible Defect of the Holy Ghost upon that Peron, who from his Fulnefs was to impart of this Spirit to all Believers, and when our Lord came to be baptized, tells him again, this was that very Peron.

Acts 3. 34, It is not said I knew him nor, but I knew not. I had not known him, John 1. 21, 33, and this is so said as to give us just reason to believe, that this was said after our Saviour's Baptism, for the words of the Baptist bear properly this fene, And I had not known him, but that I came for this cause to baptize with Water, that he might be made manifest to Israel (by me) then follow the words of the Evangelist, ver. 32. And John bare record, saying, I saw, (Gr. have been,) the Spirit descending from Heaven like a Dove, and it abode upon him, (which, as I have proved, the Baptist said at his Baptism,) and no Man can prove that he faw this before. Then follow again the words of the Baptist, ver. 33. And I had not known him, (viz. by this Sign of the Spirit's descending on him,) but (that) he who fent me to baptize with Water, the fame (had) said to me, upon whom thou shalt fee the Spirit descending and remaining on him, the fame is he who baptizeth with the Holy Ghost. Now, why is the Baptist fo particular in faying twice, that he had not known, except be that fent him to baptize had given him this Sign, if this Sign had not been given him at his baptizing of Christ, but long before, why doth he say, he came to baptize that he might be manifest to Israel? (viz. by him baptizing) if he were not to be made manifest to him by his baptizing him, but long before. Why, Lastly, should a thing of so great Moment to the Confirmation of Christ's Millon, and the Baptism's Testimony of him, as this Defect of the Holy Ghost upon Christ in this manner, so long before his Baptism, be never hinted in the laft in any place of the New Testament, the Scripture being as silent in it as in the Aftent of Christ into Heaven after his Baptism, which the Sacrament have imagined? To make this farther evident, consider that the Baptism only faith in the other EvangelifTs, (viz.) one cometh, or is coming after me, who shall baptize you with the Holy Ghost; but the Evangelift St. John begins his Testament thus, John bare record, and cried, saying, This is he of whom I faid, that one cometh after me, for when St. Matthew had introduced John, saying, One cometh after me, &c. whom fan is in his band, &c. he immediately adds, who, then cometh Jesus to be baptized of John in Jordan, the words then this is be, of whom I faid this, maft intimate that this was spoken after Christ's Baptism, and not almost two Years before it. Moreover, when the Priestfs and Levites, went from Jerusalem to Bethabara beyond Jordan, where John was baptizing, asked him why he baptized? The Baptist answers, I baptized with Water, but there is one among you whom ye know not, he it is who coming after me is preferred before me: Now, (at) when had Christ flood in the middle of them, but when he came from Galilee to Jordan to be baptized of John, seeing we find not in all the Evangelifts, that Jesus ever went any whither but to a Feast at Jerufalem when he was twelve Years old, till he went from Nazareth to Galilee to be baptized of John in Jordan? Mark 1. 9. Matth. 3. 13. Whereas the Evangelift St. John represents him first at Capernaum, as to his Abode, then to the Faflover, then to Samaria, which shows that this was done after his Baptism, ady. These words whom ye know not, fairly intimate, that the Baptist then knew him, as alfo doth the demonstrative Pronoun this, (viz.) this is he coming after me, &c. and the words spoken the next day, This is he of whom I faid, He that cometh after me is preferred before me, which, as I have fhewn, were then faid, when Chrif came to be baptized of John, whereas the Baptism of Faith, I had not known him had not God given me this Sign of the Defcent of the Holy.
Holy Ghost upon him, to know he was that very Person, and therefore when Christ came to his Baptism, God faith took to John, by an alias, This is the very Person on whom thou shalt see this Sign, and then instantly upon his Baptism affords it to him. Moreover, the Evangelist adds, these things were done at Bethabara where John was baptizing; they therefore must be spoken before the Baptist left his place to go to Eun, and therefore after Christ’s Baptism, for that the Baptist ever returned afterwards to Jordan, where Christ was baptized we read not.

Obj. 1. Christ was then only baptized when all the People had been, Luke 3. 21.

Ans. To this I answer, That Christ was baptized of John in Jordan, Mark. 1. 7, whereas John continued afterwards at Eun, and the People came and were baptized of him there, John 3. 22, so that when St. Luke faith, When all the People were baptized, Jesus was baptized also; ’tis evident, he meaneth only the People who were baptized, was baptized by St. John, and not by the Baptist himself, Mat. 3. 13, 14, and hence the Scripture makes an exact distinction between John’s baptismizing at Jordan, and afterwards at Eun, and perhaps at other places, by saying, John 10. 40, that Christ went not again beyond Jordan to the place, οὐαν εἰσίν τις δειπνῆσαι ἐν τῇ ζώνῃ, where John was first baptizing, making it evident, that John still followed his Office after he had baptized Christ, baptizing still in other places, likewise there is the inference from St. Luke’s mentioning the Imprisonment of John before he speaks of Christ’s Baptism, that our Saviour was baptized at Jordan at the conclusion of John’s Ministry, that being only the place of John’s first Baptism, after which, he comes to Eun, in the half Tribe of Manasseh, within the Precincts of Samaria, and baptizeth, and the People come to him there, and were baptized, for John was not yet cast into Prison, John 3. 23, 24. St. Luke therefore speaks of John’s Imprisonment by a long anticipation, that he might put all that he had to say of the Baptist together, which perhaps St. John intended to intimate, by saying the Baptist was not yet cast into Prison.

Obj. 2. All the other Evangelists after Christ’s Baptism, say nothing of him more, but that he was tempted in the Wilderness, and then when John was cast into Prison, &c. Luke 4. 13, 14, whence it seems to follow, that Christ was baptized but a little before John was cast into Prison.

Ans. 1st. But how much more natural is the Observation of the Ancients, That the Evangelist St. John observing this begins where they had ended, viz. at the first Appearance of our Blest Lord after his Baptism, John 1. 29, and gave the Testimony of him recorded, ver. 15, and ver. 26, 27, a little before that.

Ans. 2. 2dly, All the other Evangelists speak only of the Baptism as the Forerunner of Christ, or as one sent before him to prepare his way, and to preach the Baptism of Repentance to the People, Ἰνα τὸ εὐαγγ. αὐτοῦ εἰσέρχοντα, before the entrance of Christ upon his Office, Acts 13. 24, which, all these three Evangelists having told us that he did, and by what Arguments he enforced this Repentance on them, they all immediately subjoin our Lord’s coming to Jordan to be baptized of him, and the History of his ensuing Baptism, the Baptist being therefore only his Forerunner till Christ by his Baptism was anointed with the Holy Ghost, and consecrated by this Unction to his Office, they had no more to say of the Baptism afterwards, and so they only speak of what Christ began to say after that John was cast into Prison, which is fulfilled, St. Mark 1. 14, 15. But the Evangelist St. John speaks of the Baptist, not as the Forerunner of, but as one sent to be a witness to Christ, ch. 1. 6, which he was enabled to be, only by what he saw and heard of Christ’s Baptism, v. 31, 32, before which time, he only spake indefinitely of one coming after him, but when he had baptized him, he faith demonstratively, This is he of whom I spake, and therefore he had reason to speak of him as long as he bore witness of him, as he afterwards amply did at Eun, and of our Lord’s Performances before John was cast into Prison, they being also Testimonies of Christ’s Mission, and that he was the Son of God, and yet entirely omitted by the former Evangelists. And whereas, 3dly. It is said by the other Evangelists, That Christ returned again into Galilee, this well agrees with St. John, saying, after he had ended his whole History of the Baptist, that Christ ἀπῆλθεν τῇ πόλιν, went again, or received into Galilee, to avoid the Fury of the Pharisees, Chap. 4. 3. And it seems worthy of observation, that after Christ was baptized he came to Caerus, faith St. Matthew, that which was spoken by the Prophet of the Land of Zebulon and Naphtali, in the Borders of which Caerus lay, might be fulfilled, whereas, if Christ did what St. John mentions, Chap. 2. before his Baptism, he must have been there before, and probably have taken up his Abode there, John 2. 12, and must have done many Miracles there before; hence, when he came to Caerus, they spake thus to him, What things we have heard done in Caerus, do also in thy own Country, Luke 4. 22, and so he needed not to come thither again after his Baptism to fulfill that Prophesy.

Obj. 3. 3dly. From the connexion of the
the Words of St. Luke concerning Christ's Temptation in the Wilderness, Chap. 4, 1. with those following Ver. 13, 14. And Jesus was in the power of the Spirit into Galilee, and there went out a fame of him throughout all the region round about; it is argued that these two things must be immediately connected.

Anf. 1. This is said, not considering that both St. Matthew and St. Mark assure us, that this was only done after that John was cast into Prison, which as I have shewed already, was long after our Lord's Baptism at Jordan.

Anf. 2. There is nothing more common in St. Luke than such connexion of things done a considerable time after one another: Thus when he had spoken of Christ's Circumcision, he immediately speaks of his Appearance in the Temple when he was forty Days old; and yet Mr. Whiston will have his flight into Egypt, and his return thence, to intervene. He introduces John, saying, I baptize with Water, but one mightier than I cometh, the latchet of whose Shoes I am not worthy to loose, Chap. 1, 16. and then follows Christ's Baptism, v. 21. and yet the Baptist tells us, this was he of whom he had said this, John 1, 27. and so according to the Opinion of Mr. Whiston, he must have had this almost two years before our Saviour's Baptism. Again, He speaks of the Baptist's Imprienson by Herod, Chap. 3, 20. before Christ's Baptism, and yet 'tis certain that he could not baptize Christ in Jordan after he was in Prison. In fine, having spoken of Christ's prentension in the Temple after he was forty Days old, Chap. 2, 29. He adds, v. 40. That the Child being filled with Wisdom, encreased, and waxed strong in Spirit, which supposes him then of some Years capable of Wisdom.

Obj. 4. But faith Mr. Whiston, this Opinion that Christ was baptized before he did the things mentioned in the four first Chapters of St. John, puts a claim of almost two Years between Christ's Baptism, and his return to Galilee, after the Imprisonment of the Baptist.

Anf. 1/1. It is somewhat surprizing to find that which hath been the observance of all the Fathers who have writ upon this subject, from (a) Clement Alex. to Theophylact, that is, for a thousand Years, turned now into an Objection; their Observation is this, That the other Evangelists have putt over all that our Saviour did after his Baptism till John was cast into Prison, but the Evangelist St. John passing by all that they had said of Christ to his Baptism, and Temptation, begins where they left off, and having told us of many things done after Christ, he adds, that John was not yet cast into Prison, clearly laying, that according to the Tradition they had received, the Evangelist speaks in these four Chapters, of what happened between the Interval of Christ's Baptism and St. John's Imprisonment.

Anf. 2. Moreover, seeing there must be a like chain of Time in these Evangelists, who speak not one word of Christ's leaving Nazareth till he came thence to be baptized of John, or of his Preaching, Miracles, or baptizing others before he was himself baptized, what absurdity is it to place this chain after Christ's Baptism, as the (b) Ancients do, who also positively say, that Christ was not baptized before he was taken up by us, or against the Suffrage of all Antiquity, to place it before his Baptism. This will be farther evident from the Words of St. Peter, rightly interpreted, viz. of those who have accompanied with us all the time that our Lord Jesus was in and out among us, Acts 10, 22. (he beginning first to do from the Baptism of John till the Day that he was taken up from us, must one be chosen to be a witness of his Resurrection, Acts 1, 20. For, (c.f.) I have proved Note on v. 20. That to go in and out is to perform his Prophetick Office. (ad.) Those words beginning from the Baptism of John, cannot be expounded truly of Christ's Entrance on his Office at the beginning of John's Baptism, for then the Baptist could not be Christ's Preacher, nor could he represent Christ as one that was to come after him, nor could he say he came to baptize, that he might be made manifest to Israel, seeing his Preaching and his Miracles by which he manifested his Glory, John 2, 11. and 3, 2. according to the Opinion of Mr. Whiston, must be done long before his Baptism! and much less could St. Paul say so emphatically, That John was sent before us, to prepare the way of the Lord, to preach first the Baptism of Repentance to all the People of Israel, before the Entrance of Christ upon his Ministry, Acts 13, 24. but, as Grotius truly faith, they are to be understood of the time, ex quo Jesus fuit a Johanne baptizatus, from Christ's being baptized by John, for it is reasonalbe to conceive, St. Peter speaks of his Baptism, of whose Affen


to the Gospel according to St. John:

fion he speaks in the same place, since other- 
wise the terminus a quo, the Baptist, and the 
terminus ad quem, his Attention, will 
not respect the same Person, it being, double-
left, Christ. Attention that is the matter of.
In a Word, if Christ preach'd two Years be-
fore his Baptist, he preach'd a Year and a 
half before his Fore runner, for it was only 
in the 15th of Tiberius that the Word of the 
Lord coming to the Baptist, he went out, and 
preached the Baptist of Repentance, Luke 
3. 2, 3. Now in this very 15th of Tiberius, 
the Baptist of Christ is placed by all the 
Ancients, saying that he was baptized duo-
bus Gemini Consulis, which fixed his 
Baptism to that very Year. And hence 
Mr. Whiston's inference of Christ's 
Preaching and Christ's must begin in the same 
Year, is confirmed by all Antiquity, declaring 
that Christ was baptized, and afterwards 
began to preach in the fame 15th Year of 
Tiberius and the Epocha of the Baptist's 
Preaching, ought to be made the beginning of 
the Gospel; because, as St. Luke truly 
faith, John did even the Baptist's 
preach to the People, he preaching that 
Men should believe on him that should come 
after him, that is, on Jesus Christ, Acts 19. 
4. He not only baptized with the Baptist's 
Baptism of Repentance for the remission of 
Sins, but 
pointed to the Lamb of God which taker 
away the Sins of the World, John 1. 29. 
Now this Faith, and this Remission of Sins 
thro' the Blood of Christ, are the two great 
Doctrines of the Gospel.

And whereas, to avoid the Testimony of 
St. Luke, who when he had spoken of 
Christ's Baptist after the People were bap-
tized, and the Defect of the Holy Ghost 
upon him in the shape of a Dove, and of 
the Voice from Heaven, saying, These are my 
beloved Son, whom I love, St. Mathew and 
St. Mark are expressly said to follow Christ's 
Baptism, immediately adds, And Jesus 
himself begin to be about thirty Years of Age, 
Mr. Whiston faith, this relates not to the time 
of his Baptism, but of his Ministry long be-
fore his Baptist, in this, as he contradicts 
all the Ancients, to he makes St. Luke to 
relate the Life as happened at Christ's Baptism, 
and in his own Opinion at the end of the 
Baptist's Ministry, and then in the inmedi-
ate ensuing words, to speak of what was 
done afterwards, which than with 
nothing can be more improbable. 2dz. They 
who refer the word δεσμὼν to the begin-
ning of Christ's Ministry, or preaching as 
some Chronologers, and others do, still refer 
it to his Ministry after his Baptist, so that 
Mr. Whiston is still left alone with his new 
Notion of Christ's Ministry long before his 
Baptism, and his groundless distillation be-
tween Christ's private and his publick Mini-
istry, for which there is neither Foundation, 
or colour in Scripture or Antiquity. And, 
3dz. Whereas Mr. Whiston will not allow 
the Word δεσμὼν to refer to Christ's 
Years, but will rather have it refer to 
δεσμῷς, or some such Word, i. e. to a Word not 
used, i. e. to a matter not so much as hinted 
by him, as I have in my Note justified 
the Greek from the confluence of the Criticks, 
and strengthened our Verison with the 
concurrence of all the Greek Fathers who accord with 
it, and thence infer, that Christ was begin-
ning his 30th Year at his Baptism: So may it 
be confirmed by the concurrence of (a) St. 
Jerome, and of all the ancient Verions; with 
the sense of our Translation.

Lastly, Whereas he cites, for Confirma-
tion of his Opinion, the Words of the Jews, 
saying, Luke 23. 5. He stirs up the Peo-
ple, teaching thro' all Judea, beginning from 
Galilee to this place, and thole of St. Peter, 
Acts 10. 37. The Word ye know which was 
published through all Judea, beginning from 
Galilee, after the Baptist which John 
preached. 

Answ. 1. 19. I answer that these words 
agree exactly with our Hypotithes, who say, 
that after Christ's Temptation, he returned 
John, and receives his Testimony, that he 
was the very Perfon of whom he had before 
indeffinitely spoken, yea, that he was the Son 
of God, Joh. 1. 34. which he had heard on-
ly at his Baptism. And that he was the Lamb 
of God that taker away the Sins of the World, 
of all which things the other Evangelists 
had given no account; then he goes into 
Galilee, manifesting his Glory there; from 
thence to Jerufalem, then to Judea, where 
he is baptized by his Disciples, as John did, 
into the Font of the Holy Ghost, whose King-
dom was thready to be set up, and for which 
they were to prepare themselves by the Bap-
tism of Repentance, and then again goes 
back to Galile. See the Note on John 3. 
22, 26.

Answ. 2. 2dz. St. Peter plainly faith, 
That this word was spoken by Jesus of Na-
zareth, (slf.) when he was had been anointed 
by the Holy Ghoft, and Power, which after 
his Baptist he was, for then he returned 
11. and into Galilee, & ευαγγελισθεν ἐν Παλα-
in the Power of the Spirit, ver. 14. where-
as, before his Baptist, nothing of this na-
ture is said of him. 2dz. That he is said 
to begin from Galilee after the Baptist 
which John preach'd, i.e. after that Baptist 
was concluded by the Imprisonment of the 
Baptist; now tho' our Lord was baptized 
above

(a) Et igitur Jesus erat incipiens quasi eburnea triginta. Hieron. Vulg. Ite vero Jesus erat quasi filius Domini 
above a Year before, and by his Disciples did baptize after the manner of John; and to the same Ends, whilst John himself continued so to do, and no longer, yet it was after the ceasing of the Baptist of St. John, that he begins in Galilee to preach the Kingdom of God, and declare it was now coming. Thus St. Mark tells us, That after that John was put in Prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, the time (not of the coming of the Messiah to erect it) is fulfilled, and the Kingdom of God is at hand, repent ye therefore, and believe the Gospel, Mark 1. 14, 15. and in like manner St. Matthew, that from that time that the Baptist was cast into Prison, Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand, Matt. 4. 17. the time before, recorded by the Evangelist St. John, was spent in doing such Miracles, and teaching such Doctrines, as might prepare them to receive, and believe in him, and he began to preach the Gospel of his Kingdom, and to set it up. And hence we find, That the Kingdom Jesus had Disciples, or Followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, Matt. 4. 19, 21. Mark 1. 17, 20. Here therefore seems to be a clear Account of this whole Matter, Christ coming from Nazareth to Jordan to be baptized of John, that he might fee the Sign God had promised, and here he was baptized in Heaven the Son of God, and so by testifying these things, might make him manifest to Israel; he hereupon declares what he had seen and heard, and so pronounces Christ the Son of God; then Christ goes on during the Baptist of John at Bethabara, at Jordan, and perhaps elsewhere, to work Miracles, and to declare that God had sent his Son to be the Saviour of the World, (but not yet saying that he was that Son,) and by his Disciples to baptize Men, as St. John did, to fit them for, and to prepare them to embrace the Doctrines of his Kingdom, when it was to be set up. When therefore John was cast into Prison, and so his Ministry was finished, and gave place to that of Christ's, Christ goes into Galilee, and there begins to preach that Doctrine which was to commence at the Cessation of John's Baptism, and succeed to it, and therefore the three first Evangelists passing by what Christ did after his Baptism to fit Men for this Kingdom, begin, what they had farther to say of him, when Christ himself began to preach the Doctrine of that Kingdom. And Christ himself, faith, with relation to that Epocha, From the Days of John the Baptist till now, the Kingdom of Heaven suffers violence, Matt. 11. 12. and Luke 16. 16. προς θείον, From the time of John the Kingdom of Heaven is preached, and all Men press into it.

Note also, that whereas in the Preface to the Gospel of St. John p. 438. I had said, the Passover during the time of our Saviour's Ministry were but four. I find now reason to conceive with the Right Reverend Bishop of Worcester, Dr. Atius, and Mr. Whiston that they were five.

First, From our Saviour's Baptism, which by the Suffrage of all Antiquity, was in the 15th of Tiberius, which began on the 19th of August, and so Christ's first Passover must begin in the same Fifteenth of Tiberius, and so his last Passover, which according to the Greek Chronicle of Eusebius, was in the Nineteenth of Tiberius, and according to Phiegon in the fourth Year of the twenty second Olympiad, must be his fifth Passover.

Secondly, Christ was baptized in the Fifteenth of Tiberius duobus Geminis confili bus, i.e. C. Rubello Caiimo & C. Fusco Gemino Cos. He dying therefore in the Nineteenth of Tiberius, must die, Servio Sulpitio Galba, & L. Cornelio Sulla Cofis. That is, in the fifth Year following. And this I also gather from (b) Dion, who faith, That Tiberius died after 22 Years, 7 Months, 7 Kal. April, or the 26th of March, Cn. Proculeo & Pontio Negrino Cofis. Now reckon the Confuls backward to the Nineteenth of Tiberius, and you come to Galba and Sulla.

CHAP. I.

Ver. 1. Was the Word.) The plainest (2), Reason why this Essential Son of God is filled the Word, seems to be this; that as our Words are the Interpretation of our Minds to others, so was this Son of God sent to reveal his Father's Mind to the World.

V. 2. Vide Examen (3). Vide Examen (3).

Militi in locum.

V. 9. He is the true Light that enlightens every Man, &c. [to the Note there add, And the] Justin M. Apol. p. 83, & Origen. Hom. 14. in fer. p. 128, interpret this of the Light of Nature, saying with some of the Greek Scholastics, όνομα χωρίς όνομα, he makes every Man to know what he ought to do, since all Men are by Nature λαμπρός, all have the Knowledge of Good and Evil, all may from the Confirmation of the Creatures, advance to the Knowledge of a Creator, yet it is certain, that Christ coming into the World, could not thus enlighten any Man, they being all thus enlightened from the beginning of

to the Gospel according to St. John.

of the World; in this sense none of them could be called Darknes, or said not to know, receive, or apprehend this Light, v. 4, 10, or when Light is come into the World, to love Darknes more than Light, c. 3. 19, now hence it follows, that Christ must be said, v. 4, to be the Light of Men, by giving them the Knowledge of eternal Life, and of the way that leadeth to it, and in which they that walk are said to walk in the Light, 1 Jo. 1. 7, and to abide in the Light, Chap. 2. 10, and to be the Children of the Light, John 12. 35, 36. To this Light the Baptist beareth Witness, that all Men might believe in him v. 6, to eternal Life, Chap. 2. 36; and therefore with this Light he, coming into the World, enlighteneth every Man, v. 12, that doth receive him, v. 12.

(5) V. 14. After Note on Rom. 9. 32. add. This Particle of is sometimes answerer to the Hebrew Aeb, and signifies eearie or truly; as P. 73. 1. Aeb tob, wo dyabab, truly God is loving to Israel. Sometimes to Caph, when it is used, by the Jewish Writers, to confirm a thing. See Ndus de Partibus, p. 376. 2 Cor. 2. 17, 1 Pet. 1. 9, 4. 11.

(6) V. 16. To the Note there add. So do (a) Theoclymenus faith to Helenus, let us forget what is past, and be reconciled, that To xaluge dori xaluge) eilono, we may receive Kindness upon Kindness, and one in (b) Theogoni desires rather to die than to suffer, d'x dwois dwois, Soron upon Sorro, so that this Pharise, Grace for Grace, may either dignify the abundance and continual Influence of Divine Blessings conferred upon us, or, with relation to the Spring and Fountain of them we have received Grace, or Tokens of the Divine Favour, agreeably to the Grace of God, vouchsafed to us, in sending his Son, and suitably to the Grace of our Lord Jesus Christ, mentioned, 2 Cor. 8. 9, and frequently in the beginning, and the Clofe of St. Paul's Epistles, as that from which we derive all spiritual Blessings in Heavenly Things, Ep. 1. 2, 2.

(7) V. 27. Or, kai odgou, wc xaluge. See this Reading vindicated, Examen Millii in locum.

C H A P. II.

(8) V. 20. Tucugygeia. sýv eiv evw odgou, Forty and six Years hath this Temple been building. Mr. Wh. here faith, the words should be rended Forty six Years hath this Temple been built, but our Version is justified from the use of the same Word in the Sepugment, in the same Cafe, Eera 9. 16.

(a) Euripid. Helen. v. 225. (b) V. 342. (c) P. 144. (d) Antiq. i. 14. e. 17. p. 506. A. (e) C. a. p. 357.
and called a Sabbath of Sabbaths, Lev. chap. 16. and chap. 21. and being by all Writers called the Feast of expiation. And this is also evident from the word νεκρά, for this being the only Feast of God's appointment is by the Scriptures, Philo and Josephus emphatically called the Feast Day: thus, 'failing was dangerous, faith St. Paul, because the Feast was past, Acts 27. 9. for on the 10th Day of the Jewish Month the Feast was past, and the 27th was the 10th Day of the 1st Jewish Month, and on the 10th Day of the 1st Month Siván, in which Josephus and on the 18th Day of the said Month refer,) ... νεκράν οὖν καὶ ... begins the Winter. Ἡ Νεκράν νεκράν τοῦ ... Day by us called a Feast is reverenced everywhere, faith (1) Philo. This, faith (2) Josephus, is the Day in which Moses νεκράν ὄνειρα, on which the Jews fast, which had they then observed any other annual, and stated Feasts, could have been no Character of time, as in Josephus and St. Paul it is. This is yet farther evident from what Josephus faith in the same place, viz. that the City was taken, at August 27th, in the 6th of the Month of the 18th Olympiad. Now the Years of the Olympiads begin in July, the 3rd Month of any Year of an Olympiad must answer to the Julian September. Mr. Whitson, indeed will not allow that ancient Writers use to cite the Months of an Olympiad, but he may be convinced of his mistake in this matter, from the Testimony of (3) Diogenes Laertius, who faith, that Socrates was born in the 4th Year of the 77th Olympiad Θαυμάζων Κέχαλοι, on the 6th of Thargelion, that (4) Plato was born in the 84th Olympiad Θαυμάζων Κέχαλοι, on the 7th of Thargelion, and that (5) Epicurus was born in the 7th Year of the 109th Olympiad on the 7th of Gamelion. Mr. Wh. to avoid this, faith the City was taken on the Day of a solemn Feast in the 23rd of the 3rd Month Siván, kept for the Defection and Idolatry of Jeroboam. But (6) Josephus doth not say it was taken in a Feast, on the 3rd Jewish Month, but εἰσελθούσαν γείων γάλιον on the 3rd Month of the 18th Olympiad, which answers to September, and then by way of apposition τοῦ ἐν τῇ νεκράν at the Feast of the 27th, which plainly fixes the taking of it to the 18th of September. (2dly.) As Josephus celebrated a Feast in the 8th Month which he deified of his own Head, so Mr. Wh. hath deified a Feast of his own Head in the Month Siván, not mentioned by Josephus, nor any Jewish Writer, of or near that time, nor extant in (1) Buxtorf's History of their Feasts and Fastes, but a pure product of that famous Chronicle Megillah Toanim, of which I have already given an account. (3dly.) When Herod began to batter the Wall it was then Summer, faith (7) Josephus, and so he had no hinderance from the Weather; now there being three Summer Months, let us take the middle of them: July the 15th, the first Wall, faith (8) Josephus, was taken after forty Days, i.e. August the 25th; the second, Mitten Days after that, i.e. on the 19th of September, retro, not on the Month Sivan, when Summer was but just began. (4thly.) Josephus adds, (1) that Herod began the Siege νεκράν ὄνειρα ... when Winter was over, supposing about the midst of March, that he went soon back to Samaria, and married the Daughter of Aristobulus, that then he gathered a greater Army, and Sisoes came to him with Auxiliaries, and then he placed his Camp near the North Wall, let all this be done by the 10th of April, and then he adds, that after this the Party of Antigonus moved away, and the Siege πέλθῳ πέντε Μηναῖ, i.e. till the 10th of September, how therefore is it possible that the City should be taken in the Month Siván or the 3rd Month. Nor was Antigonus slain till about a Month or more after the City was taken. For (9) Josephus informs us, that he was afterwards carried by Sisoes to Antioch, where Antony then was, and that he kept him there intending to refer him to his Triumph at Rome; but when he heard that the Jews had so great Favour for him, and so great Harrod to Herod, that they would not be prevailed upon by torments to own him as their King, he beheaded him at Antioch. Antigonus therefore in all probability, could not be slain till about the 10th or 15th of October, and so Herod's 18th Year could not begin till that time. And so if Herod began his Project of building the Temple, on the very 1st Day of his 18th Year, which yet is both uncertain and improbable, he could not begin it at the Feast of Tabernacles, that being fixed to the 15th Day of September. (2dly.) (10) Josephus doth not say that Herod began to build the Temple in his 18th Year, but only that '... he called in his mind to do so', and when he had proposed this to the Rulers of the Jews, he engages not to attempt the Work, till he had prepared all the Materials for it, nor doth he say how long he was preparing these Materials, tho' faith Cæsaron, all Men will think it reasonable to allow him at least a Year for that, and Bishop Usher faith, they were only provided in two Years space. So that

(g) De B. Jud. l. c. 17. p. 746, 747.  
(h) Ibid. p. 193.  
Herod could not begin the Work till the middle of his 19th Year (a) Now admit the Pheaneth that the voas was first built in eighteen Months, he could not finish the building of it till his 21st Year from Antiquum, from thence he reigned only thirteen Years; now nineteen and twenty nine will never make forty fix Years.

But, 3dly, That which entirely confoundeth this account is this Consideration, that when Herod began to build, he first built the Ieis, i.e. the Court of the Gentiles and Lyg Jews, and the building of this Faith Josephus, took up eight Years, aboluitaque ipsis annis religia edificiis, raddem etiam Templum ipsum iacundum operae feliquamino perfectis, and having finished that in eight Years. He afterwards by the assistance of the Priests, built the voas or the inward Temple, in a Year and half more; so that according to Josephus, the voas was not built till the 20th of Herod, i.e. but fix Years before his Death, now fix, and twenty nine make only thirty five Years.

Mr. Whiston indeed faith that I perple the matter, when I place the building of the Ieis before the voas, i.e. the outward before the inner Temple. But this I do with good Authority, and with better reason, for Josephus faith the Ieis was finished in eight Years, and then follow these words (b) τό τῆς ναοῦ οὗ ἐπέστη ἱεραμιστός οὖν ἁγιασθη ἥ οὐν εἰς χριστός ἡ χαρίαι, τῇ τέταρτῃ ἐπετέλεσε το ἡμέρα η τφολογίας παντικα, then the Temple being built by the Priests in a Year and fix Months, all the People returned thanks to God, and celebrated the encania. Who fees not now that the Work done about the voas was done last of all, and that instantly thereupon follow the encania for the dedication of the whole? And this is also fuitable to reason, for the Jews fearing that Herod would not be able to perform his promises, would surely keep that part of the Temple on which their daily Sacrifices, and the Service of the great Day of expiation depended, standing, till they saw by what he had done about the other Temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefits of those Sacrifices for nine Years and a half, as they must have done, if either the Temple of the Priests had not been standing, or not dedicated till that time. Wherefore for the right flating of this matter, it let be noted,

1st, That whether this Computation of the Jews be true or false, neither Christ, nor the Evangelists are concerned in the matter, seeing St. John only relates what the Jews said to Christ, and if they said any thing that was not true, he who relates truly what they said, can lose no Credit by it. Now, 2dly, The Opinion of them who say the second Temple was (including the times of the interruption to its compleat finishing) forty fix Years in building, tho' it may not be true, as Drusius thinks it was, yet was it so as here he faith, ex opinione vulgi & sapientium, according both to the Opinion of their Wife-men, and the Common People; and it is certain from (c) Josephus, that they had not completely finished it till long after; for he having told us that the Foundation of it being laid in the clothe of the Reign of Cyrus, it was interrupted nine Years till the time of Darius, that (d) Ezra finished the Temple for Service in the ninth Year of Darius, in whose second Year they began again to build; adds, (e) That in the twenty fifth of Xerxes (i.e. Artaxerxes) Nehemias was sent with his Commission to repair the Walls of Jerusalem, and λαλος το θρόνου, to finish the Remainder of the Temple, the Court of the Sanctuary being not yet built. Neh. 3. 8. And seeing they constantly called the Temple built by Zorobabel, and restored by Herod, the second Temple, till the Dedication of it by Titus, and of necessity it must be so in some true sense, that the Prophecy of Haggai concerning Christ's coming to that very Temple might be fulfilled. They who always called this the second Temple built by Zorobabel, why might they not say of that, according to their received Computation, forty fix Years was this Temple in building.

But, 3dly, The Opinion of Ludovicus Capellus, Dr. Atius, and others who understand this of the Temple of Herod, is exact, plain, and evident, if you begin the time of the building in the eighteenth of Herod, when he began to set about it, and employ'd a thousand Carbs to bring the Materials, and provided the most skilful Artificers for that Work, from that time to his Death is exactly fixteen Years. This was said to Christ in the thirtieth Year of his Age, at the first Paffover after his Baptism. Now thirty and fixteen make forty fix Years.

Objid. If it be here objected that Josephus informs us that Herod's Temple was finished in nine Years and an half,

Answ. The Answer is, that it was then finished as to Ufe; but faith Capellus, Planum eff ex eodem tempe aliquid additum & extruendum ab eo tempore sufficie illo Templo, It is plain from the same Josephus that from that time there was always something added to, or new built in the Temple, even till the time of Agrippa Junior, i.e. about the space of thirty Years. Bishop Usher adds, that all He-

(a) A. M. 3987. (b) Antiq. l. 13. c. 14. p. 545. G. (c) Antiq. l. 8. c. 3. (d) Cip. 4. p. 366.
god's Wealth was not sufficient for the building, but that was continued still by the Gifts consecrated to God: And this is confirmed by the saying of (a) Josephus, That all the holy Treasures, and the Tributes sent from all Parts of the World were spent in building and adorning the Temple. And that the abundance of Money, and the largeness of the People were beyond Expression, and so much Money was spent in building, that which Men thought would never be finished, (b) the Attempt of Herod being to make it more glorious, beyond all Men's Hopes, was thro' patience, and length of time, expedited. Yea, (c) he farther faith, in the time of Florus, or the tenth of Nero, when he looted, then was the Temple finished.

CHAP. IV.

V. 25. Say you not there be yet four Months of the Harvest &c. The sense of these words seemeth to run thus, In your common harvest you usually say after your Seed is sown, four Months hence will come the harvest, or the time when you shall reap the Fruit of the Seed sown, but in this spiritual harvest it is otherwise, for the seed of the Word sown in the heart of the Woman of Samaria in your absence, hath made the Samaritans already ripe for the harvest.

CHAP. V.

V. 29. The hour is coming in which all they that are in the Grave shall arise, and shall come forth, is to dysynth a weeken, they (of them) thus arising, who have done good to the Resurrection of Life, 29. to wqoud wgrakent, they (of them) who have done evil to the Resurrection of Condemnation. (c) A late Author hath endeavoured to avoid the clear evidence of this Text for a general Sentence of all Men to a life of future Happiness or Misery. I shall not here consider all his Objections, but observe only that he is obliged from the force of those Words, All that are in the Grave shall come forth, to own that all Mankind shall arise, but yet he will not own that the Distribution of them who thus come forth into them that have done good, and into them that have done evil, contains all, but some of them only, viz. such, as have had the Gospel made known to them, which is as great an Instance of a Man who shall say any thing χρειάζεται to serve his Hypotheces as can be offered; for what Instance can be given thro' the Scripture of an Universal Propignon distributed into two parts, in which the opposite Members do not contain the whole general? What is this in effect, but to allow the truth of this general Proposition, Certain Animal eft sensibles, every living Creature is sensible? And yet to deny the truth of this Distribution, 29. πολλά ὕπο τοὺς μαύρους τοῦ διανόησε, that of sensible Creatures, some are rational, some irrational, let us see the absurdity of it in some Scripture Instances, Matt. 25. 32. The Son of Man shall sit on the Throne of his

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(a) Ov iepi i τοῦ οίκου τοῦ ἵππος καὶ τῶν οἰκίων κατὰ τὸν Ομοίαν ναὸς καὶ τῆς ὀικονομίας τῆς ἀνάμνησις. De Bello Jud. l. c. 14. p. 516. A. B.

(b) Aniq. 1. 16. c. 14. p. 543.

(c) Aniq. 2. 20. c. 8. p. 659.

(d) Malum a saepe infic sacris orti, qui Carum hic nos exspunat de Carne Pecatu, cum nihil hic de Pecato aggressur, de quemus malum eft Pecatum, verum eft, quod natura eft in Carne Carath.

(e) Mr. Dodwell.
his Glory, and all Nations shall be gathered before him, and be shat place to be the Sheep on his right hand, and the Goats on his left, v. 33. now must not here the Sheep and the Goats be equal to all Nations: So again, Rom. 2. 6. God, faith the Apostle, will render to every Man according to his works, v. 28. to them, who by patience in well doing, seek for Glory, Honour, and Immortality, eternal Life; v. 29. Besides but to those that are contentious, and obey not the Truth, Tribulation. Now doth not this Distribution into the Obiedient, and Disobedient, contain all that are comprehended in the general word every Man? And doth not the Apostle interpret the word δικαιοσύνη, by saying, καὶ ἡ ἀληθινὴ σωτηρία, upon every Soul of Man that worketh evil shall be Tribulation, and ἀνάξιοι ὁμοίως ὀνήματι, to every one that worketh God, Glory, Honour and Peace.

CHAP. VI.

(12) V. 40. It is the Will of him that sent me, that every one that believeth in me should not perish, but have everlasting Life.] Some hence infer, that every true Believer must pervere unto the end, since otherwise he cannot have this Life eternal. But to this, and to all other Promises and Declarations of a like Nature, which engage that God will give eternal Life to the Believer, I answer, that more evidence, than that they can only be understood of such a Faith, as doth endure to the end, Matth. 24. 13. and so includeth Perseverance in it; for either these Promises are made to temporary Believers, and so to those which after fall away, which is contrary to the Tenor of the Scripture, and makes the Promises of eternal Life, and the Threats of Perdition belong to the same Persons, viz. to those who having fled by faith drawn back, Heb. 10. 38, 39. or else they depend on this Condition, that such Men do continue in the Faith, according to those expres words, He hath reconciled us to God if we continue in the Faith, rooted and grounded, and be not drawn away from the hope of the Gospel, Col. 1. 21, 23. we are Christ's Household, if we hold our confidence and rejoicing of hope firm to the end, Heb. 3. 6. & v. 14. We are made Partners of Christ, if we hold the beginning of our confidence firm to the end; and then it is demonstratively certain, that Perseverance is included in them, and made the Condition on which the Blessing promised doth depend, and therefore cannot be proved from them.

(13) V. 45. It is written in τοὺς ἄγγελους, in the Prophets,] viz. expressly, Isaiah 54. 13. and in effect, Jer. 31. 33, 34. in these words, I will put my Law in their Hearts, and write it in their inward Parts, and they shall not teach every Man his Neighbour, saying, know the Lord, for they shall all know me from the greatest unto the least.

V. 55. & 56. See Examen Milit. (14)

V. 70. *Our Θεόπλοτα, Have I not chosen you Twelve, and one of you is a Devil?] Hence it appears, faith Thoeplytlad, that ἐκεῖνος ἐπὶ οὗ ἐπέλεξα Θεὸς ἀποκάλυψεν, God's Election lays no force upon the Will of Man, but leaves him ἀποκριθηκαίς ζήσαι, one that may turn to good or evil as he will.

CHAP. VII.

V. 7. Neither did his Brethren believe in him, to the Note there add.] Yet that afterwards they believed we learn from Acts. 1. 14. where they are numbered among those who cleaved to the Apostles.

V. 24. Judge not according to appearance, (17) &c. to the Note there add.] For to exempt Moses from Blame, for commanding that Work to be done on that Day which is more laborious, and less beneficial, out of respect to him, and to condemn me, a greater Prophet, for doing with a word what is more beneficial on that Day, out of disrespect to me, is manifestly to judge with respect to Persons; to Thoeplytlad.

CHAP. VIII.

V. 25. To the Note here add.] So that (18) I would render the whole thus; Sum id quod locutus fum vobis prius, I am what I told you before I was, it being very common, in answer to a Question, to omit sum id, or somewhat of like import, to οὐκ οὖν, Matth. 26. 25. 64. οὐκ οὖν, Chap. 27. 11. i. e. Sum id quod dicas, or dicis quod res eft, it is as you say, or I am as you say, to the Note there add.

V. 35. The Son abideth ever,] i.e. (19) who am the Son of God, abide for ever, and so am able for ever to confer this Freedom from Sin of which I speak, for these Senses the following words (if the Son therefore make you free, &c.) fairly plead for, it being reasonable to conceive that the Son, in this Verfe, should bear the same Sense with the Son in the following words, which give the reason of what is here said.

CHAP. IX.

V. 39. That they who see not might see, (20) &c. To the Note there add.] οὐκ εἶναι ὁμοιὸς μὴ ἔχοντας μὴ ἔχων, οὐκ ἐχοντας ὑπερήφανος ὑπερήφανος, that the Gentiles, Faith (a) Origen, who are now blind may see, and if - H
Additional Annotatrons.

rael who now sees may be made blind, thro' their Infidelity ; so also Cyril, and St. Chrysostom, referring us to the words of St. Paul, who faith, That Blindness is part, had happened to the Jews, till the Falmess of the Gentiles should come in, Rom. 11. 29. (and this according to the Prediction of the Psalms, v. 8. 10.) and who faith of the converted Gentiles, ye were sometimes Darknes, but now are the Light in the Lord, Eph. 5. 8; see Note on Rom. 13. 12.

CHAP. X.

V. 15. Because it is said here, that Christ laid down his Life for his Sheep, elsewhere that he doth it for his Friends, John 15. 13, 14. and for his Church, Eph. 2. 20; and all are not his Sheep, his Friends, or his Church; hence some conclude, that Christ did not die for all.
Anso. Tho it be certain, from the places cited in the Note there that Christ died intentionall for all, i.e. desigining the Benesafs of his ful大家 PASSION for them, upon their Performance of the Conditions of the new Covenant establisht in his Blood, according to those plain words of the Apostle, 2 Cor. 5. 15. He died for all, that they who live might not live unto themselves, but unto him who died for them; and for none pessfh, because he died not for them, but because they do not live to him who died for them; yet is it also true, that he eventually is only the Saviour of his Body, and died only for his Sheep, and Friends, because they only do perform the Conditions of the New Covenant, and therefore to them only can this righteous Judge assign, at last, the Blessings promised in that Covenant.

23. In none of these places is it said, that Christ died only for his Sheep, for his Church, or for his Friends, and therefore none of them say any thing, which contradicts the more general extent of Christ's Redemption, this Argument may therefore be recurred thus; He that died for his Friends, and for his Enemies, died for all, but Christ died for his Friends, and for his Enemies, for when we were Enemies, Christ died for us, Rom. 5. 8. Again, he that died for the Church of God, and for the Unrighteous, that he might bring them to the Church of God, died for all; but Christ died for both, for he suffered for us, the Just for the Unjust, that he might bring us to God, 2 Pet. 3. 18. Lastly, He that died for his Sheep that heard his Voice, and for the lost Sheep that did not hearken to his Voice, died for all; but Christ died for his Sheep that heard his Voice, as the Text faith here, and for his lost Sheep, for become to seek, and to save, that which was lost, even the lost Sheep of the House of Israel, Mat. 18. 11. 12. 10. 6, therefore he died for all.

CHAP. XIII.

V. 2. To the Note here, after Mark 14. (22) 20. add Against what is here said, it may be objected that Christ here faith, v. 38. The Cock shall not crow before thou hast denied me thrice, now this seems to have been said at Christ's last Passover. To this I answer, that when Christ said this to Peter elsewhere, he always adds the Circumstance of time, either ειναι την τινευν, the Cock shall not crow this Night, Mat. 26. 34. Mark 14. 30. or εγώνευ, this Day, Luke 22. 34. whereas here no Circumstance of time is added, which makes it probable, the words here were not spoken at the same time.

26. The words here were spoken upon occasion of St. Peter's Answer to these words of Christ, Whither I go thou canst not follow me now, v. 36. but the like words in St. Matthew, and St. Mark, were spoken upon occasion of our Lord's Prediction, that they should all be scandalized at him that Night, Mat. 26. 31. Mark 14. 27, and in St. Luke, upon occasion of Christ's saying to Peter in particular, Satan hath desired to deliver me into the hands of the Gentiles, Luke 22. 31, 32. which makes it further probable, that these words here were spoken at a different time.

V. 18. Heb lift up ὧ πάνων ἀνέθη τιμίων me, (23) Heel against me. To the Note here add,] Theophylact here notes, that this is a Metaphor taken from the merit of the Shepherds, from Wrestlers, others say from Racers, who seeking others endeavour to trip up their Heels, and throw them down; so Esaus said to Jacob, innumerable once µι, for he hath trip'd up my Heels, or overthrown me, twice, Gen. 27. 36. Jer. 9. 4. Every Brother will supplant, and wherever, he with his Heel will trip up his Brother's Heels.

CHAP. XIV.

V. 20. I am in the Father, and the Father (24) in me, and I in you, to the Note here add,] Theophylact observes, that we must not say, that this is so in the same manner, for Christ is in the Father, ὁ εἰς ἐκείνων, as being of one Substance with him, but in the Apostles only, ὁ Θεος εὑρίς欧盟κτει, as an helper and co-worker with them; but perhaps the Apostles understood Christ thus, I as a Prophet work Miracles by the Spirit of my Father dwelling in me, Mat. 12. 28. and you shall work yours, mentioned v. 12. by my Spirit abiding with you, v. 16.

CHAP.
to the Gospel according to St. John.

C H A P. XV.

(25.) V. 13. *Maiestas tuæ xarin on dative *

Greatest Love than this hath no Man than that one should lay down his Life for his Friend.] Here it is observable, that 

that after μακαρία signifies ἐν quae quæ, so in the third Epistle of St. John, v. 4. μακαρίας 

epitome ἐν τῷ γενοι μαι no greater joy than that I may bear my Children walking in the Truth.

(26.) V. 16. To the Note there add.] It follows, that you should go and bring forth Fruit, &c. t. c. ἐὰν αἱ ἀνθρώποι, that whatsoever shall ask the Father, in my Name, he may give it you. I have observed Note on v. 25. that there is often somewhat deficient after t. c. So 1 Cor. 3. 11. t. c. (fut. ἔχων) that it may be as it is written; and so it seems to be here, the full Sense being either that, being thus employed, or being thus fruitful, ye may ask what ye will.

C H A P. XVI.

(27.) V. 25. These things I have spoken to you ἐν ἡμείς ἐν ἀρθραῖς, that you may glory ἐν ἀρθραῖσ. A Proverb, faith St. Basil, is a profitable Speech without some Obscurity, and so it is here, as is apparent from the Anwer of the Apostles, v. 29. Lo now speaketh thou plainly, and speakest no Proverbs; and from the following words in the same Verse, hereafter I shall no more speak to you in Proverbs, but shall speak plainly (the Will) of my Father.

C H A P. XVII.

V. 2. To the Note after Psalm 81. 9, add.] See also the Word Solus, so used by *Deusius* often, as when he faith of the Maker of the World, that he is (a) Solus Deus, and Solus Dominus, and Solus Conditor, and Solus Pater, and Solus contineunt omnia, and yet puts into the Symbol of Faith owned by all Christians, that Christ (b) is *a solus et omnia* solus et omnia. See the Note on Col. 8. 3.

(28.) V. 5. Glorifie me with the Glory which I had with thee, &c. after the word made Flesh add.] And therefore Theophylact gives the Sense thus, ἐν ἀνθρώποι μοι οὐκ ἐστιν ἀνθρώποι ἐν τῷ ὃς ἐστιν, bring my humane Nature into a Participation of the Glory which I the ἐκκλησία had with thee before the beginning of the World.

(29.) V. 11. Our Edens are we; See Examen Millii. in locum.

C H A P. XVIII.

V. 21. *τοις ἀδελφοῖς to St. that all may be one.] (30) Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς to St. that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &c. (31) *τοις ἀδελφοῖς that all may be one.] (32) It is Origen here faith the Apostles and the Prophets shall then know the Father, &

CHAP. I.


(2) V. 12. Note also that the Day of Christ's Ascension seems not fled in the Church then, or that Chrystofole spoke not of it when he here said, That because Christ's Ascension was on the Sabbath-Day, therefore St. Luke informs us, that the way the Disciples went out with him, exceeded not a Sabbath-Day's Journey, ibid. 3. in Acts 3. 12.

CHAP. II.

(3) V. 21. *Εν ὑπακοὴν ἀμφότεροι τοῖς Αὐτοῖς.] Here Dr. Mills is confident that the words ἀμφότεροι τοῖς Αὐτοῖς, were inserted from v. 26. because they are wanting in Irenaeus, L. 3. c. 12. p. 229. in the Vulg. Syr. & Cod. Alex. but as these words are owned by the Arab. Chrystofole, and Documentum in locum, and by (a) Origen, in his Commentary on the Kings, where he says, that they are read in the Psalms, and are interpreted in the Acts of the Apostles, so is it evident from the very words that they ought to be retained, for the words of the Psalms being these, ἐν ὑπακοῇ ἀμφότεροι τοῖς Αὐτοῖς, the Apostle here saying that David spake this of the Resurrection, ought to use the words that David spake: And, zdv. This is farther evident from the words following, εἰς ἐκατον, nor did his Flesh see Corruption, they having a plain Relation to ἐν ὑπακοῇ ἀμφότεροι going before.

CHAP. V.

(4) V. 24. After these words, among the Prophets, add, ] The Right Reverend Bishop Pearson very probably conjectures, that the Sadducees, after our Lord's Resurrection, being the greatest Enemies to the Apostles, they being grieved that they preached through Christ the Resurrection from the Dead, Acts 4. 25. 17. Gamaliel being a Pharisee, and so a chief Averter of the Resurrection, did therefore give his Advice for the Dissimulation of the Apostles, so we find the Pharisees, almost in the same words, pleading for St. Paul, preaching the same Doctrine, viz. that they ought not to molest him, lest they should be found τῶν Ἡρώων, Fighters against God, Acts 23. 9.

CHAP. VII.

V. 6. After these words, The evil Treat-ment of th'Seed, add, ] Some, I know, begin the Computation of the 430 Years from the first Call of Abraham from Ur of the Chaldees, but since the Holy Scripture hath given us no Intimation of the Age of Abraham, when he went from Ur of the Chaldees to Charran, nor of the time of his stay there, this Computation is upon both these accounts precarious, and the Scripture being to express in saying, Abraham was seventy five Years old when he left Charran to go into Canaan the Land of Promise, if the Holy Ghost deligned to give us any Chronological account of these Matters, it seems more naturally to direct us to the time appointed by these Years, than to the time of which it hath not given us any Character at all: And to'the Scripture doth not tell us the exact time when Isaac was wean'd, yet since it tells us the Child was grown up, or increased, Gen. 21. 8. and was playing with Ishmael, v. 9. hence it is probable, that the Tradition of the Jews, mentioned by Jerome, that Isaac was five Years old when he was wean'd, may be true, V. 25. After these words, to be their De-liverer, add, ] For to be Israēli is above, may well signify one that is endued with the Spirit of Prophecy, ἄγγελος εὐαγγελίας, being frequently used to signify some extraordinary Knowledge and Wisdom, and the Person gifted with them, being by (b) Clement, Rom. filled with ἰδιαίτερον ἀνεπίσκοπον a Man.

(a) Acts 1. 2. (b) Epist. ad Corinth. 5. 44.
a Man able to declare this Knowledge, and then \textit{Simon} will signify a Man of extraordinary, and miraculous Performances.

\(7\) V. 40. \textit{O ἦλθεν εἰς Ῥώμην, ἵνα ἐλάφωσεν,} at this \textit{Moses.} This Confrontation occurs often both in the Old and New Testament, to Paul 11. 4. \textit{Jehovah in the Heavens is his Throne,} \textit{κύριος ὁ ἐπὶ οὐρανοῖς ἐστὶν.} iux. Pl. 18. 10. \textit{And he knoweth what is in mind,} as for God, his \textit{way is perfect,} Pt. 104. 17. The Stock, the Firtrees are his House. See Eccl. 2. 14. Hef. 12. 2. Nab. 1. 3. So Matt. 21. 12. \textit{καὶ ἐπὶ τῷ ἀνθρωπίνῳ θρόνῳ,} as for the Stone which the Builders refused, it is become the head corner Stone; See also Rev. 2. 26. and the Note on 1 John 2. 27. \textit{εἰς τὸν κηρύγματα ἕνεκεν τοῦ κατεχόμενον,} &c.

V. 42. Then God gave them up to worship the \textit{House of Heavens.} That is, from their worshipping him in Images against his Command, he left them to go on to the Worship of the Creature instead of the Creator. See the Note on Rom. 1. 21. 24. The Invention of Idols (i.e. Images) faith the Book of Wiclim, was the beginning of Fornication, that is Idolatry. See the Note on John viii. 41. and therefore according to the Fathers, God is said to have given this House of Heaven to Sinners, Deut. 4. 19. See Drusius in Lucam & apostolae ut Octavius. Jaffin M. Dial. p. 274. Clements Alex. Strom. 6. p. 619. B. because he suffered them to proceed to that more gross Idolatry in Punishment of their Worship of him by Images: And to this alludes that of the Septuagint. Hef. 13. 4. God gave not the House of Heavens \textit{upon eis,} to go after them, but sent his Prophets to forbid it, which he did not to the Heathen World.

C H A P. VIII.

(8) V. 1. They were all scattered abroad \textit{ἐκλύθη,} except the \textit{Apostles.} It is a very ancient Tradition mentioned by (a) Clement of Alexandria that our Lord signified twelve years after his Ascension, for the Conversion of the unbelieving \textit{Jews in Judea,} left any of them should \textit{say, εἰς γενέσεις, have not beard;} saying to his \textit{Apostles μὴ δικαίως τοῦ ἐσπεραίον,} go ye out into the World after twelve years; and (b) \textit{Apostle} (for he flourished at the same time, speaks of this, \textit{οἱ ἐν ἐκτένεια,} as delivered by Tradition, that our Lord commanded his \textit{Apostles φέρεται εἰς κληροδοσίαν ἄνευ ἐπιφανείας, not to recede from Jerusalem by the space of twelve years. Now if there be any truth in this tradition, it shows the Reason why the \textit{Apostles} continued at Jerusalem when the rest of the Disciples were scattered abroad.

V. 9. After these Words \textit{Simon the Holy} (9) God, \textit{add:} However, seeing both \textit{Irenaeus} and \textit{Theodoret} in the places mentioned, say expressly, \textit{ἐκλύθη μὲν δὲ σώος καταφέρη ἐν ἐκτένεια,} that \textit{Simon} pretended to appear to the Jews as the Son, to have defended to the Samaritans as the Father, and to other Nations as the Holy Ghost: this seems to shew that the Doctrime of the bleffed Trinity was embraced by all \textit{Christians} from the beginning; as St. \textit{Basil} proves from the Testimonies of the Fathers from the beginning, and from these Words of \textit{Clement} Rom. 12. \textit{αὐτοὶ δὲ καὶ} \textit{ἰδού καὶ} \textit{συνέλευσαν ὁ Ἁγιος} \textit{Basil: de Spiritu Sancto,} Tom. 2. c. 29. p. 357, 358.

V. 12. \textit{Ἐπὶ ιερου ὑπέκλησα, concerning the Name} (10) of \textit{Jesus Christ.} That is, concerning the Power of that Name, when it was used by Believers to do the greatest Miracles; to \textit{ch. 3. 16. his Name, through Faith in his Name had made this Man strong,} that is, his Power, upon the Invocation of his Name with Faith, hath done it: So the \textit{Sadducee's} enquire of the \textit{Apostles} ch. 4. 7. by what \textit{Name have ye done this?} and they answer, \textit{v. 10. by the Name, that is the Power, of Jesus,} and afterwards they pray \textit{v. 30. that} \textit{Signs and Wonders may be done by his Name,} \textit{i.e. by using of his Name with Faith, and Invocation of him, the Power of Christ being then present with them that did so.}

V. 37. \textit{Ἐν θυσίᾳ καὶ ἔν τε ἐν τῷ ἐθνῷ. This (11)} Clause by Dr. \textit{Milli} is taken pro commate \textit{πραγματα} a primum Christianismi seculari injecto, ut & alla in libro Aftorum Apostolicae humanae paeas, for a supposititious Clause put into the Text from the first Ages of the Church, as many other Clauses are in the Acts of the \textit{Apostle:} And yet this Clause is found in the Vulgar, and Arabick Versions, in \textit{Irenaeus} 1. 3. 12. l. 4. c. 40. in \textit{Terrutilian de Baptismo} c. 18. in \textit{Cyriac} ad \textit{Quiriniun} l. 3. 9. 33. in \textit{St. Jerom Tom. 4. fol. 46. l. l. in \textit{St. Lullius de Vite} & \textit{Opificate} c. 9. 12. and in \textit{Ocumenian in locum:} And even the \textit{Dicolor Proleg.} p. 40. col. 2. owns it in contradiction to his former self; and hence we may judge of his other supposed Additions, so confidently and so frequently mentioned, in this and in the other faced Books, which were there any truth in what he says, as bleffed be God there fore, is, would render the whole Scriptures of the New Testament dubious and uncertain. See \textit{Examen Millii} in c. 9. 7. 10. 6. 21. - 11. 6. 12. - 15. 40. 29. - 16. 140. 15. 19. 17. 21. 27. - 20. 24. - 21. 3. 8. 13. 22. - 22.
Hearts to seek it, Eccl. 7. 25. so that to argue, as these Men do in this case, is plainly to contradict the Mind of the Holy Ghost, who for this very reason that God is the Giver of it, requires us to incline our Hearts to Wisdom, and to apply our Hearts to Understanding, to cry after Knowledge, and lift up our Voice for Understanding, to seek for her as for Silver, and to search for her, as for hid Treasures, uplifting our Enjoyment of her upon all this Diligence, by saying then shall thou understand the Fear of the Lord, and find the Knowledge of God, for the Lord giveth Wisdom, Prov. 2. 2—6. Again, Faith cometh by hearing of the Word of God, Rom. 10. 7. this is the ordinary Instrument which works Repentance and Conversion in us; but that it may have this good Effect, we must hear it with good Attention, and improve the Knowledge received from it, for to him that hath barb, shall more be given, Mark 4. 24, 25. we must receive it into a good and honest Heart, and treasure it up there, Luke 8. 15. for to them only it is given to know the Mysteries of Christ's Kingdom, who thus improve the Knowledge and Talents which they have received, Matt. 13. 11, 12.—25, 20. Wherefore let us not despise one of these, or such like Dishonors, or some evil Dispositions which prejudice us against, or indi- spose us for the Performance of those Duties, then it is said, that these things are not given: So Matt. 13. 12. to them it is not given, for this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed, left at any time they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and be converted, and I should heal them. So Deut. 29. 3. 4. To have seen the Temptation, and to have heard the voice of God, and to have been with it, and to see it, and to have heard unto this Day, which must not be imputed to any want of Power in these things to move them, much less to a want of the Divine Grace to work upon their Hearts by them, for then they could not be blamed for not having such an Heart, but it was wholly to be ascribed to their own Negligence and Perverseness, which rendered them indisposed to receive this Gift: as will be farther evident, First, from God's very eminent Defile that such good things might have been given them, which thro' their own Defect in the Performance of their Duty were not given them, as V. G. an Heart to fear God, so Deut. 5. 29. 0 that there were such an Heart in them, that they would fear me, and keep all my Commandments always, which is an Expression of a most earnest Defile that it might be so, and therefore an assurance that

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there was nothing wanting on God's part that was requisite to the obtaining of such an Heart. 2dly, from his frequent Commands requiring men to believe, repent and turn to him, and to give their Hearts to seek him; so 1 Chron. 22. 19. and now 27th, give your Hearts and your Souls to seek the Lord: For seeing God neither commands what 'tis impossible for us to do, nor what he himself will do without us, these Commands must relate to something which is in our Power, because it is our Duty to perform: And 3dly, from the Commissions which the Scriptures give to them who believed, repented, and turned to the Lord; and the Reprehensions it gives, the Punishments it threatened to them who neglected to do so; for seeing no Man can receive a Reward for what he had no hand in doing, or blame, and punishment for not performing what he could not be capable of doing, these Praises and Reprehensions shew that these things might, and ought to have been done by us.

Having premised this, I proceed.

2dly, To shew what are the various imports of this Phrase in Scripture, or how and why God may be said to give what by our Industry, or our Cooperation with his Grace, and Blessing given to us, we enjoy.

First, Then when the thing said to be given is morally evil, that God who can neither himself do, nor incline others to do evil, can only be said to give it, because he gives those Faculties by which Men are enabled to do it, and suffers them without restraint to follow the Inclinations of their own wicked Hearts, so 1 Sam. 1-11, God gave a lying Spirit in the Mouth of Abiab's Prophet, 1 Kings 22. 23. to 1600 34, 68, it was given to the Beast to speak great things and Blasphemies. Rev. 13. 15 and v. 7, had given him to speak against the Saints, and overcome them, and that in this Sense God is said to give the Heathers up to a repugnant Mind, to the Lurings of their Hearts, and to dishonourable Affections. See the Note on Rom. 1. 28. that thus only be gave to the Jews a Spirit of slumber, See the Note on Rom 11. 8. 2dly, Sometimes to give doth only signify to pronounce, teach, and prescribe, as when God faith thou shalt give the Blessing on Mount Gerizim. Deut. 11. 29. i. e. thou shalt pronounce it thence, thus is God said to give to the Jews his Sabbaths, viz. by commanding the Observation of them, Ex. 16. 29. and to give them those Laws, and Commandments he preferred and taught them by his Servant Moses; and in this sense he is said to give Wisdom, because out of his Mouth proceeded understanding, Prov. 2. 6. and so he faith give to the Wife. i. e. Instruction, and he will still be softer, Prov. 9. 9. and in this sense also may he be said to give both
of the Truth of that Revelation to produce its yet is it said to be the Gift of God, because the Objects of that Faith are only made known to us by Divine Revelation, the Motives to embrace it are all contained in the same Revelation, and both are confirmed, and made credible to us by the Testimony which God hath given to them, and so God hath done all that is requisite on his Part to produce this Faith in us.

V. 28. After the second year of Claudius, add] tho' it seems rather to have been that which happened, as Eusebius in his Chronicon, and Orosius l. 7. c. 6. place it, in the fourth year of Claudius.

C H A P. XII.

V. 23. After Multiplicity of Worms, add] And of the Uncle of Julian the Apolostate, who perfecuted the Christians and trampled upon the Sacred Vessels, (a) Theodoret and (b) St. Crysostom inform us that he perforated by this Disease, ὄρθος 30 μηδ' ἄλλοις εὐρακτεῖς οὐκέτι, for his Scurvy corrupted and bred Worms: an Instance like to this we have in Phæracotæ Syrus 36 η' θανάτου εὐρακτείς, eaten up of Lice, for boiling of his great Wisdom, and his pious Life, tho' he sacrificed, faith Elian, to no God at all, Elian. Var. Hist. l. 4. c. 28. Diss. Laer. l. 1. p. 75. 77. See Bochart Hieroz. p. 2. l. 4. c. 23. p. 620. 621.

C H A P. XIII.

V. 18. After Macceab 7. 27, add] And according to this Sense the Word signifies ταυτάρατος ὑποστηρίζω, to bring them Nourishment, as God did Manna every Day, or ταυτάρατος ὑποστηρίζω, to bear them as a Nurse or Mother of her Child to give him suck, or him up, which in Eustathius is ταυταρατεῖς, Odys. β. v. 131. But tho' this makes a very good Sense, and very approbato, it seems not necessary; for (c) Origen citing Deut. i. 31, thrice reads ταυταρατεῖς, be borne their Manners, saying it signifies ἄλλοις ἄλλος το αὐτόν ἀλλες το αὐτόν, to accommodate himself to the Infirmities of his Children; Procopius on the words of Moses faith that ταυτάρατος, properly signifies τοις ἀλλάξων ωτονάσιν, τοις μετα- χαλαξών ωτονάσιν, to carry about, and appease a forward Child by praising and accommodating our Faves to him, and in the Scholium on Aristophanes ταυταρατεῖς is τοις ἀλλάξων ωτονάσιν, to bear with the Manners of another, and so the Word is used by Cicero &c. See Examen Mitis in locum.

V. 20. After these Words, this Computation was not exact, add] some here tell us that the true reading here is 350. years, but seeing I find not one Copy, Version, or Father to countenance that Reading, I think it dangerous to admit of that Solution of this Difficulty; especially if we consider that St. Luke continually, both in his Gospel and in the Acts, follows exactly the Computation of the Septuagint and of the Text, as we learn from his inferring Caius, Luke 3. 36. his making Saul to reign 40. years v. 21. of this Chapter, and from this Verse where he accords exactly with Josephus.

C H A P. XIV.

V. 13. Εἶδας μοι, he would have sacrificed to them ] Here see, faith Crysostom, the Devil's Malice, he would have brought in ἀδικίας 39 Divine Worship of Men by those very Perfons who were meant to convert Men from it, persuading them again to esteem Men as Gods, as formerly they had done: And how fully he hath done this in the Roman Church, where innumerable Men are worshipped with Invocation, and even mental Prayers, which suppofe them to know the Hearts of the Supplicants and so to have the Property ascribed to God alone in the Scripture: I have fully shewed in a Treatise on that Subject.

C H A P. XV.

V. 16. ἦσασθε καὶ πέφυκεν the Tabernacle of David, to the Note here add] The most antient Way of dwelling being in Tents and Tabernacles, a Man's House or Habitation is usually in the Hebrew Language called Mischeneh, his Tabernacle, as you may see in the Book of Job and in the Prophets; fo here the Tabernacle of David is the House, and Family of David.

C H A P. XVI.

V. 11. Loosly from Tros we came] Here Oecumenius notes that this being the first time that St Luke speaks in the plural Number, his Travels with St. Paul must begin from this time.

V. 3. He was baptized, &c. and all his St. Crysostom here notes that this Taylor was that Stephanus of whom St. Paul faith, I baptized also the Household of Stephanus 1 Cor. i. 16. but if so he must have come from Corin, or some other Parts of Asia, and have settled at Philippi, and afterwards have returned thither again, for the Stephanus there mentioned by St. Paul was

(a) Hist. Eccl. i. 5. c. 8.
(b) Orat. in Babyl. Tom. v. p. 454.
(c) Tom. i. in Marth. p. 459. 475. in Celsium. i. 4. p. 210.
was the first Fruits of Achaia, 1 Cor. 16. 15. and an eminent Perfon at Corinth, v. 17.

C H A P. XVII.

(22) V. 18. After the words places of Merchandize, add, ] Occurrence here faith, that a little Bird that gathered up the Seeds scattered in the Market-place, was called by this Name, and hence, τοι οόν, οι δ οι νυμελείαι εκδοχα, describable Persons, not worthy to be named, were called οόνερεθίου; and in this Etymology Suidas, Φανοερεθίου, the Scholast upon Aristophanes de Aetibus, p. 159. and almost all the Grammarians do agree.

(25) V. 30. God who overlooked the times of Ignorance, that παντελήμονα δὲ διανοοικεῖν, hath now sent his Message to all Men, everywhere to repent. ] The παντελήμονα here, seems not to refer to παντελήμονα, to repent, as if God did not formerly require Men to repent of their Sins committed against the Law of Nature, for then they were not obliged to reform, or turn from them; but it refers rather to the Word παντελήμονα, and signifies that whereas before he had sent no Messengers, or Prophets, to the Heathen World, to proclaim his Wrath against them for their Ungodliness, and Ungodliness, and call them to Repentance for those Sins, he now had sent his Apoftles to all the Ends of the Earth, with this Message, and that by them he had given them a fresh Assurance of his Purpose to judge and condemn the Impenitent, by the Resurrection of that Son of God, whom he had appointed to be the Judge of all Men; Mr. Dodwell therefore seems to be mistaken, when he concludes from these words, and from Acts 14. 16. that God had not obliged all other Nations, but only the peculiarity, to worship himself, before he had revealed his Pleasure to them, and (a) faith, "That these words rather plainly imply the contrary, that while the Supreme God was apostolatus, unknown, God did excuse them from that Duty, in account of their Ignorance of what othertwifc would have been their Duty, if it had been required of them, and they had known that the Supreme Being had required it: For 16. This is directly contrary to the express words of the Apohte Paul, who declares that, ἐστὶν γὰρ οὗτος τὸς θεός, that which might be known of God was manifested to them, for God had declared it to them, to exist, his eternal Power and Godhead, and also that this was manifested to them from the beginning of the World, not by any positive Revelation, but from the visible things of the Creation, Rom. 1. 19, 20. and that this Manifestation rendered them ἀποκορύφων, without excuse, who did not glorify (and therefore worship) him as God, neither were thankful to him for his Benefts conferred upon them. And this is farther evident from the two places cited by him; for tho' God so far suffered them to walk in their own ways, as that he sent no Prophet to instruct them, nevertheless he left not himself without a Witness, that it was he who did them good, Acts 14. 17. and who was therefore to be thanked, and worshipped as their great Benefactor; see the Note there: And tho' he wakened at the times of Ignorance, yet even then he expected they should so seek the Lord that they might find him, Acts 17. 17. see the Note there; and it is strange that the dreadful Consequences of this Affection did not deter him from espousing it; for hence it evidently follows, 17. That no Man can know who is the true God, or that he is to be worshipped, by the Light of Nature, without a Revelation. 2dly, That either Idolatry, or Atheism, must innocently obtain throughout the whole Heathen World, for if they are left ignorant of the true God, and it is not their Duty to worship him, they must either not be obliged to worship any God, or left free; if not obliged to commit Idolatry, by giving the Worship due to the true God alone, to them who by Nature are no Gods. And, 3dly, That they must either be obliged to worship the very Devil, or left free to do it; the Gods of the Heathens, the Scripture, being Devils, and seeing God is the Fountain of all Obligation, he must oblige them thus to worship his grand Enemy. 4thly, Hence it follows, that when they had the Gospel-Revelation imparted to them, they could not both be obliged, as he faith they were, to repent of their former Idolatry, in giving the Worship due to the true God, to Idols, or false Gods, because he plainly here affirms, they could not know, that 'twas their Duty to worship the true God, and so the first and second Commandments must be only positive Precepts, but no Parts of the Law of Nature, or the Moral Law, that being of perpetual, and universal Obligation.

C H A P. XIX.

V. 19. They burn their Books before all Men. ] Note also, that they sold not those Books, tho' they were of great value, because, faith Occurrence, they would not be Gainers by such wicked Arts, nor would they contribute by selling them to the teaching others the Sine Arts.
Additional Annotations on the Epistle of St. Paul to the Romans.

CHAP. I.

(1) Ver. 14, 15. For I am a Debtor, &c. Here it is observable, that our Translators begin the 14th Verse with for, tho' there is nothing that answers to it in the Greek; I would render the words thus, I am a Debtor to the Greek, and the Barbarian, to the Wife, and the Unwife, viz., τίμων, or τίμωι, and therefore as much as in me lies, I am ready to preach the Gospel to you also that are in Rome. For tho' you and they, when joined with οὖ, signify generally so, yet when they are put absolutely, and especially, when they begin a Sentence, they signify idecro, ita, and answer to Αι Καιν., in the Hebrew: So Rev. 2. 16. και μακάρις εστε, therefore because they are made wise, upon which place the Critics note that και, hic non, est similiter, δίνει, fed rationarium, valeteque, ἄμωσις. So Rom. 6. 11. Knowing that Jesus Christ, being now raised from the dead, dyeth

CHAP. XXIV.

V. 16. ἔστε τινὲς, and hereina. J] The Critics say, that here, and 2 Cor. 5. 2. ἔστε τινὲς signifies interim interest, in the mean time, but I think without any necessity, for in both places it may either signify πάντως, or, ob hanc rem, for this Cause, or have relation to the former Verse; so here ἔστε hath relation to ικανώς ἀκούειν, and signifies having hope in this thing; and in the other place it hath relation to ης ἐν τοῖς, ito, and signifies being in this Tabernacle, we groan.

CHAP. XXV.

V. 23. After these words, Dr. Bow on the place, add, J And to them add that of Bardeanes in Eusebius, that the Baldrian Women appear on Horsetail adorned with Gold and Jewels, ηδίνως καὶ χαιρότον, with great Pomp, and with a Train of young Men and Maidens attending them. Euseb. Prep. Euth. l. 6. c. 10. p. 276.

(28) V. 16. 'Εστε ρητα, and hereina. J The Critics say, that here, and 2 Cor. 5. 2. ἔστε τινές signifies interim interest, in the mean time, but I think without any necessity, for in both places it may either signify πάντως, or, ob hanc rem, for this Cause, or have relation to the former Verse; so here ἔστε hath relation to ικανώς ἀκούειν, and signifies having hope in this thing; and in the other place it hath relation to ης ἐν τοῖς, ito, and signifies being in this Tabernacle, we groan.

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Epistle of St. Paul to the Romans.

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Hic, quibus invisi Fratres, dum vita
manebat,
Psaltator Pares & frum inixa cli-
enti
Aut qui divinitas fusi incubuere perpertus,
Nec partem puto, fuer sine, que maxima
turba effi,
Quique ob adulterium capri, quique Arma
feci
Impia, nec versit Dominorum fallere
decretas.
Inclusi param expellent, &c.
Vendit hic auro patrium, dominumque
potestem
Impofuit, fixit inegre pretio, atque refexit.
His hablum inviso nate, vestitique Hy-
menoes
Alsi omnes immunes nefas.

V. 32. Mr. L. here reads ον ευ&,& and renders the Words thus, who knowing the Judgement of God, knew not, that they, who did these things were worthy of Death; but this reading cannot stand, for what righteous Judgement of God could they know to be due to them, who did these things, who knew not that they were worthy of Death, and to whom Sin, faith, could not be imputed without a positive Law, which we know the Gentiles had not? See the reading of the text largely confirmed. Examen Millii in Locum.

G H A P. II.

V. 2. But we are sure, κοινωνία ἐγὼ, &c.

V. 7. 'Αδηλείαν Incorruption] This faith Theopistela, refers to the Body, and by using this Word τὰς φύσεως ἀνάπτυξις, he openeth the Gates of the Resur-

V. 8. Παρακέντησις; &c. διακόνια, but obray Un-

righteousness. Here Chrisfimplon notes that the Apostle doth not lay Βοιαίαν, τηρημένον, who are forced to, but who obey Unrighteous-

νέστο σε πληρωμα, εἰ διακόνια, ἐν ἀναπάτη,

V. 12. Απευθέσθαι in αἰτία καθώς, as many as have found without Law, shall also perish without Law, and as many as have found in the Law, shall be judged by the Law.] Here (a) Mr. Dodwell lays, "That some Advantage may be taken from the "Words αἰτία καθώς, and καθώς θεάτης, that which is called prince in the Cache of the Gentiles, & fo may be understood as "well of ceasing to be, as of any positive "Inscriptions, being opposed to be judged "in the latter clause relating to the Jews. But (b) the Word ἀπευθέσθαι, to perish, is often used in the new Testament, and especially in the Epistles of those Christians, who by his own Hypothesia, are to perish by being subject to eternal Punishments, as in those Words, αἰτία καθώς duties not with thy Meat thy Brother, for whom Christ died. Rom. 14. 15. and in the 1 Cor. 8. 11. 9. ἀπευθέσθαι, and so shall thy Brother perish for whom Christ died, So also 2 Cor. 2. 13. 4. 3. 2 Thess. 2. 10. 2 Pet. 3. 9. Yes this Criticism would exempt not only Judas the Traitor, that the αἰτία ἡμῶν, Son of Perdition, John 17. 12. but even the very Devils from this future Punishment; for their Question is ἦσαν ἡμοὶ ἐκ τῆς ἀπευθέσθαι, art thou come to destroy us before the time? Mark 4. 34. It is used in the Gospels of Christ's little ones in those Words, it is not the Will of my Father in the aitíα, that one of these little ones shou'd peris, Math. 5. 29. 18. 14. of losing the Soul by denying Christ, Math. 10. 29. 16. 25. And lastly, it's used of the Destruction of Soul and Body, in Hell, Math. 10. 28. (ady. θανατόν) here applied to the Jews, signifies ἐκ τῆς ἀπευθέσθαι, they shall be condemned, as appears from the Opposition it bears to ἐκ τῆς ἀνάπτυξις, they shall be justified v. 13. And this it still doth, and must do, when it relates to the Judgement passed upon the wicked at that Day. So John 3. 18. 12. 48. 16. 11. 2 Thess. 2. 12. Heb. 13. 4. And this being introduced as a Proof, that in that Day there shall be Tribulation, and Anguish upon every Soul, that worketh evil, whether he be Jew, or Gentile, and that because God is no Respeeler of Persons, shews that both Jew and Gentile working evil must fall under that Tribulation and Anguish. And the reason of the Variation of the Words may be probably this, that the Gentile being condemned by the Law written in his own Heart, and so being as it were a confessed Criminal, there needs nothing more than to sentence him to the Per-

dition, which his Sin deserveth; whereas the Jew being to be sentenced by a written Law, which he may think he has not violated, so as to deserve Condemnation, he must be judged and condemned by the Sentence, which the Law hath pronounced against him.

V. 17. IN, κατά, as Dr. Millis reads, See (g) Examen Millii here.

V. 22. Thou that abhorrest Idols, dost thou (l) commit Sacrilege? Robbing that God of his Honour this way, who hath required thee to hate the Shew of all flesh, and the first Fruits of thy Increase, Prov. 3. 9. Mal. 3. 8. 9. Eclesius 35. 8. as the Idol-
later doth by giving his Honour to an Idol. And of this Sin they being accused by God himself, declaring by his Prophet Malachi, that they had robbed him in Tithes and Offerings, doubletles they were more guilty of it in these worst times of the Jewish Nation.

C H A P. III.

(11) V. 9. & 10. nor altogether, to the Note there after every kind add.] So 9 & 10. signifies, 1 Cor. 5. 10. viz. I do not altogether forbid you to accompany with Fornicators for then you must go out of the World.

C H A P. IV.

(12) V. 6. Even as David [See at the margin] speaks of the Blestdefects of those, to whom God impueth [margin, justification, i.e. Exemption from the Guilt, and Punishment of Sin], without such Works as can justly plead for that Exemption and Freedom from Punishment, by laying, blessed is the Man to whom the Lord imputeth no Sin. In which Citation there is not one Word of any Work to make him righteous in the Sight of God, and therefore blessed but only of an Ab of free Grace in the Forgivens or the Non-Imputation of his Sin, in which the Evangelical Justification formally consists. See the Preface to the Epiistle to the Galatians Section the 4th.

(13) V. 14. Faith is made void, in the last Edition this Note is changed thus.] It is made void to them, who are not of the Law, because then without it they cannot be made Heirs, and it is also made void to them that are of the Law, because they were then Heirs not by Virtue of the Promises, but of the Law.

(14) V. 15. For the Law worketh Wrath] to wit, to the Transgression of it, For where there is no Law, there is no Transgression. It is a very great Mistake to think, as some do, that the Apostle lays down this as a general rule, that where there is no positive Law to which Threats and Punishments are annexed, there is no Transgression; for the plain Consequence of this would be, that the Heathens having no positive Law, could be guilty of no Transgression, whereas the Scripture represents them as dead in Trespasses and Sins, Eph. 2. 1. Coloss. 2. 13. as Persons, who shall be judged hereafter according to their Works, Rom. 2. 6. and shall receive Tribulation and Wrath for working evil v. 9. who sin without (a positive) Law, and shall therefore perish without Law, v. 12. and as Men, who are condemned in their own Consciences by the Law written in their Hearts, v. 15. The Apostle therefore must be only conceived to prove from this general rule, that where there is no Law at all, there is no Transgression; and that if the Law of Moses worketh Wrath, there must be a Transgression of it rendering Men obnoxious to the Death it threateneth, v. 19, 20. vide Examen Militi.

C H A P. V.

V. 13. Here also note, that the Apostle (15) cannot be reasonably conceived to allter as Mr. L. Suggetts, that no Man can incur a Penalty without the Sanction of a positive Law, declaring, and establishing that Penalty. For this Affirmation entirely destroys the Obligation of the Heathens to perform any Duty, since no Man can be obliged to do that, which he may omit without fear of Punishment, and renders the Heathens who had no positive Law given them, incapable of incurring any Penalty by any fins they had committed. The meaning therefore of the Apostle seems to be only this, That the Law threatening Death to Adam, being not made to all Mankind but to him alone, all Men, good and bad, could not then generally die for their own Sins; but this Mortality fell on them all without distinction in that Interval on the Account of that one Sin of Adam, which rendered all his Posterity subject to that Mortality he had incurred by his Sin: wherefore to say, that all Men were not subject to Mortality by reason of the Sin of Adam, would be to contradict St. Paul's, but to say, that they, who were swept away by the Flood with an untimely Death, did not die for their own, but for Adam's Sin, is to contradict God himself, saying, I will destroy Man from the Earth, for the Iniquity of Man is very great, &c. Gen. 5.

V. 15. After [margin, I. s. c. 56. add. ] Moreover we in the New Testament find frequently expressions equivalent to these, the Holy Ghost still speaking of Christ's Sufferings for our Sins in the Apocalyptic Songs, as (16) when Christ is said to bear our Sins, not only because he bore the Punishment due to them, but for Adam's Sin, to contradict God himself, saying, I will destroy Man from the Earth, for the Iniquity of Man is very great, &c. Gen. 5. 13. He being only so by suffering the Death which the Law inflicts upon him, and not as being so in the fight of God.

C H A P. VII.

V. 1. In the Note there after Husband add.] or that this Diverce rendered him dead in Law to her, the being not to return to him again. Deut. 24. 4.
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(18) V. 4. After the Words married to another add) In like manner you being made dead to the Law, to which you are espoused, by the Death of Christ, as being buried and crucified together with him, the Law can have no further Power over you to retain you in Subjection to it, and so you must be free to be married or put into Subjection to another Husband, even Christ to whom I have espoused you. 2 Cor. 11. 2.

(19) V. 5. "Ora igitur in ore, for when we are in the Flesh" (When I consider that eis theis in theis, and eis theis edema theis, chap. 8. 5, 8. signifies those that are asked and governed by the fleshly Principle, in opposition to the Guidance and Motions of the Holy Spirit, and that et to thes, v. 9. for, whereas in edema edena, v. 4. 12. 13. bear the same Sense, I judge, that when we were in the Flesh, here doth not only signify to be under the carnal Ordinances of the Law, for so were all the Pious Jews, who lived from Moses to the Gospel times, but more especially relates to them, who living under these Ordinances, were themselves carnal, and without any Affirmation of the Holy Spirit, and so had the Law of the Flesh still lying against the Law of their Minds, and bringing them into Captivity to the Law of Sin, which could not be the State of Zacharias and Elizabeth, or any other of those Persons who were righteous before God, and walked in all the Commandments of the Lord blameless. And if of such only we understand the Apostle's following Discourse in this Chapter the Sense will be clear.

(20) Ibid. Te the to the the Motions of Sin which were by the Law Here Mr. L. faith Interpreters call a strange Impatience on the Law of God, by laying it excited Men to Sin by forbidding it, whereas they only say that the carnal Minds of Men excited them to transgress the Law when they were under it, as the Apostle faith v. 6. and Mr. L. in his notes on the 1st verse says, Sin took the Opportunity of my being under the Law to stir up Concupiscence in me, for without the Law, which annexes Death to the Transgression of it, Sin is not able to have its will upon me. Now is this any more an Impatience on the Law of God, than 'tis an Impatience on his providence, that it provides that Corn and Wine which carnal Men abuse to Drunkenness and Excess.

(21) V. 6. After the words as Mr. Clerk thinks, add] But (ad) as the Opposition thes, to serve him with a Freedom from the Prevalency of the Flesh by Virtue of the Spirit, which enables us to mortify the Deeds of the Flesh, chap. 8. 13. (ad) to serve God not chiefly with bodily Service and carnal Ordinances, but in the Spirit of our Minds, chap. 12. 2. Phil. 3. 2. having our Minds transformed after the Image of God in Holi-

(22) V. 15. "Ou gýven, I allow not This In the interpretation faith Mr. L. makes the following Words a Tautology, whereas I judge it very reasonable to say, I allow not, because I would not, yea I hate to do, what I do.

C H A P. VIII.

V. 1. Ἐν τῇ ἐπανάκλησίᾳ ἡμῶν, διὰ τοῦ πνεύματος, (23) these Words faith Dr. Mills are an Addition to the Text, see the Proof of the contrary Examen Militii in locum.

V. 3. τῇ ἐπανάκλησίᾳ ἡμῶν, for what could not be done by the Law] i.e. that Freedom from the Guilt of Sin and Death it could not minister, these &c. etc. (ἐπανάκλησίᾳ διὰ τοῦ πνεύματος) so as to quicken God sending his Son in the likeness of sinful Flesh, Sub. 3. 18. 21. free, hath made feasible: Examples of the like Ellipsis are numerous: So Luke 11. 17. every Kingdom d'æs de peo, divided against itself is brought to Desolation, διὰ καθεναίαν. Sub. 3. 18. 21. and an House (divided) against a House falls. That this is the Sense is evident from Matt. 12. 25. and Mark 3. 25. where it is διὰ καθεναίαν. So desolation commanding is to be understood after καθεναι, forbidding in Tim. 4. 3. And sightless let him rejoice is to be supplied from the 4th verse same.

I. 10. Ibid. ἐστὶν ἀλλαγήν καὶ ἀποστάσις and by a Sacrifice for (25) Sin condemned Sin in the Flesh] The plain meaning of these Words faith Mr. L. is this, that Sin is self was condemned, or put to death in Christ's Flesh, i.e. was suffered to have no Life or being in the Flesh of our Saviour, be being in all things, tempted as we are, yet without Sin. Heb. 4. 15. But this certainly is a false Interpretation, for as Sin could not be put to Death in him in whom it never lived, or could have any Being, so much less could this be done by his Offering a Sacrifice for Sin, that being only done at the close of his Life, whereas Christ was free from Sin from his Conception, and being done then by a Sin-Offering to make Atonement for the Guilt of Sin. The true meaning of the Words is therefore this, That Justification, or Freedom from the Guilt of Sin, which the Law could not procure, because of the Weakness of the Flesh rending us obnoxious to Sin, and so to Death for it, God by sending his Son in our humane Nature did procure, and by giving up his Son to be a Sacrifice to make Atonement for the Sin committed by the Flesh, knowing the same thing he judged against Sin in the Flesh, that is, either he shew'd that it deferred Condemnation as requiring an
an Atonement, to free us from the Guilt of it, or else he, by this Sacrifice, condemned that which before condemned us, and took away its Power of condemning Believers, enabling them to say, Who is he that condemns us? It is Christ that died? v. 34.

V. 6, 7. (26) To be carnally minded, (Gr. σώμα τοῦ θανατού, the Wisdom of the Flesh,) is death, because the carnal mind, (Gr. the Wisdom of the Flesh,) is Enmity to God, for it is not subject to the Law of God, neither can be, for they who are in the Flesh cannot please God.] Hence 'is' by some interred, that the Unregenerate can do nothing that is truly good, nothing but what is evil, and displeasing to God.

To this I answer, that this is one of the Texts abused by ancient Heretics, to prove that the Flesh was by NATURE evil, we learn from (a) Epiphanius, and from St. Chrysostom upon the Place, where therefore well observes, that by Flesh here, we are not to understand the Body, or the Substance of the Body, αὐτὸς + ἐν αὐτῷ ήν ὁ ἀνθρώπος, quamquam, &c. διέρχεται, quae enim vita est = ζωὴν ψυχής = ζωὴν καρδίας, but a worldly carnal Life, full of Luxury, and riotous Living, and turning the whole Man into Flesh, as is evident from the Parable, the Wisdom of the Flesh, engaging us only to mind the things of the Flesh, and to be of the Flesh, as the true Christian is of the Spirit, being led by, and walking in the Spirit. And, faith (b) Metabodia, were this said of them, who are in this Body of Flesh, that they cannot please God; they who commit Theft, Whoredom, or any other like Sin, could not, on this account, be subject to Reprobation, by a just Judge; it being then impossible for the Flesh to be subject to the Law of God; nor could then the Intemperate Perfection to be reduced to Charity and Virtue, the Body lying under a natural Necessity, not to be subject to the Law of God.

2dly, The Apostle doth indeed say, that they who thus mind carnal things, while they continue so to do, cannot please God; this being only in effect to say, in the words of Chrysostom, αὐτὸς + ἐν αὐτῷ ήν ὁ ἀνθρώπος, that whilst Men go on in their sinful Courses, they cannot please God, or live in Subjection to his Laws: But then, faith he, as Christ only says, an evil Tree, whilist it continues such, cannot bring forth good Fruit; but doth not say an evil Tree cannot be made good, but on the contrary faith, make the Tree good, that the Fruit may be good, Matt. 12. 33. So is it here; for the Apostle, by his frequent Exhortations to thee carnal Men, to crucify the Flesh, and mortify the Flesh, with its Lusts, or the Deeds of it, and to put off the old Man with his Deeds, by his Threats, that if they live after the Flesh they shall dies, and by his Promises, that if they do the Spirit they do mortify the Deeds of the Men, they shall live, doth him, that the Men may cease to live according to the Flesh, and may so mortify the Deeds of the Flesh, that they may live. God, faith Chrysostome, hath put this in our choice, in our Free Choice, so that to the Adversary, it is ὡς ἢ ἀνθρώπους, ἢ θεούς. Since the Vouchsafe- ment of the Gospel, it is in thine Own Power to be carnally minded, or spiritually, there being now greater Strength, and Inducement, so to be, than ever.

V. 9. If any Man be in Christ he is a new (27) Creature, and be that hath not the Spirit of Christ dwelling in him, is none of his.] Hence it is plain, that none are truly said to be in Christ, by a Professor of Faith, provided they live not answerable to that Profession, or be not renewed in Mind, Will, Affections, and Conversation, and from the following words; If the Spirit of Christ dwell in you, he that raised the Lord Jesus from the dead, shall also quicken your mortal Bodies by his Spirit dwelling in you: It is evident, (15) That it is not the Soul, but the Body, upon which the Spirit is said here, τοῦ σώματος, to give Life to. (2dly.) The Promise of being raised by the Spirit of Christ, belongs only to them, whose Bodies shall be raised to the Resurrection of Life eternal. As for others, they being only, ἐκ τῆς σωματικῆς, Christians in Name, and not in Truth and Sincerity, 1 Cor. 5. 11. and Perfections to whom Christ will then say, I never knew you, they shall be raised by the Power of Christ, but not by Virtue of any Union with the Spirit of Christ.

V. 11. For as many as are led by the Spirit, shall (28) quicken your mortal Bodies.] The late Commentator, and Paraphrast, here exposed by Mr. Locke, is D. W. and yet he is so unhappy, as neither to approve of Mr. L.'s Interpretation, nor dislike his own. He cannot approve of Mr. L.'s Interpretation, that ζωηεις ακμήυς, and ζωηεις, signify a Body morally dead, because Sin reigns not in it; (15) Because εἰς τήν ακμήν, absolutely put, bears no such Sense in Scripture, but only signifies a Body without Life, or Breath, Isa. 2. 26. (2dly.) Because this Interpretation makes the Apostle say, v. 10. the Body is dead already, i.e. to all Activity of Sin, which reigns no longer in it, it's sinful car- nal Lusts being mortified, and yet makes him promise, v. 11. that if the spirit of God dwells in us, God shall quicken our mortal.

(a) Ηερ. 64. N 49. 51. (b) Apud Epiph. Hid. N. 51.
mortal Bodies, i.e. faith Mr. L. He shall deliver them from the Dominion of their carnal Lusts, that is, it makes him promise God shall do hereafter what he told us, v. 10. was already done. (3dly.) In those words, he that raiseth Christ from the dead, the Apostle must be supposed to speak of a real Death of the Body, and therefore in the latter Clause of the same Sentence, he shall quicken their mortal Bodies, 'tis reasonable to conceive, he speaks of quickening those Bodies in the same Sense, viz. by raising them from the dead. Nor hath Mr. L. said any thing of weight against this Sense. For,

*ff. Whereas, he faith, It cannot be proved that wise, mortal Bodies here signifies the same as wise. (1f.) He hath not proved the contrary. (2dly.) His own Interpretation plainly makes them both to signify the same. And, (3dly.) What is more likely than this idea?—v. 10. & v. 11. should be of the same import.

2dly. When he addeth, that wise, mortal, always signifies the thing joined with it to be living, he considered not that the same Apostle faith, That at the Resurrection from the Dead, wise, this mortal Body shall put on Immortality: and when, wise, this mortal Body shall put on immortality, Death shall be swallowed up in victory. 2dly. I add, that wise, when it relates, as here, to a Body, to be quickened, never bears any other sense, but that of a dead Body.

3dly. If by quickening here, faith be, he meant the raising them to life from the dead, how can this be mentioned as a peculiar favour to those who have the Spirit of God? For God will also raise the Bodies of the Wicked. *Aes. True. but he will raise them by his Power, not by his Spirit dwelling in them. Nor as the Sons of God, to be made joint-Heirs with Christ, v. 16. 17. but as the Children of Satan, to be cast into the Fire prepared for the Devil and his Angels. Nor. lastly, to live an happy Life, v. 13. but to die the second Death.

Lastly. Whereas he objects the Want of Connexion in this Interpretation, with the Subject the Apostle is here discharging of, that is very plain; for the Apostle is here discoursing of the Benefits, and Advantages, which Christians shall receive by living, not after the Flesh, but after the Spirit, that this will cause them to mind spiritual things, v. 5. that it will give them Life and Peace, v. 6. So that tho' their Bodies die because of Sin, they shall obtain an happy Resurrection, thro' the Spirit dwelling in them, and therefore, faith be, v. 12. 13. we are Debtors not to live after the Flesh, for they that do so, shall die; not in the moral, but the penal Sense, but they who thro' the Spirit do mortify the Deeds of the Flesh shall live; for v. 14. As many as are led by the Spirit of God, they are the Sons of God, and so shall obtain the Adoption, i.e. the Redemption of the Body from Corruption, v. 23. V. 28. Called according to his Promise.]

From these words, some argue thus: if all that love God are called according to his Promise, then had he no purpose of calling them that do not love him. If they who are foreknown are predestinated to be conformed to the Image of his Son, they who are not conformed to it, were not foreknown. Now, in answer to these Arguments, let it be observed, that this Text expressly speaks of those who actually love God, not of those whom God hath loved, with this supposed discrimination of Adoption, and that to love God, and to be called according to his purpose, are words put by way of Apposition, to shew that they are both of the same Import; that which God purposed, in calling us by Christ, being this, that we might be holy and unblamable before him in love, Eph. 1. 4. 9. so that the whole of this Argument may be granted: They who are called by God according to his purpose, or are effectually called, so that God's Calling hath its designed effect upon them, being only such as love God, and are conformed according to the Image of his Son. And let it farther be observed, that when the Apostle faith, in the following Verse, wise, for whom he foreknew, etc. the Participle wise, is connective, and this Verse giving the Reason, or Confirmation of what was spoken in the former, it seems necessary to interpret these words thus, whoso be foreknown to be Perfections called according to his purpose, and therefore qualify'd for the Adoption mentioned, v. 23. them be predestinated to be conformed according to the Image of his Son: And it determines to be considered, that all Antiquity to the time of St. Austin, do with one Confent concur in the Interpretation of Pseudambrosius on this place, viz. quasi preces sibi devotes, ipsas elegit om praemia præmia capiscendas, those whom he foreknew would be devoted to his Service, he elected to the Reward promised such Perfections, those whom he foreknew to be just in a special manner, worthy to be called. So Theodorest, and Theophrast, some of them in their Defences upon these words, called according to purpose, expound them of the purpose, or true sense of Man, declaring that a Man is called by a special sense, according to his Choice, and, that (4) in a special sense,
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1. 8. 9. Tit. 1. 2. 3. and they believing in Christ, shall be justified from, and remitted all their past sins.

Acts 13. 38. 39. Eph. 1. 7. and them also, to glorify, by giving them that Spirit, who is the Earnest of that Glory, Eph. 1. 13. and by Participation of which Spirit, Christians are fain not only to behold the Glory of the Lord, but also to be changed into the same Image, from Glory to Glory.

So Origen on this place. And this Exposition agrees well with the Context; for the Apostle had said before, that Christians having the first Fruits of the Spirit, groaned after this Redemption of the Body, v. 23. &c. v. 26. that the Spirit helpeth their Infirmities, interceding for them, with silent Groanings after it; and that he intercedeth for the Saints, according to the Mind of God, to give them this Redemption; and then it follows, therefore we know that all things shall work together for good, to them that love God.

V. 33. 34. Here it is well observed by Mr. L. that these words being read by way of Interrogation, as in v. 35. carry a full and clear Sense thus: Who shall plead against God's Elect? Shall the God who justifies them do it? Who is he that condemns them? Can it be that Christ who died for them?

V. 35. Nothing shall be able to separate us from the Love of God, which is in Christ Jesus. To answer the Argument hence urged, to shew that Men cannot fall from Grace, because if once they truly loved God, they cannot cease to do so, let it be noted;

16. That this Enquiry is not who shall separate us from the Love with which we love God and Christ, but who shall separate us, who truly love God, and testify that Love by our Obedience to his Commands, John 15. 10. and our patient Sufferings for his sake, v. 36. 37. from his Affections towards us?

The Apostle therefore only intimates, that such Perfections continuing in the Love of God, shall be preferred by him from, or enabled to overcome the Temptations here mentioned, and so supported by his Grace, and holy Spirit, as to be able to triumph over them. But he doth not say, that the Love of no Christian shall wax cold, Matt. 24. 12. that none of them shall lose his first Love, Rev. 2. 6. were there no Fear of this, why doth Christ exhort his Disciples to continue in his Love? John 15. 9. and his Apostles exhort others to keep themselves in the Love of God, Jud. 2. 1. to continue in the Grace of God, 13. 43. to look diligently

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gently to it, that they fall not from the Grace and Favour of God, Heb. 12. 15. Note. 2dly, That the Apostle doth not say that nothing shall separate true Believers from the Love of God, or Christ, but only faith, ἰδίως, I am persuaded nothing will do it; nor have I any Caule to fear, that any of these temporal Sufferings, or Enjoyments, should shake their Sefeddumns, in Expeétation of those eternal, and ineffable Blessings which God hath promised, and Christ hath purchased for his Church, these light Afflictions being not worthy to be compared with the Glory that shall be revealed, v. 18, and all co-operating for the good of them that love God, v. 28. that as for the Weakness of the Flesh, which rendred these Temptaotions so dreadful, and gave strength unto them, they lived in hopes of a glorious Redemption of the Body from them, v. 23. and whilst they groan under them, they have the Affiance of the Spirit of God to strengthen them, and help them to bear their Infirmities: a powerful and loving Father, to be with them, a Saviour exalted to the right Hand of God, to intercede for them, v. 31, 34. Upon all which accounts, he might well say, I am persuaded, that none of these things shall separate you from the Love of God, which is in Christ Jesus. The Apostle doth nor, by these words, intend to teach Believers that they could not be shaken by these things, for this would have contradicted the Drift of his Epistles, in which he doth so often express his Fears, lest they should be shaken with them; and so far tempted by them, as to be moved away from the hope of the Gospel, Col. 1. 23, and render all his Labour vain, 1 Thes. 3. 3, 5, and offers so many Arguments, and Motives, to prevent the Effect of these Temptations, but only doth intend to say; that upon these Considerations, they had so great Inducements to persevere, and continue in the Love of God, as made him strongly persuaded that they would do so.

CHAP. IX.

V. 6. Are not all Israel? The Apostle having declared, that both Jews and Gentiles had sinned, and fallen short of the Glory of God, and so were to be justified only by Faith in Christ, Rom. 3. 23, 24. the Jews objected against this, (1st.) That they being the Seed of Abraham, to whom the Promises were made, 'twas not consistent with the Divine Veracity, to exclude them from the Blessings promised, and to confer them on the believing Gentiles. To the first Part of this Objection the Apostle answers, by distinguishing between the Seed of Abraham, according to the Flesh, and accor-

ding to Promise, or the spiritual Seed, from v. 6. to the 14th. at those words, What shall we say then, is there Injustice in God? He begins to answer the second Part of the Objection, that the Adoption, and the Promises belonging to the Jews, v. 4. and the Gentiles being Strangers from the Covenant of Promise, it seemed unreasonable to confer those Blessings on them, and not upon the Jews. To this the Apostle answers, that this jutly befell them, because they continued in their Inidelity, after all the Miracles wrought to convince them, that Christ was the true Messiah, and so, as by this Obituacy, like to that of Pharaoh, they had made themselves obnoxious to the severe of his Judgments, so had they rendered themselves incapable of the Blessings promised to Abram, and, his Seed, they who are of Faith, being only the Children of Abraham, and Heirs according to the Promise, Gal. 3. 7. 9. 29. whereas the Gentiles believing in Christ, are thro' this Faith entitled to the Blessings promised to Abraham and his Seed, v. 14. for they being Christ's by Faith, are Abraham's Seed, and Heirs according to the Promise, v. 29. V. 11. "καὶ ἦλθεν ὁ θεός καὶ γέγραψεν τὸν Πατὴρ, ἡ Παροιμίας τε, ἡ συναποκρις, ἡ Προσανατολή, ἡ Προερχόμενη, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχοντα, ἡ Προέρχο

1st. That none of them relate to particular, and individual Persons, (save only when they are used of our blest Lord, and his Sufferings for us) but only to whole Churches and Nations; and in general, to the whole Body of believing Jews, and Gentiles, whom God had chosen, having, fore-appointing them to the Adoption, by Jesus Christ, Eph. 1. 5, in whom also, Faith, hath her habitation, we are made his Portion, or peculiar People, being fore-appointed so to be according to his purpose, v. 11. God having purposed, and fore-appointed, that this should be the Portion of Believers, and the Consequence of Faith in Christ, by which we become the Sons of God. To all the converted Jews throughout our Difficulties, they being chosen as other, according to the Purposes of God: the Father, 1 Pet. 1. 2. And loth to the Pesterly of Jacob, of whom that is said in his epistle, the Purposes of God, according to the Election, might stand: It was said, when Rebecca bare Twins, the Elders shall serve the Younger. 2dly. That this Fore-knowledge, Purpose, or Appointment, is only that of calling Men to the Knowledge of Salvation, by Christ Jesus. Thus the Apostle teacheth, that he was appointed to preach to the Gentiles, the
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unsearchable Riches of Christ, according to the ancient purpose which God had made in Christ Jesus our Lord, Eph. 3. 11. and that according to his Purpose before Ages, he was called with an Holy Calling, 2 Tim. 1. 9.

3dly, This Calling is design'd by God that, for this end that they who are called might obtain Salvation thro' Sanctification of the Spirit, and Belief of the Truth, 2 Thess. 2. 13. thro' Sanctification of the Spirit to Obedience, and thro' the Sprinkling of the Blood of Jesus, 1 Pet. 1. 2. All Christians being chosen to this end, that they might be holy, and unblemish before God in Love, Eph. 1. 4. But hence it cannot reasonably be concluded, that this Election is no larger than the Holiness design'd to be produced by it; For the Riches of God's Goodness, Patience, and Long-suffering are designed to lead all those to whom it is vouchsafed, to Repentance. But hence it cannot be concluded that this Riches, Goodness, Patience, and Long-suffering is exercised to none but those; who truly do repent, seeing the Apostle mentions many who despised these means, and after the Vouchsafing of them, still continued to treasurc up Wrath against the Day of Wrath, Rom. 2. 4. The Baptism was sent to turn the Hearts of the Fathers to the Children, and of the disobedient unto the Wisdom of the just, but his preaching was far from having its effect on all, that heard him. The end of the Messiah's Advent to the Jews was that he might save his People from their Sin; and might engage them to serve him in Holiness, and Righteousness all the Days of their Life, Luke 1. 74. But yet it fadely failed of its effect on the Rubbish People; The Jason Grace of God appear'd to all Men to teach them, denying Ungodliness, and worldly Lusts, to live soberly, righteously, and godly in this present World; but yet it is too fadely evident, it hath not had this good effect on all.

4thly, As Men were appointed from the beginning to be called, to the Gospel, which is the Wisdom of God thro' Faith unto Salvation, was that, 1 Cor. 2. 7. This word of God giving the Hope of that Salvation, which he had promised before all Ages. And hence by Virtue of this Promise, and Fore-appointment Men were in time called by the Gospel, to the Faith in Christ, whence they who were thus called, are fad to be called, according to the Purpose of God, Rom. 8. 28 and according to his Purpose, and Grace given us thro' Jesus Christ, 1 Pet. 1. 10. The Knowledge, and Purpoze from the Foundation of the World of sending Christ to die for the Remission of Sins, being the Ground of this calling, on which account he is said, to be
given up to the Death according to the Foreknowledge of God, and his fore-appointed Counsel, Acts 2. 23. And they who flew him, are said to have done only what his Counsel had foreappointed to be done, Acts 4. 28. These Observations will direct us to answer what is argued from these, and such like places of Scripture in Favour of an absolute Election.

CHAP. X.

V. 13 After the 1 Cor. 1. 1, 2. add [(34)] Mr. L. indeed attempts to invalidate the Force of both these Arguments,(197) by saying, that this calling upon the Name of the Lord doth not import the Invocation of Christ, but only an open Profecston of Faith in him, because St. Paul argues closely, and yet in the three preceding verses requires an open Profecston of the Iospel. Anser. There is not one Word of Professing either in the 11th, or 12th verses; in the 9th or 10th be mentions Confession with the Mouth, and believing with the Heart as necessary, because the Scripture faith, whoever believeth shall not be ashamed, the fame Lord over all being rich to mit that call upon him. For Joel 2. 28, whoever shall call upon the Name of the Lord shall be saved. If then St. Paul be a close Reasoner, he must speak of Invocation of the Name of the Lord, Moreover this being the Character of the Disciples of Christ, even before they were called Christians, see Note on Acts 9. 2. and the continual pracile of all Christians from the beginning, see Note on 1 Cor. 1. 2. The Apostle might well argue from Believers, to those that call upon Christ's Name. The first Argument he would invalidate by denying that the Words cited by St. Paul from Joel are to be understood in the Sense which they are used by the Prophet, which in effect is to deny that the Apostle argued either closely, or truly for the whole of the Apostles Inference is lost, if either the Lord v. 13 be not the fame Lord with him in v. 12, or if to call upon him, doth not bear the same Sense in both places.

V. 15. Moreover out of the Words, bow (35) shall they believe in him of whom they have not heard, v. 14, and from thofev 17. Faith comes by hearing, &c. it follows that those Gentiles who never had the Gospel preached to them, or any Opportunity of hearing it, cannot be condemned for want of Faith in Christ, or his Doctrine, that being to condemn them, for the want of that which they were never in a Capacity to have, if therefore they are capable of a Reward, as they must be who are obliged to believe that God is a Rewarder of all them, that diligently seek-him, Heb. 11. & C. Christ must be

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a Saviour to them who thus seek God, tho' they knew nothing of a Saviour.

(36) V. 8. After the Word Heathens add.] Moreover over that Kau-ran, which we render there Line, Phil. 19. 4. does signify their loud Cry, and so is well rendered by the Apostle here. εἰ αὐτῷ τὸν θάνατον τῆς ζωῆς, their Sound i.e. the Sound of the Apostles is fully proved by Dr. Porro, Mifel. c. 4. p. 48.

CHAP. XI.

(37) V. 6. The Election of Grace] See Note on v. 28. and add.] That many who belonged to this Election, fell away is evident from the Epistle to the Hebrews: See the Note on 2 Thess. 2. 3. and whereas Dr. Mille contends that the Words following, τις, εἰ καὶ οὐκ ἤσθησα, εἰ τινὲς καὶ κτάναι, τις καὶ οὐκ ἠθέλησα, εἰ καὶ οὐκ ἠθέλησα, are Supposititious, as being not found in the vulgar, in Hilary the Deacon, and in the Latin Original: That they are genuine, is proved from the Syrian, and Arabic Versions, from Theodoret, Photius, Commentaria, and Theophylact, who all retain them: And from these Words of Chrysostom, who Tom. 9. Ed. Marell. p. 719. explains, and confirms them thus, He that contends he is to be favored by the Works of the Law hath no Title to Grace, τίς εἰ ποιήσει ἄξιος ἀνθρώπου ζωήν οὐκ ζῶσαι; εἰ καὶ οὐκ ἠθέλησα. See Examen Millii in loco. They are not.

(38) V. 14. After these Words [are in all these Blessings add.] Hence also it appears that the Apostle did not think they were so blinded or given up to a Spirit of Slumber, but that they might still be favored.

(39) V. 21. Mutilate αὐτοῖς, else he also [spare not them] οὐκειος. Fear is to be repeated from the former verse. So 2 Thess. 2. 5. I sent to know your Faith whether ye were exercised or not, Subaud, qvqagqvq, fearing lest the Tempter should have tempted you.

CHAP. XII.

(40) V. 13. Ταύτης εἰ παρεξέλθων τοὺς ἱπποὺς, to read all the Greek Scholia. St. Sahs To. 2. p. 474. The Vulgar, and all the other Ancient Versions. And whereas Dr. Mille contends the true reading is Ταύτης εἰ παρεξέλθων, see this abundantly confuted in the Examination of him upon this place.

(41) V. 19. Avenge not your selves.] When Pheccion was condemned to die by the Athenians, some of his Friends defied him to leave some Precept to his Son, how he should demean himself. His Command therefore to him was μὴ ἕνεκα τοῦ ἁμαρτίαν αὐτῶν, to not remember the Injuries the Athenians had done him, and for this faith Ἐλιαν, every wise Man must, ὁσαναμακρίνως ἀδίκου, very much admire the Man, Var.Hist. I. 12. c. 49.

CHAP. XV.

V. 18. ὅπως τίτων lex. τις, for I will not dare to speak anything of what Christ hath not wrought by me.] The Critics here tell us, that they take off the Force of the Apostle's Words, who render them, I dare not, because that Intimates the Apostle had a mind to do so, but Fear withheld him; they therefore would have the Words rendered here, and Ἰδος τις ἐκ τῶν μισθωτῶν Michael contending with the Devil durst not bring against him a railing Accusation; nor shall I, I suffer not my self, and he suffered not himself, but our Translation may be justified, by a like Expression of the fame Apostle in the fame Case, ὁ γὰρ τοῦτον ἡμῖν, ἡ εὐκαταθήναι τις οὔτε, thee dare not make our selves of the number, or compare our selves with some, who commend themselves. 2 Cor. 10. 12. And this doubtless, he faith, not to intimate that he and Timothy had a mind to do that themselves, which there he represents as folly in others, but only to intimate, that he did not think it fit, and prudent so to do, and therefore durst not do it, and this Senec the Word well bears, 1 Cor. 6. 15. and Ἰδος 9.

CHAP. XVI.

V. 10. After these Words, Men of up right and honest Hearts, add.] but because all the Greek Scholiasts say it signifies η δοξαν, η δικαιοσύνης, η εὐσεβείας, η σωτηρίας τῶν λιτῶν, Men simple, foolish, and flow of Understanding, and because the Word often bears this Senec in the Book of Proverbs, as when the wife Man says ἄξιος, the simple believeth, every Word, chap. 14. 15. When he calls upon the simple to bear Wisdom, chap. 8. 9. And promises to give Subsity to the simple, chap. 1. 4. and when he adds, chap. 21. 11. when a Sinner is punished, the simple is made wise, this exposition being more pertinent to the Words, may be preferred before the other.

K 2 Ad-
Additions to the Annotations on the First Epistle to the Corinthians.

CHAP. I.

(1) Ver. 21. Εἰ ἤπειρα ὑμᾶς, ηὐδόκη ὑμῖν ἢ; [The Argument here seems to lie thus. The wife Men among the Greeks, the Scribe or Interpreter of Scripture among the Jews, are by this Dispenfation convinced of Folly, and Insufficiency to give Men the Knowledge ofaving Truth; ἡ ἐπιστήμη διὰ, for since the World by all its Wisdom could not obtain the right Knowledge of God, he by this Dispenfation hath given thisaving Knowledge to Believers. And in the unbeliefing Jews for Confimation of this Doctrine require a Sign, and the Greeks seek after humane Wisdom in it, and we preach a crucified Christ, who is on that account a scandal to those Jews, and in the Eftimation of the unbelieving Greeks is Foolifhness; yet is he, and his Doctrine to the believing Greeks, Christ the Wisdom of God, they seeing in it Wisdom sufficient to engage them to believe this Doctrine; and to the believemg Jews the Power of God, they being convinced of its Truth by the Signs wrought in Confirmation of it, and with great reafon do they so esteem it, for what the unbelieving Greeks deem Foolifhness, hath more of found reafon in it, than all the Wifdom of the Greeks, or those who are accounted Wife-Men by the Jews have thewn; they, who by them are deemed Fools, having difcovered that Wisdom of God in a Mystery, which they with all their Wisdom never knew, and that which they fliweakened, is founded with fuch a visible Power of God, as enables it, without humane Power, or Wifdom, to prevail over all the Strength and Wifdom which Jew or Gentile can oppose against it.

A DISCOURSE

Concerning the Imputation of Christ's perfect Righteoufness, or Obedience to the Law, to us, for Righteoufness, or Justification.

In which,

1st. The Opinion of the Necessity of this Imputation is delivered, in the Words of the Reafd Bishop Beveridge.

2dly. It is proved that this Opinion hath no Foundation in the Holy Scripture. And,

3dly. It is proved to be fully, and expressly contrary both to Scripture, and to Reafon.

To the READER.

I do not think it an Insult upon the Sacred Character of this great, and good Man; that I make bold to examine one Article of his Private Thoughts, which, in my felfed Judgement is of evil Confequence to the Souls of Men. For tho' he died a Bishop, yet, faith the Preface, The following Sheets were written by him in his younger Years, upon
S E C T I O N  I.

The Imputation of Christ's active and perfect Obedience to us being in my Judgement a very false and pernicious Doctrine, and yet being of late promulgated by an eminent and good Bishop as a thing absolutely necessary to our Justification, and to obtain a Title to eternal Life, I shall

1st, Lay down this Doctrine in the Bishop's own Words.

2nd, I shall endeavour to shew that it hath no Foundation in the Holy Scripture. And that the good Bishop hath produced nothing either from Scripture, or from Reason which is sufficient to confirm it. And, 3dly, That it is fully and directly contrary to Scripture and to Reason.

And 1st, The Bishop in the 8th Article concerning his private Thoughts of Religion, p. 85 delivers this Doctrine in these Words. "He (viz. the Son of God) being in and of himself perfectly coequal, coeternal, and coeternal with the Father, was in no form bound to do more than the Father himself did, and so whatsoever he should do which the Father did not, might justly be accounted as a Work of Supererogation, N. B. which, without any Violation of Divine Justice, might be set on the Account of some other Persons, even of such as he pleased to do it for. And hereupon, out of Mercy and Compassion to fallen Man, he covenanted with his Father, that if it pleased his Majesty to accept it, he would take upon him the Suffering those Punishments which were due from him to Man, and the Performance of those Duties, which were due from Man to him, N. B. So that whatsoever he should thus humble himself to do, or suffer, should wholly be on the account of Man. Himself being not any ways bound to do, or suffer more in time than he had from Eternity.

"This Motion the Father out of the Riches of his Grace and Mercy was pleased to consent unto; Add hereupon the Son affuming our Nature into his Divinity, N. B. becomes subject, and obedient both to the moral and ceremonial Laws of his Father, and at last to Death it self, even the Death of the Cross; In the one he paid an active, in the other a passive Obedience, and so did not only fulfill the Will of his Father in obeying what he had commanded, but satisfied his Justice in suffering the Punishment due to us for the transgressing of it. His active Obedience as it was infinitely pure and perfect, did without doubt infinitely transcend all the Obedience of the Sons of Men, even of Adam too in his primitive State; for the Obedience of Adam, make the best of it, p. 88, was but the Obedience of a finite Creature, whereas the Obedience of Christ was the Obedience of one who was infinite God as well as Man. By which means the Laws of God had higher Obedience performed to them, than themselves in their primitive Institution required; for being made only to finite Creatures, they would command no more than the Obedience of finite Creatures; whereas the Obedience of Christ was the Obedience of one who was the infinite Creator as well as a finite Creature.

"Now this Obedience being more than Christ was bound to, and only performed on the Account of those whose Nature he had assumed, as we by Faith lay hold upon it, so God, thro' Grace, N. B. imputes it to us as if it had been performed by us in our own Persons. And hence it is, that as in one place Christ is said to be made Sin for us, 2 Cor. 5: 21. So in another place he is said to be made our Righteousness, 1 Cor. 1: 30. and in the foreced place, 2 Cor. 5: 21, as he is said to be made Sin for us, so we are said to be made Righteousness in him, but what Righteousness? our own? No the Righteousness of God radically his, but imputatively

Thy Friend and Servant,

D. W.
Of Christ's active and perfect Obedience to the Law.

"ly ours, and this is the only way whereby we are said to be made the Righteousness of God, even by the Righteousness of Christ; being made ours by which we are accounted and reputed as righteous before God. These things considered, I very much wonder how any Man can presume to exclude the active Obedience of Christ from our justification before God, as if what Christ did in the flesh was only of Duty, not at all of Merit, or as if it was for himself, and not for us, especially when I consider that Suffering the Penalty is not what the Law primarily required, for the Law of God requires perfect Obedience, the Penalty being only threatened, not properly required of the Breakers of it; and for let a Man suffer the Penalty of the Law in never so high a manner, he is not therefore accounted obedient to it, his Punishment speaks not his Innocence, but rather his Transgression of the Law. Hence it is that I cannot look upon Christ as having made full Satisfaction to God's Justice for me, unless he had performed the Obedience I owe to God's Laws, as well as born the Punishment that is due for my Sins. For tho' he should have born my Sins, I cannot see how that could denominate me Righteous or obedient to the Law so as to entitle me to eternal Life, according to the Tenor of the old Law, do this and live, N.B. which old Covenant is not disannulled or abrogated by the Covenant of Grace, but rather establisht.

Rom. 3. 31, especially as to the Obedience it requires of us in order to the Life it promiseth, otherwise the Wife of the Laws of God would be mutable, N.B. and so come short of the Laws of the very Medes and Persians which altered not. Obedience therefore is as strictly required under the New, as it was under the Old Testament; but with this difference, there Obedience was required in our own Persons, as absolutely necessary, here Obedience in our Surety is accepted as completely sufficient: But now if we have no such Obedience in our Surety (as we cannot have if he did not live, as well as die for us) let any Man tell me what Title he hath, or can have to eternal Life. I suppose he will tell me, he hath none in himself, because he hath not performed perfect Obedience to the Law, N.B. and I tell him he hath none in Christ, unless Christ hath performed that Obedience for him, which none can say he did, who doth not believe his active as well as passive Obedience to be wholly upon our account. Now these Words contain these several Propositions.

1st, 'That the Son of God covenanted with his Father that he would take upon him the Obedience which was due from p. 88. Man to him, so that whatever he should do, should be on the account of Man, and that to this Motion the Father, of his rich Grace and Mercy, was pleased to consent.

2dly, That he in pursuance of this Covenant became obedient, and subject both to the moral, and ceremonial Laws of his Father, and so by his active Obedience to these Laws, fulfilled the Will of his Father in obeying what he had commanded.

3dly, That this Obedience of Christ was perfect, and did infinitely transcend all, the Obedience of the Sons of Men, even of Adam in his Primitive State, and fo' Christ performed higher Obedience to the Laws of God than was required of Man in the Primitive Institution.

4thly, That this Obedience being more than Christ was bound to, and being only performed on the account of those whose Nature he had assumed, it is by Virtue of our Faith imputed to us, as if it had been performed by us in our own Persons.

5thly, That we are to be entitled to eternal Life according to the Tenor of the old Law, Lev. 18. 5. that old Covenant being not disannulled, and abrogated by the New, Covenant of Grace, but rather establisht, Rom. 3. 31, especially as to the Obedience it requires from us in order to the Life it promiseth: And, 6thly, That therefore Obedience is as necessary, strictly required under the New, as it was under the Old Testament, but with this difference; there Obedience in our own Persons was required as absolutely necessary, here Obedience in our Surety is accepted as completely sufficient. 7thly, That no Man hath, or can have a Title to Eternal Life unless Christ hath paid perfect Obedience to the Law for him, and so Christ could not have made full Satisfaction to God's Justice for us, unless he had performed the Obedience due to God's Laws, as well as born the Punishment due to our Sins.

8thly, That therefore the only way whereby we are said to be made righteous with the Righteousness of God, is by the Righteousness of Christ, being made ours, by which we are reputed, and accounted righteous before God.

Having thus given you the state of the Question in the Bishop's own Words, I shall proceed briefly to consider what he hath laid down as the Foundation of this Doctrine, and then to make some brief Reflections upon these several Propositions.
Now the Foundation of this Doctrine is laid down in these Words; "He (i.e. the Son of God) being coeqial, coeternal, and coessential, with the Father (and so depending not on him either for his Existence, or Actions p. 83.) was in no fort bound to do more, than the Father himself did, and so whatsoever he should do, which the Father did not, might justly be accounted as a Work of Supererogation, which, without any Violation of Divine Justice, might be set upon the account of some other Persons, even of such whom he pleased to do it for. Now this is such a Scheme of new Divinity as as cannot easily be matched.

For, 1st, Here is a God Coequal and Coessential with the Father, and who depends not on him either for his Existence or his Actions, and therefore not God of God, but plainly another God existent and acting independently on the Father, and so the Father cannot be, as faith (a) Dr. Bull, all the Fathers, without Fear pronounced him Principium, causa, divi, Author filii et arios e invo.

2dly, We have this God independent in Existence (which is the same with Essence) and Actions on the Father bound to do so much as the Father, now all Obligation arising from a Law to which the Person bound is subject, by whose Law must this Coequal Person be bound to do so much!

3dly, This Independent God is laid to supererogate by doing more than he was bound to do: Now Supererogation supposes the Person supererogating under a Command, and exceeding the virtuous Action commanded; but how can he who is independent on any, both as to Existence and Actions, be subject to the Commands of another. Moreover seeing the Father was not bound to create the World, or send his Son to be the Saviour of it, or to do any other thing which was not necessary from the Perfection of his Nature to perform, why must not he in all these Actions supererogate as well as his Coequal, independent Son.

2dly, That which merits from God must be something from which he receives some Benefit or Advantage; but the Father is incapable of receiving any Advantage, from this supposed Supererogation of his Son. And, 3dly, that which merits for another, must oblige the Person of whom he merits in Justice to accept his Action for another; now God the Father cannot be obliged to accept this Action of his Son for us, because it was not done by us, and so if he doth accept it as if it had been done by us, this must be perfectly of his free Grace, or as the Bishop p. 85 faith, out of the Richer of his Grace and Mercy. For the Obedience of Man to the Laws of God, was certainly a Personal Due, it being that which God required of him in Person, and therefore the Obedience of another to the Law given to him, and not to another, can do nothing to acquit him from the Performance of what God personally required of him and not of another, but by a pure Act of Grace: Nor can the Action of another be reckoned as done by him, but by a false Imputation, for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore to speak exactly, God doth not impute Christ’s passive Obedience to us, or account that we have suffered, because he did, but only doth exempt us from suffering because he hath suffered in our stead, for which he can impute the Obedience of another to us, or account that we have obeyed, because another hath done it upon our account, but only exempt us from Obedience in Person upon that account.

Lastly, Here is a rich Fund for the Pope’s Treasury of meritorious supererogating Actions, that which the Papists have imagin’d to fill up this Treasury, being only the Merits of Finite Men, whereas faith the good p. 87: Bishop, The Obedience of Christ was the Obedience of one that was infinite God as well as Man, the Obedience of one who was the infinite Creator, as well as a finite Creature. Yes, if any thing could be meritorious in respect to God, this Doctrine would render every good Action of a Believer meritorious, or an Act of Supererogation for if as the p. 89: Bishop faith, under the new Covenant Obedience in our Sutety is accepted, as completely sufficient, and Christ hath performed that Obedience for us by which we have a Title to life eternal. All Believers who have by Faith laid hold on Christ, and to have his Obedience imputed to them as if performed by them in Person, must be entirely exempted from any Obligation to perform personal Obedience, and so all the Obedience they perform must be so many Acts of Supererogation.

To proceed now to the Consideration of the Propositions plainly collected from his Words. Of which the drift is this, That Christ Convenanted with the Father "that he would take upon him the Obedience which was due, from Man, to him, so that whatever he should do, should wholly be on the account of Man, and that to this Motion the Father was pleased to consent."
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This Proposition is founded on a Chimerical Covenant, between God the Father, and the Son, of which there is not the least item in the Holy Scripture; and so the whole Scheme of this Doctrinc, being built upon this vain Imagination, must be also vain. 2dly, This Covenant is also both in the Nature of the thing impossible, and in the immediate Consequences of it irrigulous. It is in the Nature of the thing impossible, that Christ should covenant, to perform the Obedience due from Man to God’s Law, for him, or in his stead; and that God the Father should accept, and repute, what he thus did for him, as if performed by Man, personally; because the Moral Law, the Law engravedit on the Heart of Man, is indispensably necessary to him, so that Man should be obliged, personally, to obey the Moral Law, and that God should require him, in Person, so to do; and so no Promise of another to perform it for him, can avail any thing to exempt him from the Obligation he was, is, and ever will be under, to perform it personally: This is apparent from those words of Christ, in which he gives us the Abridgment of the Law and the Prophets, viz. (a) Thou shalt love the Lord thy God, with all thy Heart; and with all thy Mind, and with all thy Soul; and thou shalt love thy Neighbour as thyself: From the personal Obedience of which Laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane, and irrigulous, to say, that either the holy Jesus made such a Covenant, or that the Righteous God ever conferred to such a Motion, or that the Obedience of our Sovernty, to the Moral Law, should be accepted in the New Covenant, as completely sufficient to give us a Title to eternal Life; this being in effect, to say, that Christ, by his Obedience to the Moral Law, hath freed every one that believes in him, from his whole Duty to God, his Neighbour, and himself; and that God the Father hath conferred, that all such Persons should be free from any Obligation, personally to live righteously, soberly, and godly, in this present World, because what hath already been performed by their Soveraty, is complete.

p. 88. By sufficient to denominate them righteous, or obedient to the Law, so as to entitle them to eternal Life; and so they cannot be obliged to a personal Performance of those Duties, in order to that End, the Apostle plainly faith, they are, Tit. 2. 12, 13.

2dly, When he faith, in the second Proposition, that Christ, by his active Obedience to God’s moral and ceremonial Laws, sufficiently obeyed the Will of his Father, in obeying what he had commanded: Doth he mean what the Father had personally commanded him? If so, Christ himself must lie under a personal Obligation to fulfill both the moral, and the ceremonial Laws; and so in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only Reason, why the Bishop wonders at them, who say, that what Christ did in the Fifth was only of Duty, must be this, because, as he observes, that would exclude Christ’s active Obedience from our justification before God. If he mean what the Father had not commanded him, but only had required us to obey, then can he not be properly said to have herein obeyed; and so necessary, importing a Relation to a Command laid upon him who is obedient; and much less could he fulfill that Command which was never given to him, and so the Father might lay to him, in the Words of the Prophet, (b) Who hath required this at thy Hand? He himself declares, he had (c) received a Commandment from his Father, to lay down his Life for his Sheep; and in pursuance of it, (d) he became obedient to the Death, even the Death of the Cross. And he who faith, Christ also did perform his active Obedience, on our account, and by that fulfilled the Will of his Father, in obeying what he had commanded for us, must produce a like Command of the Father, requiring him thus to obey for us; which is, if needless, we being still of necessity, under as strong an Obligation of personal Obedience, to the moral Law, as a Rule of Duty, as we were before Christ performed that Obedience in his humane Nature. 2dly, It also necessarily inheres a personal Exemption of all Believers, from any Obligation to obey that Moral Law, the pernicious Consequences of which Doctrinc, hath been already shew’d. 3dly, It is contrary to the words of the Bishop himself; for he affirms, p. 89, that under the old Testament Obedience, was required in our own Persons, as absolute necessary, and that this old Covenant was not disannulled, but rather embellished by the Covenant of Grace, especially as to the Obedience it requires, in order to the Life it promiseth. The Obedience then required under the old Law, as absolutely necessary, in order to the Life it promiseth, being Obedience to be performed in our own Persons, to use the Bishop’s Words, p. 88, can see how the Obedience of Christ, that is of another in our stead, could denominate us righteous, or obedient to the Law, so as to entitle us to eternal Life, according to the Tenor

(c) Mat. 22. 37. 39.  
(b) Ith. 1. 12.  
(c) John ro. 18.  
(d) Philip 2. 8.
Tenor of the old Law, do this, in your own Person, and live. In a Word, we neither are, nor can be exempted from Obedience to the moral Law, as a Rule of Duty; but we are exempted from Obedience to it, as a means of Justification, or we are not exempted from an Obligation, to perform the Righteousness of the Law, but only from the Curse of the Law pronounced against them (a) who continue not in all things written in the Book of the Law to do them. And from this Curse we are delivered, faith the Apostle, not by Christ's active and perfect Obedience to the Law, imputed to us, but by his Sufferings on the Cross for us.

3dly. Of the Third Proposition, that the Obedience of Christ did infinitely transcend all the Obedience of the Sons of Men, as being the Obedience of an infinite God. I shall only observe, at present, that tho' the Obedience of an infinite God, and infinite Creator, be abstrad Expressions (as importing a Subject of this infinite God and Creator, to the Laws of some Superior, or paying infinite Obedience to his infinite will) yet was it necessary to be affected, that Christ's active Obedience might suffice, by reason of this supposed infinite Excellency, to be imputed to all Men; since otherwise, it being only that which every individual Man was perfonally obliged to perform, it could only have anwered the Obedience required of one single Person.

4thly. To the Fourth Proposition, That the Obedience of Christ being more than he was bound to, it is by virtue of our Faith, imputed to us, as if it had been performed by us in our Person: I answer.

1st, That it being certain, that the Obedience which God required by Law from us, must be perennial, (for where there is no Law requiring perennial Obedience, there can be no perpetual Transgression) whence it is evident, that there can be no Performance of perennial Obedience, by a Surety, and therefore no true Impression of this Obedience to us, but only an Exemption from any Obligation to that Obedience, which hath been performed for us, by our Surety.

2ndly. When he faith, That this Obedience was more than Christ was bound to do, if he means this of the Obedience of the Divine Nature, this, if it be not that which was condemned in the Arian Herefy, is a great Absurdity in the Supposition, that he who is absolutely Supreme, should be obedient, i.e. subject to the Law of a Superior; if of Christ's humane Nature, in that he was certainly obliged to fulfil all Righteousness, i.e. all things required of all Men, by the moral Law; this also was absolutely necessary, to the Discharge of his Priestly Office, viz. that he should be perfectly Righteous, and without Sin in his own Person; for such an High Priest became us as was holy, undefiled, free from evil, unselfish, separated from Sinners, who had no need to offer first for his own Sons, (b) since otherwise he must have died not for ours, but his own Sons; now that personal Righteousness, which was absolutely necessary, to render him a fit High-Priest, to offer a true Expiatory Sacrifice for our Sons, could not be more than he was bound to do, as our High-Priest.

5thly. That his Fifth Proposition, which affirms, that we are to be entitled to eternal Life, by the Tenor of the old Law, do this and live, is a flat Contradiction to the Doctrine of St. Paul, in his Epistles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifested.

6thly. The difference between the Justification, and Obedience required by the Old and the New Covenant; doth not consist, as the Bishops faith it is, in this, That the Christ Obedience, in our own Persons, was required as absolutely necessary, in the second, Obedience in our Surety is accepted as completely sufficient: But in this, That whereas the old Law required perfect Obedience, in order to our Justification, allowing no Pardon for Sins committed, but leaving all under the Curse, who continued not in all things, written in the Law to do them, Gal. 3. 10. The New Covenant requires only Faith in the Blood of Christ, for the Remission of our past Sins, as will be fully proved hereafter. And tho' the New Covenant doth not exempt us from the Moral Law, as a Rule of Duty, it being a Contradiction, to say that God permits us to omit our Duty, or transgress his Law, (since that Permission would render Duty no Duty, and Transgression no Transgression) yet doth it accept of sincere Obedience, pardoning the Sins of ignorance and Infirmity, which still cleave to our Duties, in this imperfect State; not for the Active, but Passive Obedience of the Blessed Jesus, according to these words of St. John: 3d. If ye walk in the Light, as God is in the Light, the Blood of Jesus Christ, N.B. cleanseth you from all Sin. And again, (d) If we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.

7thly. The Seventh Proposition will be proved false in every Branch of it, in the Third Section.
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8thly, The Eighth to be a gross Mistake of the true Sense of the Apostles' words, 2 Cor. 5. 21. Section the Second.

SECTION II.

Having, in the foregoing Section, sufficiently declared what is the Doctrine I reject, viz. That which affers, that Christ's active and perfect Obedience must be impo-

sect to us, eternal Life, or to Justification.

I proceed.

2dly, To shew, that this Doctrine hath not the least Foundation in the Holy Scripture; now this I shall make evident, by a particular Consideration of the Texts of Scripture produced by the good Bishop, and other Patrons of this Doctrine, in fa-

avour of it. And 1st. Whereas the Bishop faith, that as p. 87. Christ is said to be made Sin for us, so are we said to be made the Righteousness of God in Him, 2 Cor. 5. 21. and thence concludes, that the only way whereby we are said to be made the Righteousness of God, is by the Righteousness of Christ's being made ours, by which we are accounted, and reputed as Righteous before God. I am forry to find he was so unacquainted with the true Import of either of these Parables, or so regardless of the Context. For,

1st. This Parable, the Righteousness of God, doth never signify the active Obedience, or Righteousness by Christ, performed unto the Law, but always hath Relation to the Righteousness of Faith, in opposition to the Law, or that Righteousness, which is procured, by Faith, in the Blood of Christ, and accepted by God, to our Justification; thus Rom. 1. 17.Spirit of truth, the Righteousness of God, thro' Faith, is revealed in the Gospel, to begt Faith in us, as it is written, the just shall live by Faith: Now these very words the Apostle useth to prove, that no Man is justified by Obedience to the Law, before God. For, faith the Scripture, the just shall live by Faith, but the Law is not of Faith; but, in opposition to it, faith, Lev. 18. 5. The Man that doth those things shall live by them; which are the very Words the Bishop useth to prove, against St. Paul, that we must be denominated righteous, or obedient to the Law, so as to have a Title to eternal Life, according to the Tenor of the p. 89. Old Law, do this and live, Lev. 18. 5. So again, Chap. 3. 17. The Righteousness of God, without the Law, is manifested, being testified by the Law, and the Prophets, to wit, the Righteousness of God, communicated to all Believers, by Faith in Christ's Blood, v. 22. see being justifi

3dly, by the Redemption which is in Christ's Blood, v. 23. in whom we have Redemption, thro' his Blood, even the Remis-


ed freely, by the Redemption which is in Christ's Blood, v. 23. in whom we have Redemption, thro' his Blood, even the Remis-
was made ἀφίλια, a Sin-offering, or expiatory Sacrifice for us, which is the frequent sense of the Word ἀφίλια in the Levitical Law, concerning Sacrifices, and is here put upon the words, by all the Commentators I have seen. Now this Interpretation of the Purse, relating to the Death of Christ, as an Expiatory Sacrifice, the proper and immediate Effect of it, cannot be the Imputation of the Obdience of Christ's Life unto us, but our Freedom from Condemnation, on the account of Sin, in which our Justification is still placed by the Apostle; for such an Effect must of necessity be signified by these words; We are made the Righteousness of God in him, which suits with the Cause of it, viz. the Death of Christ, as an Expiatory Sacrifice for the Remission of Sin, and by the proper and direct Effect of such a Sacrifice, is Deliverance from the Guilt and Punishment of Sin, and not the Imputation of Christ's Active-Obedience unto Men: For Christ offered this Expiatory Sacrifice, not that men might be made Righteous by the Righteousness of Life, but that Sinners might be justified by his Blood, fited for the Remission of Sin, and reconciled to God by the Death of his Son, Rom. 5. 9, 10. This therefore must be the true Import of our being made the Righteousness of God in him. And,

3dly. This is far from evident, from the Context, for God was in Christ, faith the Apostle, reconciling the World unto himself; How hath Christ done this? He hath, faith the Apostle, reconciled us to God in the Body of his Flesh by Death, Col. 1. 21. He adds, that God was thus reconciling the World to himself, by not imputing to them their Trespasses, Why did he not impute them? Because Christ, by his Death, had made an Expiatory Sacrifice for the Remission of them; for he faith, he made him a Sacrifice for Sin, who knew no Sin, whence it must follow, that he made the Righteousness of God, in him, by the Reconciliation purchased for us by his Death, and the Non-Imputation of Sin to us, as the consequent of that Death.

And it may farther be observed, That every Branch of this Exposition is confirmed, and the Sense imposed on these words, by the Bishop, is plainly confuted by the Decants of the Ancient Commentators on this Place. For,

1f. They plainly say, that by the Word (a) ἀφίλια, Sin, we are to understand (b) ἀφίλια δύνα ἄφιλια, a Sacrifice for Sin; (c) non immerto pecarum factus dictur, qua & hostia in lege quapro pro pecatiss offerturum, pecarum nuncupabatur, the Sacrifice offered in the Law, for Sin, being so called.

2dly. They add that to be made the Righteousness of God in Christ is, (c) η ἐκ τινή 

3dly. They add, that we are then righteous with the Righteousness of God, when we are justified, μὴ ἐμφανίζειν, εἰπεν, καὶ ἄκτιν, not by the Works of the Law, but by the Grace of God.

ἐν οἷς ἡ ἀνατολή, εἰπεν, τὸ δὲ διακονούμενον, the first, faith Chrysostom, is Justification by the Law; this, that of God. I conclude then in the words of Galatians against Gamarus, producing this very Text for the same purpose, as the Bishop doth, quote few, else he feafe to fe produce poterat quam illud 2 Cor. 5. 21.

The second Text produced by the Bishop, contains these words, of him are you in Christ Jesus, who are made unto us of God Wisdom, and Righteousness, and Sanification, and Redemption?

Anf. From these words it is evident, that Christ is in no other sense laid to be made unto us Righteousness, than he is laid to be made unto us, Wisdom, Sanification, and Redemption. Hence therefore, I retort the Argument thus: Christ is not here laid to be made unto us of God, Wisdom, Sanification, and Redemption, by his Wisdom, Sanification and Redemption imputed to us; therefore he is not here laid to be made our Righteousness by his Righteousness, or Active-Obedience imputed to us. The Consequence is evident, for they who hence say, that Christ is made our Righteousness by his Righteousness imputed to us, have the same Reason to say from this Text, that he is made our Wisdom by his Wisdom, and our Sanification by his Holiness, and our Redemption by his Redemption imputed to us. And the Antecedent is also evident; For, 1f, it is evidently absurd, to say we are made wife by the same Wisdom with which Christ was wife imputed to us.

And 2dly. If we are made Sanification by the Holiness of Christ imputed to us, there can be no necessity, that we our selves should have our Fruit unto Holiness, that the end may be eternal Life, Rom. 6. 22. Nor can it be true, that Without personal Sanification, no Man shall see the Lord, Heb. 12. 14. nor could it be necessary, that he should give himself to the Death, for his Church, that he might sanctify her, Eph. 5. 25, 26, 27. He having done this compleatly, by the Holiness of his Life imputed to her. And, 3dly. The Redemption here mentioned being distinguished from, and following Justification, and Sanification,
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...it must impart the Redemption of the Body from Corruption, now is it not absurd to say, that the Redemption of Christ's Body from Corruption, is imputed to us; and will it not hence follow, that we are not to expect any personal Redemption of our own Bodies from Corruption. It remains then that we say, (a) with the ancient Commentators, that Christ is made to us Wisdom, by being, δι' ευφορίας, the Author of our spiritual Wisdom of our justification, προσευχής, προσευχής, διά παντός, by procuring for us by his Death, that Remission of Sins, in which confi...th...the Redemption of Life, or of our Bodies, from Corruption into the glorious Liberty of the Sons of God, Rom. 8. 21, 23.

3dly, Whereas the Bishop argues, that the Old Covenant, which faith, doth...Lev. 18. 5. is not disannulled, or abrogated by the Covenant of Grace, especially as to the Obedience it requires us in order to the Life it promiseth; because the Apostle faith, Rom. 3. 21. Do we then void the Law, th'...and be of another, if the Laws of God could be mutable. One would wonder how he could fall into so plain a Contradiction, to the express words of the Apostle, in his Plea for Justification by Faith, and not by the Works of the Law; in his frequent Declarations, not only of the Freedom of Christians from the Yoke of the Law, but also of the Necessity of the Change of the Law, and much more how he could do it from those words, which con...tidered with the Context, are a full Con...of his Doctrin...For, (a) The Apostle saith, expressly, that the Righteousness of the Law, which he disapproves against, and by which no Man can be justified before God, is that very Righteousness, which faith, Lev. 18. 5. The Man that doth these things, shall live in, and by them, see Rom. 10. 5. Gal. 3. 12.

3dly, St. Paul having declared, that the Law was only given till the promised Seed should come, Gal. 3. 19. and that he being come, we were no longer under the Pedagogy of the Law, that Christians were dead to the Law, th' Body of Christ, Rom. 7. 4. that it was abolished, 2 Cor. 3. 11. and they were loosed from the Law, that being dead wherein they were held, Rom. 7. 6. that they were redeemed from it by Christ, Gal. 4. 5. and ought no more to be subject to that Yoke of Bondage, or return to those beggarly Elements, v. 9. Chap. 5. 1. that it was only to continue to the time of Reformation, Hab. 9. 10. that the Priesthood being changed, there was a Necessity of the change of the Law, Chap. 7. 12. and that there was a disannulling of the Commandment going before, because of the weakness and unprofitableness of it, v. 18. and that God, by speaking of a New Covenant, Jeremiah, had pronounced the first Old, and that that which decayeth, and waxeth old, was ready to vanish away, Chap. 8. 12. and lastly, that there was to be a Removal of those things which were broken, i.e. of the Law given with the shaking of the Earth, Chap. 12. 25, 26, 27. with many tingly of a like nature; that after all this, the Bishop should so positively say, That the Covenant of Grace had not disannulled, but effaced this Old Law, and speak of it as an Abhorrence, that these Laws of his should be mutable, which he himself declared were only to continue till the promised Seed should come, and till the time of Reformation, is matter of just Admiration. And,

3dly, This is still the Infallibility of the A...ters of this Doctrine, that the Texts they produce for it, confirmed with Relation to the Context, are the fullest Con...of the Apostle is proving, from v. 20. of this Chapter, to the end of the 40th, that no Flesh can be justified by the Works of the Law, v. 20. and that the......is, that is by Faith, without the Works of the Law, and he concludes the Argument of this Chapter thus, κατακρίνεις, we reckon therefore, from the Premisses, that a Man is justified by Faith, without the Works of the Law, v. 26. Now can he, who is only justified by the Works of the Law accounted as if performed by himself, be justified by Faith alone, without the Works of the Law? The Ancient Commentators here say,

1st, That the Apostle, by the Word (c) κατακρίνεις, we establish, or make the Law to stand, shews it to be, κατακρίνεις, κατακρίνεις, κατακρίνεις, fallen, shaken, and dissolved; and that (d) now evincit legem cum illam cafa...prebore judaese; and that he doth not make void the Law, by teaching that it must now cease.

2dly, They give two Sentences of these Words; 1st, That he established the Law, by establishing the Work of the Law, which was, κατακρίνεις κατακρίνεις, to make Man righteous; for the Law being not able to do this thro' the Infinitude of the Flesh, Rom. 8. 2. subjecting all Men to fin, Faith hath performed it, κατακρίνεις κατακρίνεις κατακρίνεις; for as soon as a Man believes, he is justified;

(a) Chrysost. (b) Theodoret. Theophyl. (c) Chrys. Occum; Theophyl. (d) Hilary. D.
being imputed to us for justification.

2dly. We establish the Law by Faith, faith Theodoret, because the Law and the Prophets have given in their Testimony to the Justification by Faith, Rom. 3. 21, 22. the Law, by giving us the Knowledge of Sin, v. 20. the Prophets, by saying, Hab. 2. 4. the Faith shall live by Faith, and so becoming our School-masters to bring us to Christ, who is the end of the Law, in distinction, for Justification, Rom. 10. 4. Gal. 4. 24. διὰ συνέμαστης σαρκὸς ἐντέλεσθεν ἐν σωτηρίᾳ, so that by embracing Faith, we establish the Law, faith Theodoret. And this I conceive to be the truest Interpretation of the Text.

4thly. The Bishop argues from the Title of Surety Given to Christ, Heb. 7. 22. For, p. 90. he, A Surety is bound to pay our Debt, if we are innocent. Now these are two things we owe to God, 1st. Obedience to his Laws, and he is our Creator and Governor: And, 2dly, and by consequent, the Punishment that is annexed to the Breach of those Laws, of which we are guilty. Now the Christ should pay the latter part of our Debt for us, by bearing the Punishment that is due unto us, yet if he did not pay the former, and principal Part of it too, i.e. perform the Obedience which we owe to God, he would not fully have performed the Office of Suretyship, which he undertook for us, and so would be but an half Mediator, and half Saviour. Now here it may deferve to be obversed.

1st. That the Bishop cites this Passage, to prove our Obligation, to perform Obedience to the old Law, from a Chapter which expressly teacheth, v. 12. that the Priesthood being changed, there was a necessity of the Change of the Law, v. 12. and that there was a disannulling of the Commandment, by reason of the weaknes, and unprofitableness of it, v. 18. and that the Law made nothing perfect, v. 19.

2dly. This Passage is produced to prove, that Christ was our Surety for the performance of the Old Covenant, whereas the Text faith expressly, he was the Surety of a better Covenant, which introduced a better Hope, v. 19. and was established upon better Promises, Chap. 8. 6. even a New Covenant opposed to the Old, as to that, which was ready to vanish away, and which, thro' his Death, procured the Remission of Sins, committed under the Old Covenant, Chap. 9. 15.

3dly. "εἰς ἀναθημα, a Sponsor, say the Guelphs, is only one that promitteth for another, and so he is obliged to do no more for him than he promised: And I have thou'd already, that neither could Christ promise to yield perfect Obedience to the Law for us, nor could the Father consent that we should be accounted as obedient to it upon such a Promise. And lastly, his phanet, that we can stand bound, to yield perfect Obedience to the Law, for as never to offend; and yet to undergo the Punishment due to all our Transgressions; and that while without doing both, no Satisfaction can be made to Justice, and no Title to eternal Life can be procured, will be proved false in the ensuing Section; at present therefore, I shall only add, that it seems to me as ridiculous, as to say a Thief cannot satisfy the Law by being hang'd; unless he also did yield perfect Obedience to the Law, which faith, Thou shalt not steal.

This is all that the Bishop hath produced to confirm this Doctrine; yet produces some other Arguments from Scripture, which shall here briefly be considered, as v. e.

1. That the Apostle teacheth, that as by one Man's (Adam's) Disobedience many were made Sinners, so by the Obedience of one Man shall be made Righteous; (a) but Men were made Sinners by the Disobedience of Adam imputed to them; therefore by the active Obedience, or Righteousness of Christ imputed to us, we must be made Righteous.

A. S. This is the only Text of Scripture which speaks of the Obedience of Christ, and of our being justified, or made righteous by it, and hath any true appearance of an Argument; and yet that it is only an appearance, is evident from this one Consideration, that the Apostle, in that whole Chapter, speaketh not one word of the antecedent Obedience of Christ's Life, but only of his passive Obedience, i.e. his Obedience to the Death.

For the Apostle having saied, Chap. 4. 24. That Christ was delivered to Death for our Sins, and raised again for our Justification: Heads, Chap. 7. 1. that being justified by this Faith in Christ's Death, we have Peace with God; he dying for Sinners, and for the Ungodly, v. 6. 8. and being justified by his Blood, and reconciled to God by his Death, v. 9. 10. and then follows this Comparison, with a νῦν ἔργα, intimating, that it was made upon the account of our Lord's sullaby Passion, and ran thus: That as Death, the Punishment of Sin, paffed upon all Men, by reason of one Sin of one Man; so thro' one Righteousness of one Jesus Christ, the free Gift came upon all Men to Justification of Life, v. 18. and this Justification is, faith the Apostle, i.
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...from many Transfigurations and what can Justification from Offences signify, but Freedom from the Condemnation due unto us for them; now that can never be obtained for Sinners by Christ's active Obedience, for could we, after many Offences committed, perform as perfect Obedience as Christ did, we only could thereby perform our Duty for the future, but could do nothing to procure the Pardon of our past Offences. 3dly. The Disobedience by which many were made Sinners, is plainly declared by the Apostle to be one single Act of Disobedience in Adam, and therefore the Obedience opposed to it cannot in reason be the active Obedience of Christ's whole Life, but that Obedience to the Death which the Apostle mentions, Phil. 2. v. 8. now by this passive Obedience we cannot be made formally righteous, but only meritoriously, by being made Partners of that Freedom from the Guilt and Punishment of Sin, and of that Reconciliation which Christ hath purchased by his meritorious Death and Passion.

2dly, I answer that it was not by Adam's active Disobedience imputed to us, that Death or Condemnation to it passed upon all Men, but by the Punishment he suffered for that Disobedience, as will be fully proved hereafter; for he being by that Disobedience made mortal, and obnoxious to Death, γίνομαι τοῦ κακοῦ τὸν θάνατον, all that were begotten of him became mortal, say all the Greek Commentators here; and to be the Disobedience of Christ to the Death in their stead, who were thus obnoxious to Death, or by his Suffering that Death which was the Punishment of Sin, we became justified, i.e. exempted from that Punishment.

Chrift. 2. 2dly. Whereas it is said, Rom. 8. 3, 4. that Christ by being made Sin for us, i.e. a Sacrifice for Sin, condemned Sin in the Flesh that the Righteousness of the Law might be fulfilled in us, &c. Hence some conclude, that Christ's active Obedience must be imputed to us, for they say, the Righteousness of the Law can in no sense be said to be fulfilled in, or by us, but only by Christ's perfect Obedience to the Law imputed to us.

Anf. The Text by no means will admit of this Interpretation. For,

1st. The Righteousness here mentioned is not to be fulfilled, &c. says, in or by Christ, but &c. and, by us personally.

2dly. It is not to be fulfilled by the Imputation of Christ's Righteousness to us, but by our walking in the Spirit, for to be spiritually minded is Life, v. 6. and if thro' the Spirit we do mortify the Deeds of the Flesh, we shall live, v. 13. for as many as are led by the Spirit of God they are the Sons of

God, v. 14. and being Sons are Heirs of God, Joint-Heirs with Christ, and to be glorified with him, v. 17. Whence it is exceeding evident, that the Righteousness here mentioned is to be fulfilled not by the Imputation of the Righteousness of another to us, but by our own Obedience performed by the Affiliation of God's holy Spirit.

Section III.

I hope I have returned a sufficient Answer to the Texts alleged to prove the necessity of the Imputation of Christ's active and perfect Obedience to the Law to us for Righteousness.

It remains now that I should propound those Arguments which, in my Judgment, seem fully to confute that Doctrine, and they are these.

Arg. 1. (1st.) This Doctrine is contrary to all those Scriptures, which expressly say, that Faith is imputed to us for Righteousness, and which prove this from the Example of Abraham the Father of the Faithful: For they inform us, that Abraham believed God, and it (i.e. this Faith of his) was imputed to him for Righteousness, Rom. 4. 3. and v. 5. that to him that worketh not but believeth in him that justifieth the ungodly (that is in God the Father, for it is God that justifieth, Rev. 8. 33.) his Faith is imputed to him for Justification, and v. 9. we saying then that Faith was imputed to Abraham is διανοοικω for Justification, and v. 20. 22. He was strong in Faith giving glory to God, wherefore it (i.e. this Faith) was imputed to him for Justification. Wherefore the Apostle makes this general Conclusion, that as the Scripture saith of the Faith of Abraham, viz. that his Faith was imputed to him for Righteousness, was not written for his sake alone, but for us also to whom it (that is the like Faith) shall be imputed (for Righteousness) if we believe on him who raiseth up Jesus from the dead, (that is on God the Father.) In the 3d Chapter of the Epistle to the Galatians he repeats the same example of the Faith of Abraham, saying Abraham believed in God, and it (i.e. his Faith in God) was imputed to him for Righteousness, v. 6. and thence he makes Inference, Know therefore that they who are (the Children) of Faith, are the Sons of Abraham, and v. 9. that they who are of Faith are blest with faithful Abraham. And v. 24. He adds that the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith, the Scripture foreseeing that God would justify the Gentiles thro' Faith. Now hence,
1st, It is evident that the Doctrine of Justification by the very Act of Faith is expressly, and frequently delivered in the Holy Scriptures, whereas it hath been proved already that the Doctrine of the Imputatian of Christ's active Righteousness to us for Justification, hath no Ground in Scripture.

2ndly, What Interpretation of the Apostle's Words can be more uncouth and unfound than this, Faith is imputed to us for Righteousnes, i.e. it is not Faith, but Christ's active Righteousness which is imputed to us for Righteousness. Is not this evidently to convert the Apostle's Affirmative, into a Negative, to deny contumaciously, what he as constantly affirms, and to make him always mean what in relation to Justification, He doth never say? To him that believeth on him that justifieth the ungodly, faith the Apostle, is imputed, 'tis nor his Faith, faith this Interpretation, but Christ's Righteousness which is thus imputed? And how then, doth God justifie the ungodly, if he only justifieth them who have as a true Title to Christ's perfect Obedience as if they had personally performed it, and upon that account alone are justifieth, can they be fyled the ungodly who are, and must be as righteous as Christ was, before they can be justifieth?

3rdly, This Interpretation cannot possibly agree to the Faith of Abraham; for 'tis not only said that he believed in God, not in the Righteousness of Christ, but that his Faith was in that God who quickens the dead, and gafeth the things that are not as if they were, v. 17. that he was strong in Faith, being fully persuaded, that what God had promised, he was able to perform. It therefore is evident, that it was Faith in God's Promise, and in his Power to perform it, by which Abraham was justified. Now what Affinity hath this Faith with Christ's Obedience to the Law, not yet given as the Apostle says again, Gal. 3. 7. than it hath an evident Affinity with God's Promise of justifying him that believeth in Jesus, and who believeth in that God who hath raised up Jesus from the dead, Rom. 4. 22.

Arg. 2. 2dly. This will be farther evident from all those places which shew, that our Justification consists entirely in the Remission of Sin, and that to be justified, and to be freed from Condemnation, or to have the Guilt and Punishment of our Sins remitted, are Phrases of the same import. This we may learn.

1st. From those Arguments by which the Apostle proves, that Fece and Gentile are to be justified by Faith without the works of the Law, gal. (1,2) because both Fece and Gentile lay under Sin, Rom. 3,9, and so both need to be justified by Faith, or by an Act of Grace, pardoning their Sins, thro' Faith in Christ, v. 24. that therefore by the Law, i.e. by the Law in Imputation, who shall object a Crime against no Flesh can be justified, because by the Law is the Knowledge of Sin, rending us obnoxious to Condemnation, where then remains the Guilt of Sin, there can be no Justification, where therefore there is a Remission of the Guilt of Sin by God, there is Justification. Again, all have sinned, faith he, and fallen short of the Glory of God, therefore Abolition from this Sin must be sufficient to make us obtain this Glory of God. We who have thus finned are justified, faith he, freely by his Grace, thro' the Redemption which is in Christ Jesus, v. 24. Now what is this Redemption? It is, faith the Apostle twice, Remission of Sins, Eph. 1. 7. Col. 1. 14. To the same effect, he faith, Gal. 3. 21. 22. that Justification cannot be by the Law because the Law cannot give Life, and this it cannot do. And so the Scripture hath concluded all under Sin, and fo hath 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 23th Chapter to the Romans he describes that Justification, in which Faith is accounted to us for Righteousness, by the Nomimputation and Forgivenss of Sin, and proves this from the Words of David, saying, Blessed is the Man whose iniquity is forgiven, and whose Sin is covered, Blessed is the Man to whom the Lord imputeth no Sin, from v. 4. to v. 8. Since then the Blessedness of which the Apostle there discourseth, is that of Justification of the ungodly by Faith, and since this Blessedness is said to consist in the Remission, the covering, the not imputing his Sin 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.

2dly. This will be farther evident from the Confirmation of the Phrases the Apostle utheth as equivalent to Justification, and Interpretest as it, Acts 28. 23. and 25.

1st. Reconciliation to God, that this is the same with Justification appears by these words, much more being justified by his Blood we shall be saved 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 saved by his Life, Rom. 5. 9. 10. where being justified by his Blood, and being reconciled by his Death, seem plainly the same thing, now that Reconciliation is effected by the Remission of Sins is evident from their Words, 2 Cor. 5. 19. God was in Christ reconciling the World to himself, not imputing their Trespasses to them, and therefore Justification must be obtained.

2dly. Justification stands ' directly opposed to Condemnation in these Words, who shall lay any thing to the Charge of God's Eled, who shall object a Crime against
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against them? It is God that justifieth, who is he that condemneth them? Rom. 8. 33, 34. And again, if the Ministration of Condemnation, i.e. the Law which tendeth us obnoxious to Condemnation, was glorious, much more the Ministration, & εικονομην, of Justification exceeds in Glory. Now what is it that Mankind is accused of, or charged with by the Law but Sin? What do 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.

3dly, Justification is said to be from Sin, by him all that believe are justified, or δια ουτου, from all those Sins from which they could not be justified by the Law of Moses, Acts 13. 39. and again, the Judgment was first to Sin to Condemnation, but the free Gift to Justification, δια εικονομην, from many Sins, Rom. 5. 16. Now what can Justification from Sin signify but as our Abolition from the Guilt of Sin?

4thly, The justifying the Believer, and the Remission of his Sins are only different Expressions of the same thing, as is apparent from these Words, God hath justified us freely by his Grace, having set forth Christ to be the Propitiation for our Sins, 1 Thess. Faith in his Blood, to declare his Righteousness in the Remission of Sins to those who have this Faith, Rom. 3. 24, 25. 1 Thess. 1. 6. to manifest the way of Justification by Faith which he alone admits of for the Remission of Sins.

5thly, We are justified, faith the Apostle, through the Redemption that is in Jesus, 1 Thess. Faith in his Blood, Rom. 3. 24, 25. 1 Thess. his Blood, Rom. 5. 9. Now what doth this Blood procure for us? Remission of Sins, Eph. 1. 7. Col. 1. 14. it being said for the Remission of Sins, Matt. 26. 28. What Benefit have Believers by it? He hath loved them and washed them from their Sins in his own Blood, Rev. 1. 5. He hath made Peace for them by the Blood of the Cross, Colos. 1. 20. With a God only angry for Sin. He hath obtained eternal Redemption from Transgressions by it, Heb. 4. 12, 15. by all which equivalent Expressions it appears that God's justifying the Sinner, in St. Paul's Sense of the Expounding, is his abolishing him from the Guilt of his past Sins, from Punishment and Condemnation by the Law, by an Act of Grace and free Pardon of them thro' 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 that new Covenant was established in the Blood of Jesus, which promiseth God would be merciful to our Iniquities, and would remember our Sins no more, Heb. 8. 12.

Now this Observation perfectly destroys the Imputation of Christ's active Obedience to us for Righteousness, since they who contend for that Doctrine do make Remission of Sins but one half of Justification, and Christ's active Obedience imputed to us still necessary to procure us a Title to eternal Life, and that by the first, God only looks up on us as perfectly innocent, and therefore not fit to be cast down to Hell, whereas by the other he looks upon us as perfectly righteous, and therefore fit to be brought up to Heaven.

2dly, These two things are plainly needless, and even inconsistent; for he that is discharg'd from the Guilt of all his Sins, must also be discharg'd from that penal Death which is the Wages of Sin, and of that by that Freedom have a Title to Life; for between Freedom from Condemnation, and Ablution, Freedom from the Death due to Sin, and the Gift of Life in subjects capable of either, (a) there is no medium. Moreover either this want of Righteousness is our Sin, or it is not; if it be not, then is it not our Duty to be thus righteous in order to our Justification before God: So neither can we be under that Covenant which faith, do this and be free, nor can Christ's active Obedience be necessary on that account, if it be our Sin, then must the want of it be forgiven by the Remission of all our Sins, whereas if God requires that Christ's perfect Obedience should be imputed to us, the want of it neither is, nor can be forgiven, since then God must impute that as Sin to us. And hence arises a third Argument against the Imputation of Christ's active, and perfect Obedience to us for Justification, viz.

Arg. 3. That it renders the Death of Christ to procure the Remission of our Sins vain, and that upon manifold accounts. If, Because the perfect Righteousness of Christ imputed to us, doth render his Death unneccessary to procure any farther Righteousness or justification in our behalf, for if by virtue of this Imputation we be as righteous as Christ was in his Life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him, yet then Christ dying only for the Benefit of Believers could not have died for the unjust, but only for the just, i.e. for them for whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator performing perfect Obedience to the Law for them, must make them for whom

(a) inter privative oppositum non datur medium.
being imputed to us for Justification.

whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator, performing perfect Obedience to the Law for them, must make them for whom he thus obeyed, perfectly obedient, and therefore must have given them a full Title to the Promises, do this and live. Add to this, that perfect Obedience is unfinishing Obedience, and sure there can be no necessity, that Christ should die for the Sins of them, who by his Life had performed unfinishing Obedience. To strengthen this Argument, consider that Christ performed his active Obedience to the Law, entirely before he suffered for our Sins; and so this Righteousness being first performed, and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea to all such Persons, tho' he had returned to Me, as he voluntarily died. For seeing nothing more can be required to a perfect Justification, from the condemnation of the Law, than a perfect Righteousness, i.e. a perfect fulfilling of the Law, there could be no need of Satisfaction made to divine Justice, for any Violations of it, since that must necessarily suppose that Law not perfectly fulfilled by Christ, upon their account.

34th, According to this Doctrine, there remains no place for the Remission of Sins to Believers, for God neither did, nor could forgive any Sin in Christ, because he was perfectly righteous, and in him was no Sin, if then Believers be righteous with the same Righteousness, imputed to them, with which Christ was righteous, they must be as completely righteous as Christ was; and to have no more Sin to be pardoned than he had, and no more need to be pardoned than he had; whereas the Apostle saith, That if we Christians sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins; (v) that doth that Doctrin defrey Christ's Intercession for us, according to the words now cited; and also the necessity of his falluntary Paschion, according to those words of St. Paul, if Righteousness, i.e. Justification, come by the Law, then Christ is dead in vain; for if Righteousness cannot come by the Law, it cannot come by Christ's perfect Obedience to the Law; but if it can, then the Apostle's Inference is plainly this, that Christ is dead in vain, i.e. there could be no necessity of his dying for us; and consequently, that we had perfectly transgressed the Law, since he who hath a Righteousness, or an Obedience to the Law imputed to him, as perfect as was that of Christ, can be no more condemn'd for transgressing the Law, than Christ himself.

47th, This Doctrine renders it unnecessary for a Believer to repent, at least, of sins committed after he truly hath believed: For our Repentance must suppofoe an antecedent Failure, since that time, in our Obedience; whereas, there being no such Failure in the active Obedience of Christ, if that, by Imputation, be made so much, and truly the Obedience of Believers, as if they personally had performed it, there can be no Failure in the Obedience of a Believer, and so no Place for his Repentance. The perfect Obedience which Christ performed to the Law, was the Reason why he needed no Repentance, if then, thro' Faith, it be as much theirs by Imputation, as if they personally had performed it, must it not be equally a Reason, why they need no Repentance.

Lastly, The Affectors of this Doctrine say, Christ's perfect Obedience must be imputed to Believers, that they may have a just Title to eternal Life, by virtue of this Precept, do this and live. This Title he, who is a Sinner, i.e. a Violator of the Law, requiring perfect Obedience, can never have; and therefore, he who needs Repentance cannot have it, that being only needful for the Remission of Sins, and that we may live and not die.

Argument. 47th, This Doctrine renders it unnecessary, to have any personal inherent Righteousness; for as Christ's passive Obedience, fulfilled in our Head, makes it unnecessary, if not unjust, that we should personally suffer any Punishment for the Remission of those Sins, which render us obnoxious to Death; so in like manner must Christ's active and perfect Obedience to the Law imputed to us, render it as unnecessary, that we should personally be righteous, by doing Righteousness, that we may live; for if we can be as righteous as Christ was without doing Righteousness; surely we need not be more than fo; yea, then we may have a Title to Life eternal, without any inherent Righteousness; and so there can be no need of having our Fruit unto Holiness, that the End may be eternal Life.
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The good Bishop saw the Absurdity of a Consecration so obtrusive of all practical Christianity, and so plainly excusing all Men from any necessity of living righteously, soberly, and godly, in this present World: He therefore faith, "I believe the active O. p. 87."

The obedience of Christ will stand me in no stead, unless I endeavour, after sincere Obedience in my Person, his active, as well as passive Obedience, being imputed to none, but only to them who apply it to themselves by Faith, which Faith will certainly put such as are possest with it, upon Obedience. Where the Bishop did well to deny the Conclusion, seeing the Consecration was so evident from his own words, that he could not formally deny it; for if, as he faith, Christ covenanted to perform those Duties which were due from Man to God, provided what he thus did, should wholly be put on the account of Man; and the Father was pleased to content to this Motion. Can the Father, after this Content, require that Man himself should perform all, or any of those Duties, to God, which Christ already had performed on his account? If, as he faith, p. 87. Christ performed that Obedience, only on the account of those, whose Nature he had assuaged, as they, by Faith, lay hold upon it, and God, by Grace, imputes this Obedience to them, as if it had been performed by them in their own Person. Can God require, that after Christ's Performance of it perfectly, they should imperfectly perform the same again? Or after the Imputation of Christ's perfect Obedience to them, as fully as if they had performed it perfectly, require that they should perform it per funtionally perfect? When Christ, by this Obedience imputed to them, hath entitled them to eternal Life; as he faith, p. 88. Can it be still necessary, that they should have their Fruit unto Holiness, that the end may be eternal Life, Rom. 6. 22. when as he faith, p. 89. Under the New Covenant, Obedience in our Surety, is accepted as compleatly sufficient; can personal Obedience be required of us by the same Covenant?

To say that Faith will put the Person, that is, possest of it, upon Obedience to God, is nothing to the purpose; for the Question is, not what Faith will do, but what he is obliged to do, who by this Faith is as much entitled to Christ's perfect Obedience, as if it had been personally performed by him? And what God, after this perfect Obedience, imputed to him, can require him to do, in order to that eternal Life, which this perfect Obedience imputed, hath given him a certain Title to, whether it be necessarly for him, after this, by patient continuance, in which doing, to seek for Glory and Immortality, that he may have eternal Life, (a) and the Spirit, to mortify the Deeds of the Flesh, that he may live, (b) and to live righteously, soberly and godly, in this present World, that he may comfortably expect the blessed Hope; (c) I conclude then in the words of the beloved Apostle, good Christians, let no Man deceive you, nor he who applies Christ's active Righteousness to himself, tho' he never did it; but, he that doth Righteousness, is righteous, even as he (i.e. Christ) is righteous. (d)

Argument. 5. Stily. It is a thing impossible, that by the Obedience of another imputed to us, we can obtain a Title to the Life promised by that Law, which faith, doth and live.

I. Because the Law requires personal Obedience, that we may live, by saying, The Man that doth these things shall live by (doing) them: And this the Bishop grants. (p. 82.) by saying, Obedience the Old Covenant required, as absolutely necessary, was that of our own Persons; whereas the Obedience of another cannot be our personal Obedience, nor can it be imputed to us, but by the Relaxation of the Law, which requires of us personal obedience, and so our personal Obedience, which is the only thing required by the Law, must be remitted, that we may be made righteous, with the Righteousness of another. To make this farther evident, let it be noted, that Men do generally mistake, when they say, Christ, by his Sufferings, in our stead, made Satisfaction to the Law, which said, In the Day thou shalt die thou shalt die the Death: This he could not possibly do, because the Law expressly faith, that the Soul that sinneth shall die, and only threateneth Death to the Person that violates the Law. He indeed made a Satisfaction to divine Justice, by suffering in our stead, that Death, which Justice might have personally inflicted upon us; but then this Admission of another, to suffer in our stead, is a full Relaxation of that Law, which required us personally to suffer, and an entire Rejection of the Punishment the Law required of us personally; and so it is also in this Case.

3dy. Because the Law requires unsinning Obedience, saying, Cursed is the Man that continueth not in all things written in the Law to do them, (e) not promising any pardon to the Sinner; so that unless Christ's Righteousness imputed to us, can make us never to have been Sinners, and so never to have needed Forgiveness of Sin, it cannot afford us a legal Righteousness. Hence the Apostle

(a) Rom. 2. 7. (b) Chap. 8. 13. (c) Tit. 2. 12, 13. (d) 1 John 3. 7. (e) Gal. 3. 10.
Apolline faith, Christ hath redeemed us from the Curse of the Law, not by his Continuance in all things written in the Law to do them, but by suffering the Punishment which the Law threatened to Offenders, to wit, by being hanged on the Tree.

Argument. 1stly. This Doctrime partly answers, and partly confutes all the Arguments which the Apolline ueth in his Epistles to the Romans, and the Galatians, to prove that Justification must be by Faith only, and not at all by the Works of the Law:

For, 1stly, This Doctrime drests that Argument of St. Paul, by which he proves, that no Man can be justified by the Works of the Law, because all Men have sinned, and therefore stand condemned by the Law of Works; affording a full Answer to it, by saying, that the Law could not be thus justified by our own personal Obedience, we might be justified by Christ's active Obedience imputed to us, that being perfect Obedience to the Law.

2ndly, Whereas, neither the Apolline, nor the Holy Scripture faith, that Christ was righteous or obedient to the Law, for us, or that by his Obedience to the Law, imputed to us, we are made legally righteous, but absolutely denies that Righteousness could have been by the Law, because the Law could not give Life; for faith St. Paul, Gal. 3. 21. had there been a Law which could have given Life, verily Righteousness, i.e., Justification to Life, should have been by the Law. This Doctrime plainly contradicts these words of the Apolline, by introducing a Necessity of perfect Obedience to the Law, that we may live; and contending that we must be entitled to eternal Life, according to the Tenor of that Law, which faith, doth and does, p. 88, 89.

3rdly, Whereas this Doctrime makes it necessary, that the Reward should be of Works, as well as of Grace, ye of the Works of that Law, which faith, doth and does. St. Paul puts these things in an absolute Opposition to each other, and represents the one as entirely destructive of the other. For, faith he, to him that worketh, the Reward, is not reckoned, or given, an, grace, of Grace, and of Debt, but to him that worketh not, but believeth in him that justifies the ungodly, his Faith (without Works) is imputed for Righteousness, even as David speaketh of the Righteousness of the Man to whom the Lord imputeth Righteousness, 2 Sam. 24, without Works, Rom. 4. 4, 5, 6. whereas God cannot impute Justification, or Righteousness, to any, without Works, if he impute it to them only to whom Christ's perfect Works of Righteousness belong: Nor can this Righteousness be of Grace, thro' Faith, and not of Debt, if it belongs to them only who are Debtors to fulfill the whole Law, since the Apolline faith expressly, that they who are thus Debtors to fulfill the Law, or fought for Justification, by fulfilling it, are fallen from Grace, Gal. 5. 4. Nor can it be here said, that they were not indeed Debtors to fulfill it personally, but only to have that Obedience, by which Christ fulfilled it, imputed to them: For the Apolline faith, in the immediate preceding words, Christ is become of none effect to you, whatsoever you are seeking to be justified by the Law; whereas he could not be of none effect to them, who was the only Person by whom they were enabled to perform that Law to their Justification. Against the Apolline puts this plain difference between that Righteousness, which is by faith, and by the Works of the Law, that the first requires only believing from the heart to Salvation; the second requires Works excluding Grace; by saying, that if Justification be of Grace, it is not of Works, otherwise Grace is no more Grace, and if it be of Works, it is not of Grace, otherwise Work is no more Work, Rom. 11. 6.

4thly, This Doctrime flatly contradicts all the places in which the Apolline positively affirms, that by the Works of the Law can no Man be justified, but by Faith only, or by Faith without the Works of the Law: as Rom. 3. 20. 22. 24. for if a Man be justified by the Righteousness of Christ imputed to him, he must be justified by the Works of the Law, because the active Obedience of Christ confits, as truly, in the Performance of those Works, as our own personal Righteousness would have done. Moreover, if the Righteousness of God confits in the Impartation of Christ's legal Righteousness, it could not be manifested, as the Apolline faith it is, without the Works of the Law; because, to such a Righteousness, the Works of the Law are plainly necessary.

So again, when he faith, Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, by the Faith of Jesus Christ, even we our selves have believed in Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law. Doth not this Doctrime contradict these Words, by teaching that we are to be justified by the Works of the Law perform'd by Christ, and imputed to us, as if we personally had perform'd them, for Christ's Performance of them, alters not the Nature and Property of the Works, they being still the Works of the Law, whosoever doth them, and so he that is justified by them, done by another in his stead, must be still justified by the Works of the Law.

M 2
Of Christ's active and perfect Obedience to the Law

Note also here, That the Apostle doth not say, Man is not justified by the Works of the Law, but by the Works of Jesus Christ, or not by the Works of the Law, as performed by us, but only as performed by Christ; but on the contrary, We have believed, that we might be justified by the Faith in Christ, and not by the Works of the Law, excluding the Works of the Law from Justification by Faith in Christ; whereas this Doctrine makes Faith entitle us to the Works of the Law, performed by Christ, and made over to us for our Justification.

3dly, When the Apostle argues thus, that no Man is justified by the Works of the Law in manifest, because the Scripture saith, the Just shall live by Faith, but the Law is not of Faith, i.e. it speaks nothing of, and promiseth no Justification to any Man by Faith; but (only) faith the Man that doth these things (which are required of him, by the Law) shall live by (doing) them, Gal. 3. 11, 12. Doth not that Doctrine fully contradict these words, which Faith, The Man that is justified by Faith, must do the things required by the Law, that he may live, and must have a true Title to a perfect Obedience of the Law, in order to that end?

3dly, When the Apostle faith, if they who are (Obervers) of the Law be Heirs, (with faithful Abraham, who was justified by Faith) faith is made void, as being insufficient to justify us without the Observation of the Law, Rom. 4. 14. Doth not this Doctrine say also, that Faith is insufficient to justify us, without the Observation of the Law, and so as plainly make void Justification by Faith? Doth it not also make them Heirs, who are Observers of the Law, as having Life by virtue of a legal Righteousness imputed to them as fully as if it had been personally performed by them?

And tho' these things are so clear, that they need no farther Confirmation, yet may it here be noted, That whereas not one of these Scriptures can be wrested from the plain Sense they literally bear, or from afferring, that no Justification can be had by the Works of the Law, but by this Definition, that true indeed it is, that no Justification can be had by the Works of the Law, personally performed by us, but it may be had by the perfect Obedience of Christ imputed to us. The Apostle, throughout this whole Discourse against Justification by the Works of the Law, never gives the least Hint of this Definition: And whereas the Bishop places the better half of Justification, to wit, that which gives us a Title to eternal Life in this perfect Righteousness of Christ imputed to us by Faith, the Apostle mentions nor once. Wherein this is either in either of his Epistles, but in both sums up the matter so as plainly to demonstrate that he means no such thing. For in his Epistle (a) to the Romans he thus concludes, vi sa bi p eu, what is it then that we say, even this, that Israel following after the Law of Righteousness both not attained to the Law of Righteousness, because they sought it not by Faith, but as (if) it were (to be obtained) by the Works of the Law. Now might they not according to this Doctrine, that the Works of the Law perform'd by Christ are upon our Faith imputed to us for Righteousness, as truly as if they had been personally performed by us, have sought it both by Faith, and by the Works of the Law? In his Epistle (b) to the Galatians he concludes thus, stand fast therefore in the Liberty (from the Observation of the Law to Justification) in which Christ hath made you free, and be not again entangled in the Yoke of Bondage; behold I testify to you that if you be circumcised, Christ shall profit you nothing, mark the Reason, v. 3. For everyone that is circumcised is a Debtor to do the whole Law: Whence the Argument runs thus, Him that is a Debtor to do the whole Law, Christ will profit nothing, but (faith the Bishop) every Christian is a Debtor to perform the whole Law, (for what else can be the import of these Words) p. 29. the old Covenant which faith, doth and live, Lev. 18. 5. is not disannulled, but rather established by the Covenant of Grace, especially as to the Obedience it requires from us in order to the Life it promiseth, therefore (according to the Apostle) Christ can profit him nothing. Now how could the Apostle have made this inference, had he believed as the Bishop did, that even Faith of itself could profit us nothing without entitling us to that Obedience which the Law requires from us, as performed by Christ our Surety: Surely this Doctrine faith, in full Contradiction to St. Paul, that nothing but Christ's active Obedience can profit us as to the Life, which the Law promiseth, and that for this very reason, that we are still Debtors to perform the whole Law. In fine, the great Indignation of the Jews against the Apostle for teaching the Doctrine of Justification by Faith, was this, that by it he made void the Law as to Justification, but had he only fought it in the sense of the Bishop, he had as the Bishop contends, not disannulled but rather had established the Law even as to Justification of Life, and so must rather have ingratiated himself with than so incensed the Jews against him. Since
Since then he must have said: what would have been highly acceptable to them, viz. that their Law was still of a perpetual and necessary Obligation even in order to Justification, and that Christ himself had to establish it as to enable both us and them to yield perfect Obedience to it in order to that Life it promised.

Arg. 7. 7thly. The Apostle saith expressly, Rom. 3. 24., that we are justified freely by God's Grace thro' the Redemption that is in Christ Jesus, i.e. thro' the Remission of Sins purchased by his Blood, for we have Redemption thro' his Blood, even the Remission of Sins, Eph. 1. 7., Col. 1. 14., and v. 25. that God hath set forth Christ as a Propitiation thro' Faith in his Blood, that he might be the Justifier of them that believe in Jesus', and chap. 5. 9. that we are justified by his Blood, and reconciled to God by his Death, v. 10. that Christ hath redeemed us from the Curse of the Law by suffering that Death. 1 Pet. 3. 18. that Christ suffered once for us, the righteous for the unrighteous, for the Calling in to the holy Service by his Blood, and purchased eternal Redemption for us, Heb. 9. 12. And that thro' Christ's Will to suffer for us, we are justified thro' the Offering of the Body of Christ, Heb. 10. 14. ascribing our Justification, our Reconciliation to God, our Propitiation, our Redemption, from the Curse of the Law, our eternal Redemption, our Sanctification in the Sacrament, i.e. our Freedom from the Guilt of Sin, for which alone we can be condemned to die, in the Death and Blood of Christ. Now all this faith the Bishop, makes him but an half Mediator, or half Saviour; this indeed, says he, frees us from Death, but gives us no Title to eternal Life. Hence is it, faith he, that I cannot look upon Christ as having made full Satisfaction to God's Justice for me, unless he had performed the Obedience I owe to God's Laws, as well as born the Punishment that is due to my Sins, &c. p. 88. so that according to the Bishop, Christ cannot have redeemed us from the Curse of the Law by his Death for us, or by his Blood have obtained eternal Redemption for us, that being certainly Redemption from dying for ever, or being purchased for ever, Redemption of Life, Eph. 2. 14. And if our Saviour's Blood, and Passion gives to Believers no Title to eternal Life, why doth the Apostle say that we have Freedom to enter into Heaven by the Blood of Jesus, Heb. 10. 19. and that by his Death undergone for the Redemption of Transgressions, we receive the Promise of an eternal Inheritance, Heb. 9. 14. Moreover when God justifies from the Guilt of Sin, i.e. from transgressing the Law, what Charge can the Law lay against us, as having not performed what was required? Can God be just, and fully reconciled to us by the Blood shed for us, and yet exclude us from his blissful presence? Can Christ have brought us nigh to God, and made him at Peace with us thro' the Blood of the Cross, Eph. 2. 13. 15. and yet exclude us from the Glory of God, who having Peace with him rejoice in the Glory of God? Rom. 5. 1., 2.

Arg. 8. 8thly. This Doctrine renders it impossible that God should make a Covenant of Grace with Man, and consequently affords that Christians must be under the same Obligations as ever to perform the Covenant of Works, and this the Bishop p. 89. not only affords, but contends for. For how can a Man be more under the Law, and under the Covenant of Works, than by being under an Obligation to do all that the Covenant of Works requires, and to yield perfect Obedience to the Law, that he may be accounted righteous before God: Whereas the Apostle saith expressly, we are not under the Law but under Grace, Rom. 6. 1. that examination, justifying faith that it is not of Works, Rom. 4. 16. that we are justified freely by the Grace of God, not thro' the active Obedience, but thro' the Redemption that is in Christ Jesus, i.e. thro' the Remission of Sins procured by his Blood, that by Grace we are saved thro' Faith not of Works, Eph. 2. 8. And in fine, that if Justification be by Grace, then is it not of Works, Rom. 11. 6.

And this is still more evident from this Consideration, that this Doctrine plainly makes both the two Covenants the same, for where the Parties covenanting, and the same, the thing covenanted for, is the same, if the Conditions of the Covenants be the same, the Covenant must be the same: Now here it is certain that the Persons covenanting, to wit God and Man, are the same, the thing covenanted for, Life, and Acceptance with God, are the same; if then the Condition of both, do this and live, be the same (which is the thing asserted p. 89.) the Covenants themselves must be the same.

Nor is it material to answer here in the Bishop's Words, that the Condition of the first Covenant was this, do this in your own Persons, and live: The Condition of the New only do this by your self, or by your Surety, and live, for even this disjunctive was also contained in the first Covenant, or it was not, if it was, then the Condition of the first Covenant could be only that which is said to have been the Condition of the second also, i.e. do this by thy self, or by another, and live. If it were not, then the doing this by another could not make us legally righteous, because the Law required this Obedience in our own Persons, faith the Bishop, p. 69. nor is there any particular, and to Christ's Obedience to the Law imparted to us, but not performed by us, could not ful-
Of Christ's active and perfect Obedience to the Law.

...that Law which only faith, do this in your own Person, and live. And evident it is that the allowing another to do that Duty for me, or in my stead, which I owe personally to God, is as truly an exempting me from doing that Duty in my own Person, as the allowing another to suffer the Punishment due to my Sins in my stead, is an exempting me from suffering that Punishment in my own Person. And had the Bishop attended to his own Words, he would have seen this Consequence for his Argument, p. 82. "That one Man can merit by that "which another performs is a plain Contradiction; for in that he merits, it is as necessarily implied that he himself acts that "by which he is said to merit, but in that "he depends upon another's Action, it is as necessarily implied that he himself doth not "do that by which he is said to merit. By changing the Word Merit into obey, runs thus, that one Person can obey the Law by the Obedience which another performs, is a plain Contradiction, for in that he obeys, it is necessarily supposed that he himself doth that by which he is said to obey; but in that he depends on the Obedience of another for the performing that which the Law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the Law.

Arg. 9. 9thly, As the Foundation of this Imputation is precarious, there being no evidence in Scripture of such a Covenant as is here mentioned, p. 86. But only a Command laid upon Christ that he should lay down his Life for his Sheep, so is there in the Scripture no such Notion of Imputation as is here supposed. For,

1. Wheresoever this Phrase occurs affirmatively, that such a thing was imputed to such a Person, it is some personal Action or thing which is thus said to be imputed: As when it is said, Rom. 2. 26. If the Uncircumcision (i.e. the uncircumcised Person) keep the Righteousneses of the Law, his Uncircumcision, &c., shall be accounted for Circumcision, i.e. be well accepted, as if he were circumcised. So Rom. 4. 3. Abraham believed God, and it (that is his Faith) was imputed to him for Righteousneses, for so it is explained, v. 5. In these words, to him that worketh not, but believeth, his Faith is imputed to him for Righteousneses, and v. 9. We say that Faith was imputed to Abraham for Righteousneses. So also Gal. 3. 6. Jam. 2. 23. And of our Faith in him who raised Christ from the dead, it is said, Rom. 4. 24. It shall be imputed to us for Righteousneses.

I also add that the Righteousneses of one cannot be truly thus imputed to another, by him who speaks of things as they truly are. God indeed may and often doth good to one, especially in Temporals, for the Righteousneses of another, as he did to the Jews for the sake of Abraham, Isaac and Jacob, and at the Prayer of Moses and Aaron, in which Senecius, St. James the effectual servant Prayer of a righteous Man availeth much, Chap. 5. 16. He also showed Mercy to the Potteries of them that fear him, for their Parents' sake, but he neither doth, nor truly can, reckon, or repute them righteous, because Abraham, Isaac and Jacob, or their Parents were so, because as Sin, so Righteousneses is a personal Action or an Habit inherent in the Subject that doth it. And therefore to remove the common Inferences which are usually produced with Relation to this matter, I add as the Conclusion of what I shall offer on this Subject:

Lastly, That in the Holy Scripture there is no mention of the Imputation of any Man's Sin, or Righteousneses to another, but only of the Imputation of his own good Deeds for Righteousneses, or of his evil Deeds for Punishment. And therefore I say, 1/6. That it cannot truly be affirmed, that we all found in Adam, and by his Disobedience were made Sinners, because his Sin, and Disobedience was imputed to us: For I have shewn already that the Scripture doth whereby makest the least mention of any thing of any others imputed to us, but only of some personal Thing or Action of our own accounted to us for Reward or Punishment. Moreover this Imputation either makes the Sin of Adam truly ours, or it doth not, if it doth not, how can we be made Sinners by it? If it doth, then Death came upon us for our own Sin, and so for the Sin of one, but for the Sin of all. Whereas the Apostile faith expressly, that Death came upon us, ye and all the world, by the Sin of one, Rom. 5. 12, 17. All the world, by one Man sinning, v. 16. And all the world, by one Offence of that one Man, v. 18. And I am deeply I ask whether this Imputation made the Pottery of Adam Sinners, whether it did, or whether it found them so before? if it found them so before, it must be plainly needless. Seeing then they might have been condemned to Death without it: If it made them so, then since this Imputation is the Act of God, and not of Man, it plainly follows, that God must be the Author of that Sin; because this Imputation flows 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 Sin, whom he did not find Sinners, but only by his Arbitrary Imputation made them so. Now far be it from any Christian to assert that God should falsely impute Sin to any Man. In a Word, noyse, imputare, is to reckon or account
being imputed to us for justification.

any thing to any Man, to charge him with it, or lay the Charge of it to him; this therefore on God's Part must suppose in the very Nature of it, some Action done by the Poffertv 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 fews that it is impossi

ble that this Imputation should be the very thing that renders them blame worthy, or Pefons worthy to be charged with Guilt, and yet if the Sin of Adam becomes ours only by Imputation; it must be ours only because it is by God imputed to us, and not imputed, because it is ours, that is, by this Imputation must make us Sinners, and not find us such; for this imputation is the Action of the Judge, and not of the Suppo-

fed Criminal, remove or take away this Action, and no Crime can be charg'd upon him. In fine, if the Sin of Adam becomes ours only by Imputation, it deferves Condemn

ation only by the fame Imputation, that is, by the Action of God, that therefore we deserve Condemnation for it, is to be ascribed directly to the Action of God, and only by accident to the Action of Adam; whence therefore is our Deliverance, according to this Opinion, but of God who makes us worthy of Condemnation by imputing to us that Sin which by his Imputation only we stand guilty of.

3dly, It cannot truly be affirmed that our Sins were so imputed to Christ when he became our Surety, as that he became Parraker of the Guilt of them, but only so as that he suffered the Punishment which was due unto us for them. It being absolutely necessary not only in the Cafe of Christ, but of all vicarial Punishments, to separate the Punishment from the Guilt; for tho' a Man may become obnoxious to the Punishment, or Sufferings of another by an innocent Con

fent, he can never partake of the Guilt of another's Action, but by a criminal Con

fent unto it; and so far as he suffers for that Action of which he becomes guilty by this criminal Confent, he suffers for his own Sin, because that Content made the Sin his own; whence in such Cases he suffers not as a Subtitute, but as a Party. Seeing then our Bifled Lord could not be guilty of any criminal Content to any of our Actions, it is impossible that he should con

tract the Guilt of Sin by his Content to suf

fer for us, when therefore the Prophet faith, (a) that God laid on him the Inqui

ty of us a', we are to understand this only of the Punishment, or the Chaffiment of our Sin, and to extend this farther, and say with some, that by his Content thus to suffer, he suffered for those Sins which he had truly made his own, is not only false for the forementioned Reason, but is contrary to the whole Tenure of the Scripture, which faith negatively, that he was (b) such an High-Priest, who was holy, undefiled, sepa

rate from Sinners, and who needed not to of

fer up Sacrifices for his own Sins, that he was in all things like to us, (c) he was not Sin, but he suffered the Jufi, for the Unjust, and (d) that he suffered for our Sins according to the Scriptures; He suffered for the Sins of the Unjust, he was the Propitiation for our Sins, and made Reconciliation for the Sins of the People. In a Word, This Affection borders upon Bla

phemy, for if Christ made all our Iniquities his own, he made himself as guilty, and as great a Sinner as were all the Sinners, for whole fake he suffered. Nor is it any Re

fuge here to say, he was the greater Sin

ner only by Imputation of Sin to him by Communion of Sin personally. For as the Righteous God cannot impute Sin to him who did no Sin, and gave no criminal Con

fent to the Sin of others, or whom he doth not first look upon as a Sinner, and a guilty Perfon; so is it not confluent with the Virtue, the Intent, and Nature of our Saviour's Sufferings, that God should look upon him as a Sinner, and a guilty Perfon; for then he must have looked upon him as one who had deferred to die for his own Sin, or as one guilty of Death, and then his Death could have made no Satisfaction for the Sin of oth

ers; yea then he must have suffered Death, not for our Sins, as they were ours, but as they were his own by Imputation; whereas the Scripture always faith, he suffered Death for our Sins, but never for his own by Imputation, or Infection. I conclude therefore, in the words of (d) Bishop Dav

enent, and (e) Doctor Outram, that Christ was willing so far to take our Sin upon him, nor uninde peccator, ned hoftia pro peccato confluiteretur, not as to be made a Sinner, but only a Sacrifice for Sin by and for them.

CHAP.

(a) Isa. 53.
(b) Heb. 7. 25, 27. c. 4-15. 1 Pet. 1. 19. c. 2. 21. 24. 2 Cor. 5. 21. 1 Pet. 3. 18.
(c) Cor. 15. 3. 1 Pet. 3. 18. Heb. 7. 27.
(d) Dav. de jub. Habit. p. 353.
(e) Quae mala corporis illius inerant, ca non ipsa vitia nostra feu peccata propria dicta, sed, qua paullum in S. eccles peccata appellat folens, peccatorum nostrarum pars est. Ours. i. 2. c. 5. f. 9.
CHAP. II.

V. 7. We speak the Wisdom, &c. *On this subject, which God hath ordained before the World to our Glory, after Theodosius add.* Hence also it seems plain, that God hath appointed his Gospel for the Salvation of all, to whom it is revealed; for this the Apostle chargeth many of the Church of Corinth with these things that would exclude them, without Repentance from this Glory, yet he excludes none of them from being by God ordained, or appointed to receive Glory by it.

V. 9. Eye bath not. *See.* After the FIrst of St. John 3. 2. add. Yeas the words of 1. John, 6. 4. in their primary Sense may only intimate, that no Man, by his own Sense, or Reazon, or by Infradiction from others, can discern any other God besides the true God, or know what Kindnct he will afford them that wait on him. And both the Context, and the Apposition of these Words to the Revelation of these things by the Spirit, show the primary Intent of the Apostle to be this, that no humane Wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a Revelation.

V. 16. Of the Hebrew words, *That be may influence him.* Tho' these words in the Prophet Isaiah do certainly refer to God, they lying in the Hebrew thus; *Who bath directed the Spirit of the Lord?* And (who is) the Man of his Council, that hath made him so know, Chap. 40. 13, 14; yet as they are varied here thus, *who hath known the Mind of the Lord?* Who will (or can) direct him? They seem plainly to refer to the Spiritual Man, and to affirm, that he could not be instructend in the Mysteries of the Gospel by any humane Wisdom. (26.) Because our knowing of the Mind of Christ from him, may enable us to direct others; but not that Lord who affords us this Knowledge. (26b.) Because this is plainly introduced as a Proof, that the Spiritual Man can be judged, or deterred by no other Person, who is not spiritual, and therefore must respect not God, but him.

CHAP. III.

V. 2. *Omer sc. &c.* For yet you could not, add: *bear it.* So in the Old Testament, *to ochar* is often used, i. e. I cannot, or, I would not, where endure, or, bear it, is understood; fo. Job 31. 23. by reason of his Highness I could not, sup. endure, Pial. 101.

v. 5, him that is of an haughty Eye, and proud look, I cannot, Isa. 1. 13. The calling of Assemblies, I cannot, i. e. bear.

V. 3. After these words, receive some II. *(7) Illuminations from him, add.* Or as one that is not purely governed by the Revelation made by the Spirit, but rather walks *ad dedumum,* as a Man attending not the Dictates of the Spirit, but of humane Reason, or of his natural inclinations, for that this is the genuine Import of that Phrase, *to walk as Men,* see Note on Rom. 3. 7. 1 Cor. 9. 8.

V. 9. *On the* *Father, God's Husbandry.* (8) This I think is better rendered God's Field, by (a) Chrysostom, (b) Occumenius, and Theophylact, who hence infer, that the Field is God's, the Apolless only, *paidomos,* his Labourers sent forth to labour in it, and enabled by him for that Work; and that they ought as a Field to be fenced, *ii.e.* *per forming* *hominum,* with the Hedge of Concord, and not be divided into Parties. Accordingly the Word answer to the Hebrew *Sadeh.* So Prov. 24. 30. I went by *paidomos,* the Field of the Slaughter, and Chap. 31. 16. The wise Woman considereth, *paidomos,* a Field, and begat it.

CHAP. IV. V. 5. After these words, which it belongs (9) not to us to judge of, add. And this appears both from the words, and the occasion of them, from the words, for they respect the hidden things of Darkness, and the Councils of the Heart, of which no certain Judgment can be passed. From the occasion of them, the physician's Case on St. Paul, v. 2. and questioning his Fidelity in his Office, v. 2. of whom they had no Authority so to judge, nor any occasion so to judge.

CHAP. V. V. 1. After the word indifferent, add It is (10) conjectured, that this Woman co-habiting with her Son-in-law, had divorced her self from her Husband, and true it is, as I have observed, Note on Chap. 7. 11. that the Assick Laws allowed the Woman to do this, but then she was first to bring, *epoderar homon,* the Cause why she desired to leave her Husband before the Archon, or Judge of such Matters, and to have his allowance so to do; if this Step-mother did not this, she was still her Husband's Wife, if she did, and the cause she alleged were allowed of by the Judge, this freed her from that Relation to her former Husband, and
First Epistle of St. Paul to the Corinthians.

and then he suffered no wrong by this Action, as the Apostle intimates that he did, by filling him, ἐκκυβάνθη, the Person that had suffered wrong, 2 Cor. 7. 12.

V. 6. Ὁ καθεὶς ἐπανέδειξαι τὴν αἰτίαν. Some Latin Copies omit the Negative, οὐ, whence, faith Dr. Mills, this is undoubtedly the true reading, as it is retained by all the Greek Commentators, and all the Versions, by Hilary the Deacon, and Cod. Alex. and so undoubtedly ought to be read: That also φεύγει, ἔρχεται, and not φεύγει, is the true reading here, and Gal. 5. 9. see proved Examen Millii here.

V. 8. More intolerable is it in the Doctr to reject these words, ἀλλ' ἐν ἀλήθειαν, upon the sole Authority of the Ἐθιοπικὸν Version, they being owned by all the other Versions, by all the Greek Scholiasts, by Origen Ed. Huxl. in Jer. p. 143. in Matth. p. 170. in Job. p. 163. 172. by Hilary D. by Jerome. 1. 11. contra Pelag. F. 57. and the very Word Mattathias Obemius might have taught them the Pertaincy, and Elegancy of these words; that signifying, faith Bochart, panes puros, & sinceros, Chap. 5. 5. He rejects, ἦς ἐκ, upon the sole Authority of the same Version, tho' be owned by all the other Versions, and all the Greek, and Latin Commentators; See the Mith chief of this Licentiofoes, Examen Millii in locum.

C H A P. VI.

V. 3. μέτα τοῦ γενέσεως, How much more, μετὰ τοῦ ψευδοτοῦ Ἡλευθερίας, Phavorin us, and Photius apud Occumenum.

V. 18. After these words, defined by its Filthyns, add.] This Argument against Fornication, from the Deformation of the Body by it, plainly shows, that it is a Sin against the Law of Nature, and is a Fault in Man, as Man.

V. 20. ἀπευθεῖσας τῇ ἁμαρτίᾳ: See this Reading justified, Examen Millii in locum.

C H A P. VII.

V. 6. καθεὶς οὐχ ἐπιδείκνυται. Here I mistook in referring these words to the preceding Command concerning Marriage, v. 2, which being God's Inhibition to avoid Fornication, and the Apostle's Command, when it was necessary for that end, the Apostle could not say of it, This I speak by Permission only, and not by Command. This therefore respects not what the Apostle had said, but what he was about to say of Continece, it being very usual with the Apostle, to make this Preface to what he was about to say: So v. 29. of this Chap. ὅπως τίς ἔχει, But this I say Brethren, the time is short, 1 Cor. 1. 12. ἐποίη τοῦ ἡμῶν. But this I say, viz. that every one of you, with I know of Paul, 1 Cor. 11. 17. τὸν ἐπιτρέπεται, but as to this I am about to declare unto you, I prisse you not, 1 Thess. 4. 15. See Gal. 3. 17. blot out therefore the Note here, and substitute this in the room of it.

V. 11. After 1 Tim. 32. 12. add.] And (17) therefore tho' the Word αὐτοῦ be used both, v. 12. & 13. 'Twas not amiss in our Translators, when it related to the Man to rend er it; let him not, αὐτοῦ, put, or send her away; and when related to the Woman to render it, let her not, αὐτῆς, leave him.

V. 12. After the words, into all Truth, add.] (18) This bodily here notes, that this, and the former Verfe speak of those who were both Infidels when they first married, for faith he, ὁτί ἐν δόξῃ τῆς σωτηρίας, it was not lawful for a Christian to be joined to an Infidel.

V. 14. Else were their Children, ἀκαθάστατον, their Children Baffards, is not sufficiently confuted by saying, that then the Argument will not prove what the Apostle had affected; for what more strongly enforceth the Believer of each Sex to own, that they may lawfully cohabit still as Man and Wife, than this Inference, that otherwife they must own that the Guilt of Whoredom lay upon them both; and that their Children were born, ἐν ἀθέσμῳ, i.e. Baffards, Deut. 23. 2. but then the Word used for a Baffard—by this Apostle, being ἄδεξας, Hab. 12. 8. and the Word γενοῦς, being the proper Word for a legitimate Offspring, and the Apostle intended such a Sense, he would have used the words, which in the Greek Writers are generally used in that sense; and not such words as in the Septuagint, and in the Jewish Language always have a Relation to federal Holines, or the want of it, but none at all to the Legitimacy, or Spuriousness of the Birth.

V. 18. After de ponder. & menfur. add.] (20) He also says, that this Eʃau did this, and therefore God said, Eʃau, thou hast been. Photius apud Occumen. p. 423.

V. 24. Let him abide with God.] Neither (21) deifying his Mister upon Pretence of being God's Servant, nor doing any thing against the Laws of God, in Obedience to his Mister.

C H A P. VIII.

V. 13. After these words, I fear the Guilt (22) will be the same, add.] To this purpose tend those words of (a) Origen; If the N did
did more diligently attend to these things, we should avoid joining against our Brethren, and wounding their weak Conference. I say we must not sin against Christ. People may abuse us, but let us abuse them, and the world will not think we are doing wrong; but if we abuse them, we must always abuse them, and not think we are doing wrong. Our Brethren that are among us, for whom Christ died, often perishing, not only by our knowledge, but by many other ways; and things that we join against Christ, shall suffer Punishment, the Soul of them that perish by us, being grieved of, and argued upon us.

C H A P. IX.

V. 2. The Seal of my Apotheosis are ye in the Lord.] This Text seems very much abused by our Sallaries, when from these words they argue, that seeing they have been instrumental to work some Reformation in others by their Preaching, or Discourses, they have the divine Call to exercise their Ministrv, and to administer the Holy Sacraments, which Argument will plead as much for Mofers, or Mistresses of large Families, who have successfully employ'd themselves in a religious Education of their Children, and Servants; and for Schoolmasters, who have till'd good Principles of Virtue and Religion into their Scholars; and for every good Man, and Woman, who spend themselves in Examples of Exhortations, and Encouragements to others, to lead a virtuous and religious Life, and therefore prevail more than others, because they know they do it not from prospect of Advantage, or in persaycure of their Calling, but out of pure Afection to their Souls. Moreover I enquire, what it is they would prove from these words; is it that they are of the Number of Christ's Apotheosis? If not, why do they use this Text? Is it that they have converted Men from Heathenism, to Christianity, by Signs and Miracles, and Powers of the Holy Ghost? Or that the Signs of an Apostle have been wrought among their Auditors, by Signs, Wonders, and powerful Operations, as this Apotheosis, 2 Cor. 12. 13? Or that they have given their Healers such a Proof of Christ speaking in them, as St. Paul did, Chap. 13. 3? Or that by their means their Healers were endowed with the gifts of Tongues and Prophecy, as the Corinthians were? If not this Text cannot concern them at all, who had no such Seal, or Sign of their Apotheosis, as St. Paul faith he had.

V. 22. 23. See the Reading of the Text vindicated against the Surmises of Dr. Millis, as also Chap. 10. 19. 24. 28. 31. Examen Millis in hec loca.

C H A P. X.

V. 9. After these words against the Soc(25) mians, add, [ That the Apostle here cannot speak, as Cretius contends, of Mofes is plain.

11f, Because tho' the Name of Jesu be once given to Joblah, Heb. 4. 8. in the New Testament, as being the true Import of his Name, and the Translation of it by the Septuagint; yet is the Name Christ never given to Mofes, nor doth it bear any Affinity with his Name. Nor,

2dy, Is Mofes ever called Christ in the Old Testament? For tho' Cretius contends that Name is given him in these words of Habakkuk, Chap. 3. 13. Thou wast for the Salvation of thy People with thy Christ, yet it is evident, that this is spoken of God's going forth with Joblah, by the Captain of the Lord's Host, (who is describ'd, Job. 5. 14. 15. and so honoured by Joblah, as to have no Place of doubting, that he was a divine Person) for, v. 11. the Prophet faith, the Sun and Moon stood still, as they did only in the time of Joblah, Chap. 10. 12. & v. 12. Thou didst march thro' the Land in Indignation, thou didst throw the Heathen in anger, as he did by Joblah, and then follow the words cited.

2dly, This appears farther from the words tempt, and tempted, which both in the Old and New Testament, signifies subduing the Power, or the Will of God to do, what he had given those who tempted him sufficient evidence, he was both able and willing to perform. See this proved, note on Matth. 4. 7. Now thus did they not tempt Mofes, Num. 11. 6. but God by duelling his Power to give them Bread and Water in the Wilderness, v. 5.

Their second Anwer therefore is, that there being no accustative Case expressed after the words καθες των μετα των άντιέχεσθε, at some of them tempted, they may as well add God, as we add him. But,

11f. This Exploitation must acribe, that Divine Power to Christ, which belonged unto him, they tempted in the Wilderness, by vertue of the preceding Argument, and also render it as wicked, and as dreadful to tempt Christ now, as it was to tempt God then; and so by consequence it must acribe to him that Divine Nature, from which a Divine Power is inseparable.

2dly, They have not yet produc'd one Infall, where the Person spoken of in reference to the name Actlon, in the fame Infall, is thus changed. Cretius indeed, who never wants a Shift, such as it is, brings his Infall from v. 6. viz. These things were spoken, that we might not be Lustres.
ter evil things, as they also lusted; but as here is the Fallacy of a Transfig; εἰς δὲ κτλ., from things to Perfections, so is here nothing said, v. 6. to signify, that the evil things forbid to the Corinthians, to be the Subject of their Lusts, were to be Quasi, or Verum, as in the Jews they were, but only that they were for the kind, Evil, as theirs also were.

(26) V. 21. After the words, and committed Idolatry, add,] The eating of the Feast made of things offered to Idols in the Idol Temple, being as much a federal Rite, as was the eating the Peace-offerings of the Jews, eaten in the Temple, or the Holy City, or the sacramental Bread eaten in the Church, by Christians, whence the Oblations made there, were filled εὐθυμίᾳ in τῷ ἱερῷ ὄνομαν Oblations, in Honour of the Saints.

C H A P. XI.

(27) V. 21. After the words defied them, add,] And with that agrees the Note of St. Chrysostome, on the place, that an Assembly is called, ἡ ἡμ至今 εἰς θέλειν, εἰρήκηκεν, συνεκκαθήσασθαι, διὰ τὸ εἰς τὴν ἐνελθὴν ψυχὴν, not that they who came together might be divided, but that they who are at home divided, may join together.

(28) V. 24. Ἀδαχήσι, ἀδρέζατε: See the Defence of these words against Dr. Mills, Examen Millit in locum.

C H A P. XII.

(29) V. 12. So is Christ,] That is, faith Chrysostome, τὰ χέρια τινα, the Body of Christ, that is his Church, as appears from v. 21. The Head cannot say to the Feet, I have no need of you, this being not true of Christ, the Head of that Church, which is his Body, but only of the ministerial Heads under him.

C H A P. XIII.

(30) V. 12. καθὼς εἰς εἰρήκηκεν, even as I am known, I do not think that either thee, or the words of St. John, we shall see him as he is, afford any just Grounds for the Speculations of the Schools, touching the intuitive Vision of the Essence of God, or their speculum Trinitatis, without which the Invoctions of Saints and Angels cannot be excused from Idolatry: For as the words, 1 Joh. 3. 2. refer not to the Vision of God the Father, but of Christ Jesus, appearing at the Day of Judgment, in his Glory, and rendring our Bodies like unto his glorious Body; so these words refer not to the Knowledge of God's Essence, but rather to the Knowledge of those great things he hath prepared for those that love him, revealed now in part, by the Spirit of Prophecy, and Wisdom, 1 Cor. 2. 9, 10. which then, faith the Apostle, we shall know in the most clear and perfect manner, as we ourselves are known of God.

C H A P. XIV.

(31) V. 21. In the Law it is written, &c.] St. Jerome upon Isaiah 28. 11, 12. faith the Apostle cites this not according to the Translation of the Septuagint, or of Symmachus, or Theodotion, but from the Hebrew. But (a) Origen faith, Ἑν τῷ πάση ημιορίαν τῷ λαῷ έν τῇ πόλις τῆς Αἰγυπτίου έλεημον καθὼς, I found in the Translation of Aquila, words equivalent to those of the Apostle here.

C H A P. XV.

(32) V. 12. After these words, I find no reason to believe, add,] Much less, that the false Apostle, or Apostles, so filied by St. Paul, not in his first but second Epistle to the Corinthians, should be of the Jewish Saduces, for they being the great Opposers of Christ's Resurrection, Acts 4. 1, 2. and the great Adversaries of St. Paul, upon this very account, that he testified that Christ was risen from the dead, Acts 23. 6. 8. and this Doctrine being of so great Importance, that the denying of it, rendered both the preaching of the Apostles, and the Faith of their Hearers vain, p. 14. of this Chap. Sure the Apostle could not say of such Men, are they the Ministers of Christ? I am more, so 2 Cor. 11. 23. or that they transform'd themselves into the Apostles of Christ? v. 13.

V. 28. τῆς αὐτῆς, the Word of the Word,] crept in, faith Dr. Mills, from the Margin; see this confuted by full Authority, Examen Millit.

V. 29. 'Εν τῇ παρθένῳ οἱ ἐπιστήμονες,] (34) were it not so, what will they do, who are baptized for the Dead? Here Mr. Daven refers to the Custom mention'd by Epiphanius, that some Hereticks, when any, who professed Christianity, died without Baptism, baptized others in their stead, whereas the words are only capable of these two Interpretations, either that of the (b) Ancients; why are they baptized for the Resurrection of the dead, that is in Expectation, and Belief of that fundamental Article of the Christian Faith? Or, why are they baptized for, or on the account of that Jesus who is dead; and, say they, is not riven from the dead,

Additional Annotations on the
death, which is the sentence I have given of these words? To make this evident, and shew the Vanity of the Interpretation which Mr. Dods hath embraced, let it be noted.

If, that the Conjunctive Particle, ὥστος, as Phoc. rimus, and Budvans have observed, signifies, сужу, quid fide non; if it be otherwise, or were it not so, thus it is used by the Apollos, ten several times, Rom. 3. 6. ἐναποκριτο, if it be not so, that God is Righteous, how shall be judge the World? Chap. 11. 6. ἐναποκριτο, if it were otherwise, Grace would not be Grace, ἐναποκριτο, and were it otherwise, Works would not be Works; and v. 22. ἐναποκριτο, otherwise thou shalt be cut off, 1 Cor. 7. 14, ἐναποκριτο, were it not so, their Children would be unclean, Chap. 14. 16. ἐναποκριτο, otherwise, when thou believest in the Spirit, how shall the unlearned know, Aman? Heb. 9. 27, ἐναποκριτο, otherwise his Will is not of no force, and v. 26. ἐναποκριτο, διαβρωσθεν, otherwise they would not have ceased to offer: (which by the way is a probable Inducement to believe, that the Epistles to the Hebrews was written by St. Paul;) this Conjunction being not once used in this sense in the Evangelists, or in the other Epistles: Now hence it clearly follows, that this Conjunction must contain an Inference from what was said before, 1. 15. viz: Christ was risen, as the first fruits of them that slept, and were to be raised by him from that Sleep, and was to reign till be had vanquished their last Enemy Death; for faith the Apostle, if this were not so, that is, if Christ were not risen, or being risen were not to reign till be had overcame Death, and so had raised us also from it; why are Men baptized, ὅπως ἐν σώματι, for a dead Jesus, or in hopes of a Resurrection by him from the dead; so that one of these two Sentences of this dark Passage must obtain.

1. Observe, that the Apollos's Question runs not thus, Why do they baptize others for the dead? Or, Why are others baptized in their stead? But, ἐναποκριτο, What will they do, who are baptized? Which Question relating to the Department of those who undergo this Baptism, and not at all to them for whose sakes they do it, excludes any Relation of these words to that pretended Practice; for if it was done by any, it was not with Relation to their own Department, who were living, but with Relation to the Dead. Moreover, the three Questions, Why are they baptized for the Dead? Or, Why stand they in Jeopardy every Hour? Or, What advantage is it me, if I have fought with Beasts at Ephesus? Seem plainly to relate to the same matter, and therefore must all refer to the Department to the dead under the EVILS, and Perfecutions, which Christians suffered in this present Life, and be to this effect: Why are they who say Christ is not risen, and therefore can expect no Resurrection from him, baptized in his Name, or in Expectation of this Benefit from him? What will they do in the times of Persecution? What Inducement can they have to stand to their Baptismal Covenant, and own a dead Man as their Lord and Saviour?

Add to this, that tho' (a) Tertullian, by saying, Si autem baptizantur quidem pro mortuis, supposes such a thing might be done by some, yet he neither mentions Time nor Persons. (b) Epiphanius, in the Fourth Century faith, they had a Tradition concerning some Heretics in Asia, and Galatia, καθώς ἐναποκριτο, as the unlearned know, Aman? etc. and that he had received it by Tradition, that upon this account the Apostle said, if the dead rise not at all, why are they then baptized for the dead? But as he is the only Person who speaks of this Tradition, it is but guilty of a manifest Contradiction in his Relation of it, for having told us that the Heretics, who professed thus, owned indeed, the Resurrection of our Lord; (which faith he, the Corinthians denied, and therefore were not of this Sect,) but yet said, ὅτι ἐναποκριτο, that the Dead were not to be roused, and denied the Resurrection of the Dead; yet he adds, that 'they used this Practice, καθὼς ἐναποκριτο, that the Corinthians denied, and that they who died without Baptism, might not at the Resurrection, be punished for want of Baptism. St. Chrysostome, and Theophrastus say, that the Marcionites, when any of their Sect died without Baptism, put a live Man under the Bed, in which the dead Man lay, and then asked the Dead, whether he would be baptized; and the Man under the Bed answering, yes, they baptized the dead Man, ὅτι ἐναποκριτο, and being accused of this ridiculous Practice, they pleaded, that the Apostle spake of some who were baptized for the Dead, καθὼς ἐναποκριτο, whereas be fain no such matter, but only said, if the dead rise not, why are they baptized for the Resurrection of the dead? They therefore knew of no such Practice in the Apollos's time, or of any Tradition relating to it; and certain it is, the Apollos could

(a) De Refurr. cap. 48. & Const. Marcton. b. 5. p. 473.
(b) Harr. 28. 5. 6. p. 114.
could not relate unto this Practice of the Marcionites, seeing Marcion began his He- 
refy in the second Century, and so long af- 
fter the writing of this Epistle. In a Word, 
if they who are suppos'd to practice thus, 
believed the Resurrection, they could not 
be concerned in the Apostle's Argument a-
gainst them, who did not believe it, if they 
did not believe the Resurrection of the Bo-
dy, when once dead, it cannot be imagin'd, 
why they should be concern'd to baptize a 
dead Body, or any other Body for it.

(35) V. 32. After these words, in Deaths often, 
add.] If this Sense be not liked, you may 
interpret  D p o d o r k e o r e, according to the In-
tention of Men, it being the Intention of 
the Men of Asia in that Tumult, to 
deal so with Paul's Companions, and much 
more with him, had not his Friends dis-
flamed him from entering into the Theatre; 
see Note on Acts 19. 29. And Note also, 
that cruel and bloody-minded Men are often 
rather upheld under this Metaphor of Beasts: 
So (a) Ignatius, when he was carried from 
Syria to Rome, under a Band of Soldiers, 
(who, faith he, are the worse for the Kind-
ness I shew to them) he faith, (b)  O o e l u i 
 o o s t e s p e A t o s h o t c, from Syria to Rome I 
fight with Beasts. And (b) Heraclitus the 
Epheban faith, Ephesus orives cives conversos 
effe in bellis, the Ephesians were turned in-
to Beasts, because they flew one another.

(36) V. 35. How are the Dead raised? or, why 
asquab, or with what Body do they come? Af-
fter the Sentiments of the Jews, add.] That 
there are two Questions is granted, but then 
both have respect to the Manner, or the Qual-
ities of the Bodies to be raised, for the 
Apostle faith not  a t a s, why are dead Men 
raised to Life again? Or, why do they live 
again? But,  a a a t a s, how, after what 
manner are they raised? Are they raised 
with such mortal Bodies, as they had before, 
or with Bodies subject to the like Diltem-
pers and Infirmities, which now we suffer 
in this Life; or if not, with what kind of 
Bodies? Do their Bodies rise raised? Or, 
are they clothed upon? This is exceeding 
evident from the whole Diffcourse of the 
Apostle, in answer to these Questions, which 
gives no reason, why they being dead do 
rise again, but wholly is employed in 
shewing what are the Qualities and Condi-
tions of the raised Bodies of good Men.

(37) V. 45. The first Man Adam was made, 
in  h i s  o o a s n a g i j t o s, the last Adam, in  o o a a o o n-
ivers, add.] Moreover, that Christ is said 
here to be in  o o a a o o n i e r n, for a quickening 
Spirit, or with relation to his quickening 
the Soul, but the Body only is visible to 
any, who will perceive the whole Diffcourse 
of the Apostle here, since it relateth only to 
the Truth and Manner of the Resurrection.
For after the Apostle had disparted his Proof 
of our Lord's Resurrection, he concludes 
thus: Now is Christ risen from the dead, 
and become the first Fruits of them that slept; 
for as by Man came Death, so by Man came 
also the Resurrection of the dead. For as, is, 
 u o o e r a a, by Adam all Men die, so also, is, 
 o o o o o s o, by Christ all,  o o a o o o o s, shall be 
made alive again. Now this is the very Word 
uted by Christ, in reference to his Power of 
raisen the dead, when he faith, As the Fa-
ther raiseth the dead,  o o o o o s, and makes 
them live again; so the Son,  o o o o o s, gives 
Life to whom he will. For as the Father 
but Life in himself, so hath be given to the 
Son to have Life in himself; John 5. 21. 26.

After this the Apostle proceeds to the En-
quiry of the Unbeliever, how are the dead 
raised up, &c? And in answerr to this, he 
begins with the same Word, that which thou 
seest, or  o o o o, is not quicken except it 
die, and then weeth the difference of our 
prempt Body subject to Death, and the Con-
dition of our future Bodies, living, it is 
foun, or born into the World,  o o a a, 
an Animal Body; that is, a Body, which, by 
the animal and vital Spirits in it, lives, 
moves, perceives, and conveys Nourishment 
to all its Parts; it is raised,  o o a a, a spiri-
tual Body, that is, a Body quickenned 
by the Spirit of Christ, Rom. 8. 11. and ad-
vanced to far to the Perfection of Spirits, as 
to be immortal as they are, Luke 20. 35. 
36. and so fitted for the celestial and im-
mortal State: For, faith he, so it is written, 
the first Man Adam, from whom all we 
derive our Bodies, and our animal Life, 
was therefore made,  o o a a, with a Soul 
giving Life to his Body, and conveying this 
animal Life to others; Gen. 2. 7. the second 
was made, in  o o a o o v e r n e r n, to revive the 
Body, and quicken it by his Spirit, John 6. 
63. for having promised, that he would 
raise them up, who spiritually did eat his 
Flesh, and drink his Blood, he adds,  o o a a, 
who is the Life giving Life to his Body, and 
conveying this animal Life to others; and 
who is the Life quickening the dead, 2 Cor. 15. 
For the second Man, whose Image we shall bear is the 
Lord from Heaven, to wit, descendcong from 
with his glorious and heavenly Body, whose 
Image we shall bear by having Bodies made 
like unto his glorious Body, not then con-
fitting, when they ascend thither of Flesh 
and Blood, or subject to Corruption, as 
now they are, for this corruptible must put 
on incorruption, and this mortal Body must
Additions to, and Annotations on, the Second Epistle of St. Paul to the Corinthians.

(1) Ver. 1. Kαί Τιμόθει ὁ ἀδελφός, And Timotheus a Brother, I have observed in the Epistle to the Hebrews, that it is usual with St. Paul, to call Timothy his Brother, Col. 1. 1. Thess. 2. 2. Phil. 1. Heb. 13. 23. and this he probably did, that he might not be defiled for his Youth, as he intimates he might be, 1 Tim. 4. 12. Eight Years after the writing this Epistle this being written, A. D. 57. that to Timothy, A. D. 65.

(2) V. 2. πρὸτεροτάξει, καὶ Κυρία ἐν Χρίστῃ, Dr. Mills faith, these words are inferred into this place from other Epistles, whereas Origin, in Math. p. 500, Cod. Alex. all the Greek Commentators, and all the ancient Versions own them. See Examen Millii.

V. 11. add.] Or, ἐνδοταῖς ἁγιασμοῖς, may signify that wonderful Deliverance vouchsafed to them, from so great danger, by the Prayers of many Persons.

V. 12. The Connexion of this with the former Verse, seems rather to be thus: and there is good reason, why you should thus pray for us, who have acted with the same Sincerity towards you, and so much to your Advantage.

V. 18. add.] And then, ὑπὲρ ἡμῶν, will signify Dei fidelem texit, I suffer by the Faith of God; so Dominus writit, i.e. I suffer by the Life of God, or, as the Lord:
Second Epistle of St. Paul to the Corinthians.


(6) V. 19. ὁ δὲ κύριος ἐστίν ὁ πάντων, ὁ κυρίων Χριστοῦ, for the Son of God Jesus Christ, preached by us.) Here Theodoret well notes, that Christ preach'd, is put, ὁ κύριος ἐστιν, instead of the Preaching concerning him; the Sense of these words being this, ὁ κύριος ἐστιν, the Word concerning the Son of God, preached by me Timothy, and Sylwesterus, was still the same without any variance from one another; we all saying the same things of him, and confirming them by the like Miracles.


c

CHAIP. II.

(7) V. 7. Least such a one should be swallowed up of Sorrows.) Hence also Christ's some observes, that in prescribing the Measures of Penance, regard is to be had, not only to the nature of the Sin, but also to the Mind, and Temper of the Sinner.

(8) V. 16. ὁ δὲ κύριος ἐστιν, i.e. quom ego, and this Reading is defended by Dr. Mills, against all the Greek Scholes, the Syr. and Arab. Versions, Cod. Alex., and Hilary D. and that by Surmises little better than that Version: See Examen Millii in locum.


CHAIP. III.

(9) V. 1. Zωδιαῖοι, After Dr. Hammond on the Place, add, J But others think these Letters were derived from the Jews, among whom that they were in use, as their Writings, so this very Place shews, for the Persons here mentioned were the Judaizers.


CHAIP. IV.

(10) V. 6. Ὁ κύριος ἐστιν.) Or here seems put for κύριος ἐστιν, he, fo i Cor. 1. 7. 7. 12. 2 Thess. 1. 2. 2. 1. quidem sit, ite autem sit, and Chap. 11. 21. 22. 23. quidem sit, sit iudicem, ite autem indebuit.


CHAIP. V.

(11) V. 9. I confess it is difficult to give the clear Sense of the Apostle's words, from v. 1. to v. 9. to do my Endeavour farther towards it; obverse, 1st, That it cannot be proved from any thing said here, or in any other place of St. Paul's Epistles, that the Apostle himself either thought, or taught others to think, that the Coming of Christ was not far off, as I have fully proved in the Note, on 1 Thess. 4. 15. And indeed this Doctrine being found by Experience to be false, had he himself affrighted, or taught others to expect, that the Coming of our Lord to Judgment was at hand; seeing in that he must have been mistaken, and misled others; what Certainty can we have, that he was not mistaken, or did not mislead others, in what else he taught in his Epistles? Thus, v. 9. if when he said, 1 Cor. 7. 29. 31. Brethren the time is short, and the Scheme of the World passeth away, He thus dogmatically spake not of the time of human Life; and the relation we had to the World, and the World to us; but of Christ's coming to Judgment, and the Destruction of the World, he certainly taught false Doctrine. If when he faith, Chap. 10. 11. That upon them the End of the Ages was come, he meant not the last, that is the Jewish, concurring with the Goppei Age, but the end of the World, he then taught false Doctrine. If when he said, Heb. 10. 37. It is a little while, and he that shall come, will come, and will not tarry; he meant this not of Christ's coming to the Destruction of Jerusalem; and of the Jewish State, and Nation, but of his coming to the final Judgment; he again taught false Doctrine, and endeavoured to support them with false Hopes, which sure must be sufficient to impair his Credit in other Matters, taught in his Epistles. Lastly, That here is no ground, for this Opinion is proved, Note on v. 33. they indeed, who had the first Fruits of the Spirit in them might wait on his Coming, as all good Christians do, but they could not by virtue of his Words expect it suddenly.

3dly, Observe, that the Apostle here cannot intend to affright, that good Christians, as soon as they die, shall instantly be clothed upon with their House from Heaven, but only that they shall be so at the Resurrection; for, faith he, we desire to be thus clothed upon, that Mortality may be swallowed up in Life, now this he had said us, 1 Cor. 15. 54. was only to be expected at the Resurrection; for, when this corruptible shall have put on incorruption, and this mortal Immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory.

3dly, Observe that the time of the Resurrection of the Just, being declared to be the time of their Recompense, their being crown'd, and like to the Angels, and being ever with the Lord, as hath been fully proved in the Note on 2 Tim. 4. 5. they had good reason to be groaning after the Redemption of the Body, and that Crown of Glory, which God would give them at that Day.
Additions to, and Annotations on the

Day. But then, say they, we do not groan through Impatience, under our present Afflictions, nor, as some Philosophers, from an Opinion, that the Body is the Prison of the Soul, and hindrance to the Knowledge of the Truth; and therefore counting it an Happiness to be divested of it, but from a vehement desire of that glorious Resurrection of it, which shall complete the Happinefs both of Soul and Body, and place us forever with the Lord.

Lastly observe, That at the Resurrection there shall not only be an Incarnation, or Cloathing of the Soul with its former naked Body; but an Incarnation, a Cloathing of the Body raised, with a Covering that shall preserve it from Corruption; and this is plainly the Apostle's meaning, in the Similitude of Grain rising not naked, as it was sown, but Cloathed upon, as is proved, Note on v. 3. here, and on 1 Cor. 15. 57. And this, I think, is the meaning of these words, v. 2. if so be, or, if seeing we shall be, as we are now, Cloathed upon, as the Bodies of the Just will be, and not, when naked, as the Bodies of the Wicked shall be. For that the Wicked shall have Immortal Bodies at the Resurrection, I no where find clearly delivered in the Holy Scripture, but only that the Resurrection of their Bodies, as well as the Torment of their Souls will be everlasting. See the Reading of the Text, v. 3. vindicated, Examen Millii in locum.

V. 7. Xaνάνειαν, All things shall become new. And the Greek Scholiast here understand by Οὐδὲν, τὰ διόφαντά, things prosperous, and grateful, by τα, διόπφαντα, all things, which are glorious, or affective, instructing us, that both these things have their Tempations, against which we are to arm our selves, and to such things have referred them in the Paraphrase. But the (a) Scholiast upon So- phocles informs us, that Euripides is writing of the Text, not only of the Text, that the Ancients famed so fruitful things left banded, but in the Text, that the Ancients famed such fruitful things left banded, but with wise things. And in (b) Aristo- phanes, οὖσαν χρήσιν, is to learn wise things, and so this Armour may be to protect them against the Follicies of the Vulgar, and the

Wisdom of the Philosophers, and wife Men of the World.

V. 11. Οὔτε ἦσαν ἀλήθειας ἀληθεῶς ἔχοντες, our (14) Mouth is opened to you. That is, say the Greek Interpreters, we are full of Affection, that we cannot, εἰς τὸν δώσατε, be silent, or abase from declaring our Affection to you, and our boating of you, 2 Cor. 7. 14. 9. 2. 3.

V. 13. Τοιῷδες ἐχθρίδωρος ὄντος τοῖς εὐσεβεῖς. (15) The Sense of these words seems to run thus, ὅτι οὐκ εἰς τοὺς ἔφυς, and I say unto you as Children, ὅτι ἐχθρίδωρος ὄντος τοῖς εὐσεβεῖς, shewing the same Affection by way of Recompence, ὁμοθετώντες ψυχήν, let your Hearts and Affections be enlarged towards us, as ours is towards you, v. 11. So Oecumenius, and Theophylact.

C H A P. IX.

V. 5. Τὸ διαλογίαν ὑμῶν, your Gift, Or (16) Prefert to the Churches in Judea, for as the Hebrew Beracha, to the Greek διαλογία oft signifies a Gift, or Prefert, as when Jacob faith to Eshu, λαῦτε τὰς διαλογίας μα, receive my Prefert, Gen. 33. 11. and Abigail to David, λαῦτε διαλογίας, receive this Gift from thy Servant, 1 Sam. 25. 27. and Naomi to Eliphaz, λαῦτε διαλογίας, receive a Gift from thy Servant, 2 Kings 5. 15. See also Judges 1. 15. 1 Sam. 30. 26.

C H A P. X.

V. 12. Ὠτι οὖν, See this Reading vir (17) dictated, Examen Millii in locum.

C H A P. XI.

V. 3. After 1 Tim. 2. 14. add. And he (18) calls this Deceit, φοβοῦς, in Allusion to the Mens, or of Vain Glory.

V. 20. Ἡ χερσόνησος, [Supple de voce, (19)] if a Man take away what it yours, for this Word is used, faith Phavorinus, when we take that which the Owner is not willing to part with. So the Word signifies, in Christ's Exhortation to the Church of Philadelphia, to retain what the had, in μακι αὐτὸς σιντικρῶν, that none may take away from you, Rev. 3. 11. And when it was given to the Angel, ἡ χερσόνησος ὑμῶν, to take away Peace from the Earth: So (c) P. Gregory interprets these words, Signum richi, accepta enim ali- quando dicas, suferre: So the Hebrew Word Lahak is rendered by the Septuagint, σαλπιχάω, σαλπιχάω, αὐτός, αὑτός. Others render the words thus; if a Man makes a Gain of you: So Budez faith, σαλπιχάω is καταλαβάω, to gain. So 2 Cor. 12. 16. ἐλαχίστα ὑπόκτητος, did I take you by guile? Is interpreted by καταλαβάω ψυχήν; did I make a gain of.

(a) In Aiso. F. 6. A. (b) Ran. Aet. 4. Sc. 2. p. 264. (c) L. 33. in Job c. 16.
An Advertisement relating to the Preface to the Epistle to the Galatians.

ONE Passage in the Preface to the Epistle to the Galatians, hath met with very hard Usage from different Hands; but more especially from one, who files his Book, The Preacher, but gives full Demonstration that he is no Solomon; his Words are these, p. 152. (a) "And can we imagine that that "other Author hath a better Opinion of the "Writings of the New Testament, who "tells us, that in all the Scriptures of the "New Testament, there is not to be found "one Exhortation to believe in Christ, or "to all Faith on Christ. And accordingly he "adds afterwards: Now what Account can "be given of this thing, by those who are "so zealous in their Sermons, to extort "Christians to believe in Christ, and are so "full of Notions to persuade them, that "It seems we have been in a great Error, "and Mistake, hitherto; and all our Ser "mons to our Christian Auditors, to per- ""nde

(a) Pref. p. 255.
"siade them to exert Faith in our Lord

Christian to believe in Christ; this being
the fame in effect, as to exhort a living
Man to retain his human Nature during
Life.

3dly, To the Argument of the Preacher,
from John 14. 1. I have returned a full Re-
ply, in my Anfwer to a late Pamphlet, p. 20, 21, 22, 23. to which I add, that it is
not certain that these words contain any Ex-
horratio to believe in Christ; even the Sy-
nopsi informs us, that they may be rendered
in the indicative Mood thus; Credidit in
Deum, & in me credidit, in which sense they
contain no Exhortation, but an Affirmation on-
ly of this great Truth, that the Disciples of
Christ believed in God the Father, and in
Christ his only Son, and from that Faith had
ground of Comfort under all the Trou-
bles they should meet with in the World.

4thly, Had he not changed my words, he
would have had no Show of Ground for his
vain Imagination, that I count it a great Er-
or to perjure Christians to exert Faith in
our Lord Christ: Now this I no where say,
but only that there is no Exhortation in the
New Testament, to any Christian to believe
in Christ, or (in the Sense of the Presby-
terians, and Independents, against whom I
then dispute) to act Faith on Christ; to ex-
ert that Faith we have in Christ, by chew-
ging forth the Fruits of it, and walking an-
fearably to it, and comforting, and support-
ing our selves from the Consideration of it;
and the encouraging our selves to the Per-
formance of all Christian Obedience, is the
Duty of all Christians, to which I there say,
the Scriptures doth exhort them; but to act
Faith on Christ for Justification, or that
Christians may be Believers, which is the
Sense those Writers put upon the Phrase,
as an unscriptural Expression.

An Advertisement, &c.

An Advertisement, &c.

\begin{align*}
\text{\textit{An Advertisement, &c.}} \\
\text{fuade them to exert Faith in our Lord} \\
\text{Christian to believe in Christ; this being} \\
\text{the fame in effect, as to exhort a living} \\
\text{Man to retain his human Nature during} \\
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ert that Faith we have in Christ, by chew-
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Faith on Christ for Justification, or that} 
Christians may be Believers, which is the} Sense those Writers put upon the Phrase,} as an unscriptural Expression.
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Additions on, and Annotations to the Epistle of St. Paul to the Galatians.

CHAPTER I.

(1) Ver. 4. "I N A ἔχει τούτον ὑμᾶς ἐκ τοῦ ἔντος ἡμῶν ὁ αἰῶν ὁ ἄγας τοῦ ἄθλου, that he might deliver us from this present Evil World."

That this present Evil Age, should signify the present Jewish Constitution, and Nation together, is very improbable: for did Christ die for our Sins, to deliver the Galatians, and other Gentiles from the Jewish Nation, or from that Confinement they were never under? How much more natural is it to say with the Fathers, he died for our Sins, that he might deliver us, ἐκ τοῦ ἀθλού τοῦ αἰῶνος, from the evil Allotions, and corrupt Maners of this present World, or Age, from those Lusts of the Flesh, and that Corruption of Mind, in which the Heathens formerly lived, ὧν τὰ ἁμαρτήματα, ὡς αὐτὸς ὁ κόσμος, according to that Course of Life, which the Men of the World then led, Ἐφ. 2. 2, 3. when they were guided by the Widdom, τὰ αἰῶνος τοῦ τῶν εἰρηκότων, of this World, 2 Cor. 4. 4. and under the Power of the Rulers, τὰ αἰῶνος τῶν κατοικοῦντων, of the Darkness of this World, Ἐφ. 6. 12.

(2) V. 7. ὁ δὲ ἐκ τὸς ἀθλοῦ.] These Words cannot signify, which is not any thing else, or, which is not owing to any thing else, as one here thinks. For the Pronoun σοῦ hath no other antecedent but τοῦ ἄθλου ἡμῶν, ὃν ταῖς ἀρεταῖς. Nor is it any Objection against our Translation, that the Apostle doth not say, δὲ ἐκ τῆς ἁμαρτίας, as before, but ἐκ τοῦ, it being noted by Badusus, and others, that the Greeks use ἐκ τοῦ, ἐκ τῆς ἁμαρτίας, thes: two words as equivalent. And when two ἐκ come together, the second is always rendered ἐκ τῆς, another, ἐκ τῶν λειτουργῶν, laying one to another, Ἄκης 2. 12. & 21. 34. So ἐκ τοῦ ἑαυτοῦ ἐκ τοῦ κόσμου, there is one ἐκ τῶν ἀνθρώπων, and another ἐκ τῶν ἀνθρώπων, &c. 1 Cor. 15. 31. and again, v. 41. The ἐκ Professor the meaning then is, that the Preaching of the Gospel to you, was ἐκ τῆς ἁμαρτίας, beside that which we have preached, would be the Preaching of another Gospel, but that which these Perverters of the Galatians taught as such, was not indeed another Gospel, but rather a setting up of the Law in Opposition to the Gospel. Note also, that ὁ μὲν here is ufed,

as Chap. 2. 16. 1 Cor. 7. 17. Rev. 9. 4. 21. 27.

V. 10. ἦς ἤδε οὖν ἀδιερχόμενος δεῖξαι, these words which Dr. Millis faith crept in from the Margin, are owned by all the Greek Scholiasts, by the Vulgar, the Cod. Alex. Hilarius Diac. and St. Jerome. See Exam. Millii in locum.

V. 19. Note also, that (a) Nicephorus (4) faith, this James, was τὸ μαθητικὸν τοῦ Ἰουδαίων, the Son of Taphis, the Husband of the Mother of our Lord.

V. 23. ὁ δὲ ἐκ τοῦ ἀθλοῦ, see this Reading (5) vindicated, Exam. Millii in locum.

CHAPTER II.

V. 4. ἰδιάς ἢ, ν. [et.] Here also it seems (6) necessary, to supply the Senfe from the first Verse thus, οὐκ ἦν ὁ διάδοχος τοῦ θεοῦ ταῖς ἀρεταῖς, and it took with me Titus, because of the false Brethren. Examples of the like Ellipsis, or Deficiency, to be supplied from the precedent Words, in the Old Testament, are very numerous, see Glossus de figuris, Grammaticus, l. 4. Tract. 2. Obser. 11. So Math. 2. 10. λάλησεν ἦς καὶ ἔλεγεν, seeing the Star, ἵσταται ἐν τῷ ἔγκλεισεν, add, standing over the Place where the Child was, v. 9. they rejoiced. This Addition was necessary, because they before, saw the Star going before them, v. 9. so John 9. 3. neither had he shewed, nor his Parents, add, from v. 2. ἦν τοῦ Ἰακώβου γεννηθείς, that he should be born blind, ὃν τε ἐν ἐκείνῃ, but add again, He was so born, that the Works of God might be made manifest in him, 1 John 2. 19. They went out from us, but they (who thus went out) were not of us, for if they had been of us, they might have remained with us, ἀλλ' ἔπεσεν ἄλλον θείαν, but (they went out from us) that it might appear they all were not of us.

V. 5. ἔδει τό ὁσίος ὁ Ἰακώβου ἐγκαίνια τοῦ Ἰσραήλ. (7) Here Dr. Millis contends from the Authority of the vulgar Tertullian, and Hilary D. that ὁ δὲ is an Addition to the Text; tho' Jerome positively faith, that this was only reading quorumdam Latinorum Codicem, reclaimantibus Graecis, of some Latin Copies against the Authority of the Greek Fathers: See this Reading confuted, Exam. Millii in locum. And there also, ἐκ τοῦ ἀθλοῦ, v. 6. O 2 is

(a) Hist. Ecle. l. 2. c. 3.
is proved against the Dollar, not to be irrepiticous.

(8) V. 6. Oe kai τα, as some would read, if not suitable to the Greek idiom, begin the Words as you must the Confirmation, κατά τι λόγον ἐκ οὗ δεύτερον οὐκ ἐστιν, and the Sense is plain, but of what Quality they were, who seemed to be somewhat, or more of Reputation, διὸ γε λέγεται, I was not the better for it, where none, that the Scrip'tors, on θυσιάδες, faith thus, διαίρεσιν, i.e. ἐστιν ἡ λαμπρότητι, the Word signifies to profi, or be advantageous, Phavorinus, and Heofebias say, that it signifies συνέσεως, to be the better, so that the Words may be thus rendered. It was no advantage to me, I was not the better for it, and this Sense is confirmed by the following Reason, for they who were of Reputation added nothing to me.

(9) V. 17. Or these Words may be paraphrased thus, οὐ δέξασθαι, if the things which by Christ's Authority committed to his Apostles, Math. 18. 18. I have looked [by declaring Men absolved from the ritual Precepts of the Law of Moses.] I again build up [by teaching they are to be observed.] I make myself a Transgressor.

C H A P. III.

(10) V. 1. Τὸ ἀρχαία μὲν ἐπιτίθεον, Τοιαύτας, these are not extant in exemplaribus Adimantii, in the Copies of Origen; but they are extant in the Arabick Version, the Vulgar, Hilary D. Theodoret, Oecumenius, and Theophilus.

(11) V. 8. Preached the Gospel to Abraham, saying, &c. Well might the Apostle argue thus from the Example of Abraham, he being entitled by the γενικὸς οἶκος, Abraham the just, Gen. 15. 1. 2. and these Words being paraphrased thus, in thy Righteousness shalt thou all the Families of the Earth be blessed. Here Jerome faith, Ποιεῖν αυτίν τοι λαμπρότητι, quod de veteribus libris in novo afferma sunt testamento observare debemus, quod memoria credentur Evangelifte, vel Apostoli, & tantum senem explicato, scep ordinem transtaurerunt, nonnunquam vel detraxerunt verba, vel adiderint; for which wild Note this Verit ministris no occasion; for tho the words, in thy Seed, occur not, Chap. 2. yet Chap. 12. 2. they are found expressely as they are cited here, only with the Addition of γε νησί of the Earth, which adds nothing to the Sense. So again, on τοι, he makes this Note, ἕκαστον λαμπρότητι, utrum Septuaginta Interpretis addiderint omni homo, & in omnibus, an in veteri Hebraico ita fuerit, & postea a Judaeis deletum sit, in hanc me suscipiorem illa res simulat, quod verbum omnis, & in omnibus Apostolus vir

Hebrae peritum, & in legem doliismus, nunquam protrahiēt, nisi in Hebraeo volumine habentur, whereas, as I have shewed, that nothing is here added, but what was necessarily included in the full Sense of the words, and therefore is in the Version of the Septuagint, so to imagine, that all the Apostles, who understood Hebrew, must have cited all that they produced out of the Old Testament, exactly according to the Hebrew, and not at all according to the Septuagint, is an Imagination contrary to ocular Demonstration.

V. 13. For it is written, &c. Here again St. Jerome's Note is: Seire non possum quare Apostolus in eum, quod scriptum est, maledictus a Deo omnis qui pendet in ligno, vel fabulae, vel scripturae, vel addiderit; si enim semel Authoritate Septuaginta Interpretum sequitur, debuit sicque illius edidisse, & Dei nomem absenser, sed vero, ut Hebræi ex Hebraeis id quodin lingua fuit aegerat, putabat esse veritissimum, nec omnis, nec in ligno, quod in Hebrao non habentur affermatur, quia nemo didixit, ut vates Hebraeorum libri (libros) aliter habuisse, quum nunc habent, ut Apostolum fenest scripturam posuisse, non verba, ut quod magis significatum est, post postichon Christi, & in Hebrais, & in nothris Codicibus ab aliquo Dei nomin opficitum, ut infamiam nobis inuerteret, qui in Christum maledicimus a Deo erimus. But to omit the incredible Supposition, that the Jews should have falsified both the Hebrew and Greek Text, and the Samaritan Copy should agree with them in that Falsification.

1/1, The words οὐ δέχῃ are no Addition to the Text, ἔως, being in the former Verè, which faith, ye shall have him on a Tree; and μετακομίζεται in effect, σελαδός σοι ἀν δεί. 2/2. The Buefines of the Apostle here, is to shew, that Christ had redeemed us, &c. from the Curse, by being made a Curse for us, i.e. by suffering that Death, which by the Law was counted execrable; now to prove this, it was sufficient to shew, that by being hanged on the Tree, Christ suffered that Punishment, which by the Law was titled execrable. 3/3. The Hebrew, faith Chilieh belim, accused by the Judges, is he that is hanged on a Tree. Now the Judges being the Oneinace of God, he that receives an execrable Sentence from them, may be said to lie under the Curse of God, as receiving that execrable Punishment, which by the Judges is said to be smitten of God, that made our Sins to meet upon him, by the determinate Council of God, in which Sense Christ is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God; in which Sense Chilieh is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God; in which Sense Christ is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God, in which Sense Chilieh is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God; in which Sense Chilieh is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God; in which Sense Chilieh is said to be smitten of that God, who made our Sins to meet upon him, by the determinate Council of God.
Epistle of St. Paul to the Galatians.

fities accru'd by the Heloim, or Magistrates, who are appointed to execute the Judgment of the Lord, may be said to undergo his Curse.

V. 15. "Ὅμως ἀδικηθεῖται κακοποιήθη ἄνθρωπος ἀσεβῶς ὑπ᾽ οὐκ θεότητι." Here I would read ὑπ᾽, which signifies ὑπέρ, nearer, in like manner, in which sense ὑπέρ is plainly used in these words, οὐκ ἐν ἁγίῳ, and is translated, in like manner, 1 Cor. 14. 7.

V. 20. After the Citation from Cyprianus Viringa, add, ] 247. This Exposition is confirmed from the Place parallel to this, Rom. 4. 14. 16, for as there it is argued, that it is in ὑπέρ κακοποιήθη, they that are of the Law be Heirs, Faith is made void, and the Promise is of no effect: So here he argues, v. 18, that if in ὑπέρ κακοποιήθη, the Inheritance be of the Law, it is no more of Promise. And as there the Apostle adds, v. 16, that therefore the Inheritance is of Faith, that the Promise might be made firm to all the Seed, not that of the Law only, but to that part also, which becomes to be by the Faith of Abraham, who is the Father of us all: So here he must be supposed to argue, that the Inheritance could not be by the Law, delivered by Moses, to the Jews, as the Mediator, between God, and them, because he was not the Mediator, ἡμών ἡ σωτηρία, to all the Seed of Abraham; but to that part of it only, which was of the Law, that is to the Jews only, or the words may be paraphrased thus. The Promise, I say, was made to the Seed of Abraham, Gen. 17. 1, as of one, v. 16. § 3 Mariani, but this Mediator, Moses, is not the Mediator of one, [i. e. of that one Seed Christ, which was to bring the Blessing,] but God [who made the Promise, that is this one Seed, all the Nations of the Earth, whether Jews, or Gentiles, should be blessed,] is one [and the same, always used to his Word,] to Dr. Allen.

V. 23. After the words, Condemnation to Death, add, ] Or this may be spoken of the Jews, who only were under the Law, and were by virtue of the peculiar Observations it required, an enclosed People, separated from Christianity with all other Nations, till the Messiah, the great Object of their Faith, should be revealed.

C H A P. IV.

V. 18. "Εὗ χαίρεις." It is thought, that by this Exposition, St. Paul means himself, but it seems not reasonable to think, that he would call himself a good Man, when he was speaking to them, who had so bad an Opinion of him, but he might say this of his Doctrine, nor will the Greek bear the other sense.

V. 25. "Τῷ Εὐ Αγίῳ Ἰσαακ, Ἐφραίμ ἃς ἐστὶ καὶ Α-

A ραμής." Not, that it seems very unrea-

nable to me, to expunge these words, Ἐκαίρως ἐστιν καὶ Αραμής, against the plain Evidence of all the Ancient Versions, and the concurrent Suggage of all the Ancient Interpreters, Chrysostome, Theodoret, Oecumænius, and Theophylact, among the Greeks, Ambrose, and St. Jerome among the Latins, who take not the least notice of any various reading here; and to add ὅ, only to vail a Difficulty, for if this Liberty may be allow'd, we may take the same Liberty in all other Places, and strike out such words as spurious, or suspected, which create the Difficulty. And this is left to be allow'd, when the words rejected according to the defects of the Ancients give a plain reason, why Agar is made the Symbol of the Covenant given from Mount Sinaï, viz. τῷ ᾽Αγαζ, because the Name Agar, faith Bochart, is by Interpretation a Rock, and say the Greek Interpreters, is the Name given to Mount Sinai, ᾽Αγάρ εὗ ἡ σωτηρία, in the Arabian Tongue. But we need here no various Edition, the Interpretation, which Dr. Mills hath excellently given us of this Place, being very clear only by adding τῷ ᾽Αγάρ, by Reprefentation after the Word ον, which is the fife it usually bears in Allegorical Propositions, and by referring ἀνάγκη to ἡ σωτηρία, not to the Mountain, but to Agar; for then the fife of the whole runs thus: These two Sons of Abraham, Ismael born of Agar his Handmaid, and Isaac born of Sarah the Free-Woman, contain an Allegory, in which the Name is put for the thing signified, or represented by it; for these two Women, and their Children, are by Reprefentation, the two Covenant; the one Covenant being that from Mount Sinaï, genus to Bondage, ἢ ἔστο, which is, by Reprefentation, Agar, the Bond-Woman, and he bearing a Child, which also was in Bondage, τῷ ᾽Αγαζ; for that which is signified by Agar, from whom Ismael descended, is Mount Sinaï, in Arabia, whence the Law was given; and this Agar answers to Jerusalem, that now is, and is in Bondage, with her Children, to the Law, as the Bond-Woman, and her Child was to Abraham; but the Jerusalem, which is above τῷ ᾽Αγαζ, is by Reprefentation Sarah the Free-Woman, whose Son was born, not according to the Flesh, but according to the Promife; and this Woman is the Mother of us all; for we Brethren, as Isaac was, are the Children of the Promife, and to the Spiritual Seed of Abraham, and Heirs according to the Promife. And this Interpretation is confirmed by the Conclusion of the whole Allegory thus: So then, Brethren, we are not the Children of the Bond-Woman, but of the Free. O felicissima!
Additions on, and Annotations to the

CHAP. V.

(18) V. 8. This Persuasion cometh not of him that calleth you.] Here Jerome's Note runs thus: Persuasion nostra non est ex eo, qui vocavit nos, sed ex nobis, qui confessimus, vel non confessimus vocantes aliud quippe Dei opus, aliud hominum. Dei opus est vocare, hominum credere, vel non credere, & sicuti alterae de scripturis liberum hominum affirmatur arbitrium, utibi fi volueritis, & si audieritis me, Ex. 19. 2. & iterum, & nunc Israel, qui petit a te Dominus Deus tuus? Deut. 10. & ex hoc loco vet maxime comprobatur.

Accefas enim, quare non obedientium veritatis, offendaris in eorum arbitrio postquam vel obedire vel non obedire. And in this he speaks the Sense of all the Ancients till St. Aulfin's Time.

(19) V. 9. A little Leave, &c.] That is, faith Christ'some, Circumcision, tho' it be but one Command, brings us under an Obligation to obey the whole Jewish Law, as the Apostle teacheth, v. 3.

(20) V. 14. The whole Law is fulfilled in this, thou shalt love thy Neighbour as thy self.] So that if thou be still defirous to fulfil the Law, thou mayst do it by observing this comprehensive Law of Love. So Oecumenius.

CHAP. VI.

(21) V. 10. Let us do good to all Men.] By this Precept, faith Christ'some, he extends the Love of the Christian beyond that of the Jews, which was confin'd, άγαπε των Ἰουδαίων, to Men of their own Nation, and Religion.

(22) V. 12. After these words, our Lord's Death and Sufferings, add.] St. Jerome here faith, that Osavianus Augustus, Tiberius, and Caius Caesar had made Laws, that the Jews, dispersed thro' the whole Roman Empire, should live according to their own Laws, and Ceremonies; whatsoever therefore was circumcised, tho' he believed in Christ, was by the Gentiles deemed a Jew; but they who had not this Token of a Jew, viz. the Circumcision of the Flesh, were perverted both by Jews and Gentiles, has gigitur perfecutiones bi, qui Galatas depravavertant, declinare capientes, circumcizationem pro defendede disciplinis persuasabant, and hence they who persuaded the Galatians, persuaded them to be circumcised, that they might avoid Persecution.

V. 15. Et το κακον ἐστιν τὸ κυριον τον Θεον τον πάντας τινι (23) ιερολαθής, Doctor Mills omits the words fecund, and reads τὸ κυριον τον Θεον τινι; but the words, as they are in the Text, are not only owned by the Vulgar, Arab, Theodorean, Oecumenius, and Theophylact, but are exactly the same in the chap. 5. 6. See Examen Millii in locum.

V. 17. Let no Man trouble me, tymw yv τα άνάστημα της Κυριου τον Θεον τον πάντας τινι, so I bear in my Body the Marks of the Lord Jesus, i. e. Let no Man henceforth question, whether I truly lile my self Paul the Servant of Jesus Christ, or fight the good Fight of Faith, as a good Soldier under this Captain of Salvation, seeing whereas Servants and Soldiers have only one, stigma, as a mark of their Relation to their Masters, and Generals, in their Hands, or Writs, I bear many marks of these Relations to the Lord Jesus, thro'out my whole Body, in those many Wounds and Stripes I have received for his sake.

CHAP. I.

(1) Ver. 1. KAI ὡσεῖς, and (that is) to the Faithful.] So δι' ὡσείς, ἡ ουκ ἔσεσθαι, are the Believers of the Circumcision, Acts 10. 45. τις ἔσεσθαι διὰ μιᾷ ἔσεσθαι, what Portion hath a Believer with an Infidel? 2 Cor. 6. 15. 16. 17. 2 Tim. 4. 10. 12. 15. 16. 6. 2. Tit. 1. 8. yet it is very probable, as Mr. L. here suggests, that here, and Coloss. 1. 2. these words may particularly relate to such Christians, as kept the Doctrine of Christ from the corrupt Mixtures of those Judaizers, who went about, χαλκοποιούς, 2 Cor. 2. 17. και δέοντες και λαύον, corrupting, and handling the Word of God deceitfully.

V. 4. That we may be fain, & immacul. (2) late, holy, and unblameable.] There is a difference, faith St. Jerome, betwixt these two things, parvuli quippe immutati sunt, quia...
Epistle to the Ephesians.

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quis integro corposa nullum fessarum pecca-
tum, & tamen non sancti, quas fantiasias flor-
dio, & labore comparatur, fo Children are un-
blamable as having done no Sin in the Body,
yet they are not holy, because Holiness pro-
cceeds from the Will, and the Endavour;
this in other Men would be filled Pelagi-
anism.

(4) V. 7. Redemption thro' his Blood.] Here
Sr. Jerome faith, duplciitier fnguix Christi,
& caro intelligitur, vel spiritualia sfe, atq
divina, de qua ipse dixit, caro mea eff vere
cibus, & fnguis meus vere eff potus, nisi
manus curvatis carmen meam, & fanguninum
meum biberitis non habebitis viam aren-
nam, vel caro, & fnguis, qua crucifixa est,
& quae miliiti efferis, efferat, & where he
distinctly distinguishes the Flesh and Blood
received in the Sacrament, from the Flesh of
Chrit crucified, and his Blood shed upon the
Cross, calling the first Spiritual, in Op-
position to his material Flesh and Blood.

(5) V. 9. From this Ninth Verse it appears,
that the Election, and Fore-appointment men-
tion'd, v. 4. 5. is as large as is his Man-
nifestation of his Will to the Gentiles; for
as εστιν εκ του θεου, he fore-appointed them to Son-
ship by Jesus Christ, v. 5. to here, και, he
purpos'd before to make known his Will
unto them, & άναπληροτετησθησαν, in him, according
to the same Pleasure of his Will. Note also,
that the Words being not εστιν tain, but εστι,
should not have been rendered in tain-
self, that is in God the Father, but in him,
that is in Christ, v. 4. as the following,
and preceding Veres shew.

(6) V. 11. τυ τις εκ των των άνθρωπων.] Note al-
so, that here the Alexandrian Copy, and the
Syriac, read εκ των των άνθρωπων, we are called,
and the Note of St. Jerome here is this:
Vult Deus, quaeque, sunt rationes plenas, &
continent, vuln falvare omnes, & in agitati-
ones est, & ex antiquis veritatis venire, sed
quae nupta alii, propriis voluntate exserio, liberi enim arbi-
trium sui, vult nos bonum velles, et cum
volenterius, vult in nobi is se fum implicite
civilius.

(7) V. 12. ο ευγενεστατος, who before tru-
sted in Chrift.] I see no reason, why us,
and we, in the first ten Veres may not sig-
nifie Believers in the General, and then us,
and we, v. 11. may signify the believing
Jews, who literally were ευγενεστατος, Be-
lievers in Christ, before the Gentiles; nor
could any thing tend more to the Establis-
ment of the Freedom of the believing Gen-
tiles, from Judaical Observances than this
Consideration, that the Jews themselves
could only obtain the Benefits of Christi-
nity, by being choen a new to be God's Peo-
ple, thro' Faith in Christ.

(8) V. 14. ο ευθυγενεστατος, who in the earnest
of our Inheritance.] It was the Custom,
both of the Jews, and Heathens, to con-
firm a Promise, or a Bargain, by giving som-
thing as an Earnest of, or Obligation to per-
form it. This the Latins filled area, the
Greeks ἀτακόνω, & ικτυγος; see Plaut.
Sc. 1. The Jews Erran: So when Judas
had promis'd Thammas a Kid, he gives her
alacto, an Earnest, that he would perform
his Promise, Gen. 16. 17. 18. And in
like manner God having promis'd to his
faithful Servants an eternal Inheritance
gives them his Holy Spirit as the Earnest
of it.

V. 19. Και τι το άποστολον μυστηριοι, and (9)
that is the exceeding Greatnefs of his Po-
ters towards us, to the Note there add.] The
apostle doth not here pray as Mr. L.
foegells in his Paraphrafe, that the Ephe-
sians might have the Spirit of Wisdom and
Revelation, that they might know the ex-
ceeding Greatnes of that Power God had
employed already in bringing them to the
faith, for that they knew already; it being
the mighty Power of those Miracles they
had seen done before their Eyes, which in-
duced the Gentiles to believe, Rom. 15. 18.
19. But he prays, that by these means
they might know, what at present they had
no experience of, viz. how glorious was
the Object of their Hope, how great their
future Inheritance, and how excellent was
the Power God would shew in raising them
up from the Dead, as he had done Christ,
to the Enjoyment of it.

V. 21. A Name above every Name.] (10)
The Word ονομα also signifies Per-
fes; see note on Acts 2. 15. and Men
of great Power and Dignity, are fitted both
in Scripture, and in other Writers, Ανθε
Hathem, of αυτος τον ονοματος, Men of Name,
1. e. Renown. So are the Giants called,
Gen. 6. 4. and the Princes of the Congre-
sation, Num. 16. 2. So that to be exalted
above every Name, that is named, is to be
advanced, even in his human Nature, above
Men and Angels of the highest Divinity, by
being exalted to the right Hand of the Fa-
thar, Heb. 1. 4. 5. After the Dignity of Chrit was con
tested by the Arians, the
Fathers to avoid their Argument from these
words, chose rather to interpret this of the
Name of the Son mentioned by St. Paul,
Heb. 1. 6. To which of the Angels said he,
how art my Son? So Theodore, Occumentum,
Thyolphus on this place, and Epiphanius,
Hist. 69. p. 305. tho the words, v. 20. He
had rais'd him from the Dead, and set him
on his right Hand on heavenly places, strong-
ly pleading for the first Interpretation.

C H A P. II.

V. 1. Και, and, ] That this glorious Hope,(11)
this blessed Inheritance, this happy Refur-

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Additions on, and Annotations to the

reiction will be your Portion, you may learn from what God hath already done for you; for hath quickened you, who were dead in Trepoffs and Sin, v. 1. and so hath brought you into a State of Salvation, v. 5, and made you meet to be Partakers of the Inheritance of Saints in Light, Coloss. 1. 12. He also hath raised up your head, and placed him, and in him your nature in heavenly Places, and so hath, in a manner, raised you up, and made you sit together with him there, v. 6. you being, hence assured, that all his living Members shall be raised up to live for ever with him; for if we believe that Christ is risen, we must believe that them who sleep in Jesus, will God bring with him, to be forever with the Lord, 1 Thess. 4. 14, 17. and to him that cometh, faith Christ, will I give to sit down with me, on my Throne, even as I have overcome, and am set down with my Father on his Throne, Rev. 3. 21.

V. 2. Kai twn Agyon, and were by nature Children of Wrath. We were Children of Wrath, faith Jer. 6e, vel proper corpus humiliatus, corpuss mortis, by reason of the vile mortal Body, to which our Souls was condemned, which was the Opinion of Origen; or, quod ab adolescentia hominis hominum appoxta fit ad malitiam, because the Mind of Man is prone to Iniquity from his Youth, vel, quod ex eo temporum, quae positionis habere nostram Dei, et ad pubertatem venimus, omnes, aut opere, aut lingue aut cogitatione pecus, or, because, when we come to Ripeness of Years, and attain to the Knowledge of God, we offend all in Thought, Word and Deed; where it is observable, that tho' he brings in Origen's peculiar Opinion, as one Reason of this Appellation; yet hath he not the least Hint of our being the Children of Wrath, on the account of Adam's Sin. See my Interpretation confirmed by Mr. Thor-ndere, &c.

V. 12. "Ab, without God, after 1 Thess. 1. 9. add, ] Thus the Christians filled the Heathens Aristoph, because Είς τως βίως Ὀνομάτικες, they saw not the true God, to Clemens Alexandrinum prorectp. p. 14. and Theodoret here. And the Heathens filled the Christians fo, because they denied those to be Gods, whom they esteemed truly so. So Vulg. in Apol. 2. p. 56. Athenag. p. 6. And the Stoics reckoned two kinds of Aristoph, one that concerned the Gods, the other, Είς τως τῆς Ὀνομάτικες, them that spoke things contrary to the Deity. Diog. Laert. i. 7. § 119.

V. 16. By word, i. e. τος λόγος, by the Word, to Chrysostome, Theodoret, Or-emanian, and Theophylact read. Other Copiers read τος λόγος in himself: But this Reading, faith St. Jerome, is only of the Latin Copiers, and it seems to have had its rise from the former Verse; see Examen Millii.

V. 7. Ou δια τοῦ θεοῦ ἐισήκουσαν, of which I (15) am made a Minister. ] Mr. L. thinks, that this strongly implies a Denial, that others were made Ministers of the same Doctrines; but as it cannot imply that Barnabas, and others appointed to go with him, or that Silas, and Timotheus, who preached the same Doctrines, 2 Cor. 1. 19. were not also Ministers of that Doctrines, fo the Com- mission Christ gave to all his Apostles, being to preach the Gospel, and to make Disci- plines throughout the Gentile World, it is not safe to conceive, that those Nine, who were sent to preach to the Gentiles, as well as St. Paul, should none of them understand their Commission aright; especially if we consider how fully the Council met at Jerusalem, eftablish St. Paul's Doctrines, with respect to the Gentile Converts, declaring, as St. Peter doth, that they being the Jews expected to be saved by Faith in Christ, as did the Gentiles. That God had put no difference betwixt them, and the circumcised Jews, purifying their Hearts by Faith, and giving them the Holy Spirit, as he had done to the believing Jews; and that therefore to endeavour to put the Yoke of Circumcision on their Necks, was to tempt God, that is, to dislodge the Evidence that he had given of his Acceptance of them without Circumcision, Acts 15. 8. 9. 10. 11. And the whole Synod declare, that they who said, they ought to be circumcised, and to keep the Law, troubled them with words tending to the Subversion of their Souls, v. 24. whereas as it seemed good to the Holy Ghost, and to them, to lay upon them none of these Burthens, v. 28. And lastly, that they who were Pillars of the Church of the Circum- cision, knowing the Grace given to St. Paul, approved his Commission of preaching to the Gentiles, as he did, Gal. 2. 9.

V. 9. Dic Isai 65. 25. See these words (16) vindicated, Examen Millii in locum.

V. 10. After 1 Pet. 1. 12. add, ] That the words ἐν σωτηρία, and ἐν ἡγεμονίᾳ, always signify things, or Perfections in Heaven, is very evident. So ἐν ἡγεμονίᾳ, is our heavenly Father, Matthew 18. 27. δια χάρισμα, the Lord from Heaven, 1 Cor. 15. 48. 49. τα ἐν σωτηρίᾳ, heavenly things, to be sought only by him, who was in Heaven. John 3. 12. 13. εἰσέλθω σωτηρία, heavenly Bodies, viz. the Stars, 1 Cor. 15. 40. ἐν ἡγεμονίᾳ, the Kingdom, to be enjoyed in Heaven, 2 Tim. 4. 18. Heb. 11. 16. ἐν ἡγεμονίᾳ, The Jerusalem that is above, Heb. 12. 22. ἐν ἡγεμονίᾳ ἡ Θεωσιμοσία, the Pattern of things in Heaven, Heb. 8. 5. οἱ ἐν ἡγεμονίᾳ, heavenly things, Heb. 9. 23.
are they distinguished from things on Earth, or under the Earth, Philo. 10. The words are five times used in this Epistle, and always signify heavenly Places. So it doth when we are said to sit down with Christ, εἰς τούταν ἐπιβαίνον, in heavenly Places, Chap. 2. 6. when Christ is said to be set down with God, εἰς τούταν ἔπεισεν, in heavenly Places, Chap. 1. 20. that being the Consequence of his Ascension into Heaven, 1 Pet. 3. 22. Heb. 13. 10. 12. and therefore it is well rendered in heavenly Places, v. 3. So it signifies, when the Apostle speaks of Principalities, Powers, and spiritual Wickednesses, ἐν τούταις ἐπιβαίνουσιν, Chap. 6. 12. and so it must signify, when he speaks here of good Angels in the same Places: Nor can it be well joined with σῆμα, because ιδι ἐπιβαίνων intervenes.

To Mr. L's Objection, that 'tis not easy to conceive, that the Declaration of this Mystery should be to this Intent, that the Angels, good or bad, should be acquainted with it, it may be answered, 1st. That the Apostle does not say this was God's Sole Intent in the Revelation of this Mystery, but only, that this, amongst others more important, might be one.

2dly. That the Particle in signifies, addes, for, so that I see Note on Cor. 14. 13. and then the words will not reflect God's Intention in this Revelation, but only the Consequence of it.

CHAP. IV.

18 V. 9. After these words, the lower part of the Earth, add, " We cannot be assured, faith (a) Bishop Pearson, that the Defect of Christ, which St. Paul here speacheth of, was performed after his Death, nor can we be assured, that the lower parts of the Earth do signify Hell; they may well refer to his Incarnation, according to that of David, Psal. 139. 15. My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the Earth, or to his Burial, according to that of the Prophet, they that seek my Soul to destroy it, shall go into the lower parts of the Earth, καὶ ἐκεῖ ἀναθήματος, he calleth his Death his Defect into the lower parts of the Earth, say Chrysostom, and Theodos. on the Place.

19 V. 29. Let no corrupt Communication proceed out of your Mouth, but that which is good for Edification. Severe are here the words of St. Jerome; Quotiens loquimur aut non in tempore, aut opportunu loco, aut non ut convenit audienibus, totiens Sermo matus procedit de ore nostrò ad destituendum erro rum, qui audient; Confideramus istor; quid loquimur, quia pro omni verbo ostio reddibim ius rum rationem in die judicii & etiam non laxamus, non tamen Edificemus, mal verbi nobis luenda fit penna. To qualify the rigid Severity of these words, see the Note on Matth. 12. 36. see the reading of this, and the 32d Verfe vindicated, Examen Mill., ibid.

CHAP. V.

V. 12. After Rome, and Italy, add, " A (20) χειλον τοῦ ἰδωνυματικοῦ ὄντος δαίμονον, Luft being a Conquest on the Bacchanalia, says the (b) Scholium on Aristophanes, Hence is that of (c) Ariosto, & (d) Bacchus, & the Bacchæan, saying, a crafts Woman will not be corrupted at the Bacchanalia. And those Precepts, that a married Woman should obtain, (d) τοις σύνεχεσι, ἐκλέκτωρον, from the Vows of Bacchus, and the Mother of the Gods, because they tended to Drunkenness, and the corrupting of craft Women.

V. 14. Awake thou that sleepest, and arise (21) from the Dead, καὶ ἐπαναδώροις καὶ Καικυς, and Christ shall enlighten thee, or shine upon thee, _ And yet our Translation, that Christ shall give thee Life, is very justifiable, as giving the true sense of the Metaphor, fo Psal. 13. 14. Lighten my Eyes, that I sleep not in Death, 1. e. preserve my Life, Prov. 29. 13. The Poor and Rich meet together, the Lord enlightenth both their Eyes. See Feb. 3. 20. 22. 30. (a) MS. Doddell citing these words faith, " Christ shall give thee Light, is the same with the immortal Light, and this is an Address to the Dead, who are frequently said to sleep in the Prophetic Stile of the New Testament, and the Light seems to allude to the Baptistical Illumination of the Spirit, upon owning of the true Faith. But as in this he is singular, and hath not one Authority Ancient, or Modern, agreeing with him in this Interpretation, or to the Application of it to Christ preaching to the Dead in Hades, and baptizing them. St. Chrysostome, Theodoret, Photius, and Theophylac among the Greek Interpreters, Ambrose, or Hilary the Deacon, and St. Jerome among the Latins, all saying positively, that the words are to be understood metaphorically of a Sleep, and Death in Terrors and Sins, so is it also evident, that the words cannot bear this Sense. For,

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Additional Annotations on the

If they that sleep here signifies literally those, whose bodies sleep in the Grave, the Adress to them to rise from the Dead, must be an Adress to their Bodies, to rise from the Grave, and so they must be first raised from the Dead before Christ gives them Light.

2dly, To sleep, when it is used to signify Death in the New Testament, always relates to the Body sleeping in the Grave, or in the Dust; as Heb. 9. 27, 28, 29; 1 Cor. 15. 51, 52. 1 Thess. 4. 14, 15, 16; and never to the Soul in Hades, or to the Spirits in Pison there. For as St. Jerome notes on the Place; spirits mortem nonquam legitimis; we never read in Scripture of the Death of the Spirit in the literal Sense. And,

3dly, The preceding Verses plainly shew, that the Apostle introduceth these words, as a Call to the Gentiles fitting in Darkness, to awake out of their Sleep in Sin, their Death in Trepassas and Sins, Chap. 2. 4. that they might enjoy the Light of Christ's Gospel. For, faith he, vs. 8. Ye were once Darkness, but now are ye Light in the Lord, walk as Children of the Light, and have no Fellowship with the unfruitful Works of Darkness, but rather reproue them, vs. 11. which you who are Children of the Light, and on whom God hath joined to give the Light of the Glory of God in the Face of Jesus Christ, 2 Cor. 4. 6. may do for all maketh manifest that Light, vs. 13. wherefore, May the Scripture faith to those Gentiles, who are yet in Darkness, awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light; so again, 1 Thess. 5. 5.

6. Ye are the Children of the Light, and of the Day, not of the Night, or of Darkness; therefore let us not sleep as others do. See the Note on Rom. 13. 12. So (a) Clements Alexandrinus, in his Exhortation to the Gentiles, faith, vs. 11. τὴν καθάλληθας συνθήκην ἔχοντας, καί ἐνώπιον τοῦ πατροὶ τῆς ἀληθίνης συνθήκης, Περὶ τῆς ἐκκλησίας, he, by his Exhortation, raies out of Sleep those that erred in, and those Darkness. See also the Reading of the Text contained Examen Millii in locum.

(a) 'Aπόθηκη τοῦ ναοῦ, after the words wise as Serpents, add. And tho' it may not be so pertinent to this Text, yet will it be very profitable to the Men of this Age to consider the Frailty of the Heathens in this Cafe. For (b) Zenob informs us of the Lacedemonians, that they were much concerned, that Men should spend their time well, ἀμιγίης εὐφυής διὰ τοῦτο, employing it still upon urgent Bufines, and suffering no Man either to be idle, or to employ himself about Trifles. We do not write of the δύστικα πολλάκια εὐρέως, so that he might employ his whole Time in virtuous Actions.

And (c) Stobæus, faith, that the Lucani, a People of Italy, and the Athenienses punish ed those that were idle, as well as those that were guilty, δία τό νυκτό δόξαν, of any other Crime. And seeing Time is a Talenc given us by that God, in whole Hand our Lives are, it must be given us for some good End, and must be mispent, when 'tis not employed to good ends.

V. 19. Speaking to your feters in Hymns, (22) and Psalms, after 1 Cor. 14. 15, add. St. Jerome here faith, Querci et impr., & psaltræ magis animo, quam voces devenamus, hoc est, quippe quod dictur cantanies, & psallentes in cordibus vestris Domino. Audiant bec Adolecentuli, audiant hi, quibus psallentis in Ecclesia officium est, Deo non voces fed cantandum, nec Tragœdoram ad medium gutar & saeclis daecis mediocrem collinianse, ut in Ecclesiæ theatra versi audiatur, & cantica, fed in times, in locis, in sicut Scripturæ, which shews that Chriftians, or /Qvines Men had then obtain'd an Office in the Church, tho' he seems not much to approve them.

V. 26. Et psallite, by the Word, That is, (23) faith Chrysostome, by the words used in the Form of Baptism, to wit, I baptize thee in the Name of the Father, Son, and Holy Ghost.

V. 31. Et θεασθήτω, χειροτονεῖτο πρός τε καθιστάκειν, faith Jerome being an Enemy to Wedlock, intimates that these words are an Addition to the Text, but the contrary is evident they being found in all Versions, all the Greek Scholiasts in the Cod. Alex. and Hilary D.

V. 32. After these words, and of his (25) Bones, vs. 30, add. For the fuller explication of these words, Note from the (J) Bishop of Ely, "That the profoundest of "the Hebrew Divines, whom they now "call Cabalists, having such a Notion of this "amongst them, that like things are but "an Imitation of things above, conceived "from thence, that there was an Original "Pattern of Love and Union, which is be "tween a Man and his Wife in this World; "this being expressed by the Kindness of "Tipheret, and Malchuth, which are the "Names they give to the invisible Bride groom, and Bride, in the upper World, "and this Tipheret, or the great Adam, "in Opposition to the terrestrial and little "Adam here below, as Malchuth (i.e. the "Kingdom) they call also by the Name of "CheSeth Israel, the Congregation of "Israel, who is united, say they, to the "Celestial Adam; as Eve was to the Ter "restrial. So that, in Summ, they seem to "say the fame that the Apostle Paul doth, "when
Epistle to the Philippians.

when he tells us, that Marriage is a great Mystery, but he speaks concerning Christ, and his Church. For the Marriage of Ciphar, and Malach, or Chesethr Yerach, is the Marriage of Christ the Lord from Heaven, with his Spouse the Church, which is the Conjunction of Adam and Eve, and of all other Men and Women. (a) Origen seems to have had some Notice of the Relation this Passage had to Adam and Eve, when he speaks thus. If any Man beside us for using the Example of Adam and Eve, in these words, and Adam knew his Wife, when we treat of the Knowledge of God, let him consider these words, thus is a great Mystery. Tertullian frequently alludes to the same thing, saying this is a great Sacrament, carnalliter in Adam, spiritualiter in Christo proper spirituales nuptias Christi Ecclesiae, carnaliter in Adam, spiritualiter in Christ, by reason of the spiritual Marriage between him and his Church. Exhorted ad Caflittas, l. 5. p. 521. De anima c. 11. & 12. & adv. Marcion. l. 3. c. 5.

CHAP. VI.

(26) V. 4. Provoke not your Children to anger. By dis-inheriting them, by laying heavy Burdens upon them, and using them rather as Slaves than Sons, but bring them up in the Nurture and Admonition of the Lord. For it is not, faith Crysostome, a thing of a small Consideration, what Principles are put into them in their Youth; but it is, in a way, the Foundation of all they do hereafter. And if Lovers of Horses, Birds, and Dogs, are careful of their Education; is it not so, faith St. Chrysostome, that Christians should be more careful of the Education of their Children, especially if they consider, that upon this Education depends much their eternal State; and that they will contract the Guilt of their eternal Ruin, who neglect this Duty.

V. 8. The same shall he receive of the Lord. So that tho' be not rewarded for the Good he doth by his earthly, and unbelieving Master, he will, most certainly, be recompensed by his Lord Christ.

V. 24. After these words, to wax cold, add, Or as Mr. L. without the Mixture of those legal Observations, by which the Enemy, faith St. Paul, doth, corrupts the Minds of Christians from the Simplicity of the Gospel, 2 Cor. 11. 3. See the Note on Chap. 1. v. 2.

Additional Annotations on the Epistle to the Philippians.

CHAP. I.

(1) Ver. 1. After these words, all Macedonia, add, Thus Chrysostome on these words, Chap. 4. 16. when I was in Thessalonica, ye ministered to my Necessity, &c. observes, this was a great Encomium of the Philippians, that eo μετασχολα θεραπεοιος, μισθος τε βραβεος, being in the Metropolis, he was nourished by a little City.

V. 10. ἦν ητι πραγμάτεια, ἐνδεδείχθη.] Eliauseni ἔλεγεν το Θεόν, δεδείχθη καὶ δακτυλίως, sincerly in their Department towards God, insensible in their Behaviour towards Men.

V. 22. Οἱ γεροστὶν, I know not, Apos. λακωνοίν ὑπὸ τῶν συμμαχοῦν. This γεροστὶν, faith St. Gregory is but once used in this sense, which is true, but once confines this to the New Testament. But Phavorinus mentions another Gregory, who used it in this sense, and Constantine says, it occurs thus in Iosephus, and Lucian.

V. 27. After 1 Chron. 12. 38. add. So (4) in Irenaeus, L. 1. c. 3. to act, συνεχωρίων, with one accord, and content, is to act as having μίαν κατανάλωσιν, καὶ ἀνακάλυφοι, καὶ ἐκ σώματος, one Soul, Heart and Mouth.

V. 29. To you it is given not only to be lieue in him, but also to suffer for his Name. Where note, (1b) That to suffer for Christ's sake is, χάρα, Grace, and Favour, v. 7. It is a Gift which is Matter of great Joy, Matt. 5. 12. Rom. 5. 13. Jam. 1. 21 (2dly,) That they who from these words, to you it is given to believe, infer, that Faith is the Gift of God, as that Men are purely passive in it, have as much reason to infer, that we suffer for the Name of Christ, without the Concurrence of our own Will, both being said to be equally given.

CHAP. II.

V. 13. After neither free, nor praise, add, P 2.
Chap. IV.

V. 3. After these words, the Targum of (10) Jonathon, add, The (8) Apostolical Con- ditions of the Lord Jesus Christ were to be written in this book, the Psalms, by our own Affection, and Industry. (c) St. Basli, that as Men are written in this book, when they are converted from Vice to Virtue, so may they be blotted out of it, when they backslide from Virtue to Vice, according to the saying of the Psalmist, Psal. 69. 28. Let them be blotted out of the Book of the Living, and not written with the Righteous; that is, faith Jn. 11. 47. Is fast, lest they be cast off from being any longer by People, or registered in the writing of the House of Israel; and faith, (d) St. Jerome, they were written in the Book of God, who in the Days of Antichus Epiphanes, legem forcellamdefender, firmly continued in the Law, and they were blotted out of it, qui leges praevariaverunt eorum, who were Defectors of it.

V. 5. Let your Moderation, (1) (11) be known to all Men. After the words, tι χαράγγειλατ, add, and yet that, η προσωπική, is well rendered Moderation, is certain, for, ομοσία is rendered by Pharsmion, μεσομοίρα, Moderation, ωμόσης by Suida, and Pharsmion, μεσομοίρα is the same as συμμετρία, moderately, or in Mesure, ωμόσης, and ωμοσίας by He- sychius, and Suida, μεσομοίρα, that is moderate, and in the same Suida, ωμοσίας Τον, is to live moderately, that is temperately; and ωμοσίας γενεσθαι, is to be writ- ten moderately, without Bitterness, or Paffion.

Now because this Moderation is much talk'd of, but neither rightly understood, nor duly practis'd, I shall endeavour to shew, what is the meaning of the Word, and what are the proper Objects of it. And, 1st. Moderation is not derived from the Word Medium, but from Modus; and that is from the Hebrew Modah, he measured; or Middah, a Rule, or Measure; and in the Greek is fitted, μετοχή, from μετοχή, a Measure; whence it is evident, that Mod- eration, properly so called, and in the moral Sense of the Word, belongs only to things, in which we are subject to a violent Excès, or to act beyond that Rule, or Measure, which Scripture, or Religion, both prescribe, for the due Regulation of our Actions, and Passions, and its Refects.

1st. And principally, the Government of our Passions, whence the due Government of them, is by Philosophers, μεσομοίρα, becau,

(4) Theodoret in Locum. (8) L. 8. cap. 1. (c) In Ha. 4. 3. To. 3. p. 123. (d) On Dom. 12. 5.
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The Moderations of our Passions. Now they are either our concupiscible Passions, that is, Passions of Desire, and then the Moderation required of us, must consist in such a Government, or Restraint of our Affections and Desires; that in our Love, Desire of, or our Delight in any thing, we never do exceed the Worth, or Excellency of the Object, or of the End we do pursue; Or, 2dly, Our angry Passions, which render us averse from Things, or Perfoms, or displeased with them, and then we moderate these Passions, when,

1st. We have no Aversion from, or Hatred to, or Displeasure against those things, which have no real Evil in them, and to can be no proper Object of our Aversion, or Displeasure: Or, (2dly.) When we are not more displeased at, or grieved for any thing than Reason, or the Laws of Christianity permits us so to be, for then we can never exceed the Measure of that Aversion, and Displeasure, which Reason and Christianity allows, and so we never should offend in the Exertion of our angry Passions. And with respect to this, the wife Man, faith, He that is slow to Anger, is better than the Mighty, and be that ruleth his Spirit, than he that taketh a City. (3dly.) This Moderation must be extended to the Effects of these Passions; (1st) in the Tongue, by evil Speeches, whence the good Man is said to moderate his words with Discretion, Prov. 112. 5. (2dly.) In his Actions proceeding from these Appetites, as in our Pursuit of temporal good things; and in our Strife, and Contentions, about them. And, (3dly.) In the Effects of our angry Passions, that is in our Department to, and our Punishment of Offenders. Now hence it follows,
ACTIONS, and Passions, Words and Censures, subject to a vicious Excess.

Sometimes the Adjective moderate, or Adverb moderately, hath respect to Measures either of things dry, or liquid; and then 'tis not a Measure of things moral, or as they are capable of being good, or evil; but as they are more or less, great or small, high or low, long or short, or of a middle Nature between both; and in this sense, a Man is said to be moderately learned, or wise, or rich; and hence you may perceive the Falacy they put upon us, who say Moderation is not always a Virtue, because it is no virtue to be moderately learned, or wise, this being that which Logicians call μετριότης, or a Transition from one meaning of the Word to another, which always makes the Syllogism to conflict of four Terms, and therefore the Conclusion false; for whensoever Moderation is required, or commendable, there the Excess is always vicious, and blame-worthy, whereas 'tis rather commendable, and an Ornament of the Mind, to be more than moderately wise and learned, and no Disparagement to be more than moderately Rich.

Additional Annotations on the Epistle to the Colossians.

CHAP. I.

(1) Ver. 3. Eχάγαρθος, we give Thanks. From this, and the 9th v. note, that the good Shepherd should not only feed his Flock, but pray continually for them, and give Thanks for the Spiritual Blessings conferred on them.

(2) V. 10. Μη παραπλησιάσα, ομοία εἰς τοῦ Κυρίου, that you may walk worthy of the Lord, to all well pleasing. Note here the end of all our Christian Knowledge, viz. a Conversation fruitful in good Works, and a Life acceptable, and well pleasing to God.

(3) V. 14. Τῶν τυφλωθέντων ὑιὸν τοῦ θεοῦ νομοίς, that these words do indeed belong to the Text is evident, not only from Theodoret, Ócumenicas, Iren. l. 5. c. 2 p. 335; and the Arab. but from St. Paul himself, Eph. i. 7.

(4) V. 18. Πρόωντος ἐκ τῶν νεκρῶν, the first born from the Dead. Εἰς γὰρ ἀθάνατον ἐμφανίζεται οὕτως ἐν οἷς ἀναστάς ἐκ νεκρῶν Θεοῦ, for none besides our Saviour, ever yet rose to an immortal, and incorruptible Life. Author, quæst. refp. ad Orthod. qu. 85.

CHAP. II.

(5) V. 19. Χαλασμένος, This Word signifies to give the Prize to one, where the Victory was obtained by the other; so Chrysostom, Theodoret, Theophylact, and accordingly (a) Suidas states, this is the thing which the Apostle means by the Word, and because by this unjust Sentence, the Peron, to whom it is due, is deprived of his Reward; hence it comes to bear that Sense; and so the whole is by Stephanus rendered, nemo vos debito bravio frauder, which as it justifies our Translation, so it shews the Damage Christians will suffertain, by thus worshipping Angels, even the Lofs of that Crown of Glory, which Christ hath purchased for his faithful Servants.

CHAP. III.

V. 5. Ξενοφαίαν καὶ, evil Concipiscence. 1 If hence it follows, that all Concipiscence is Evil, then from ὁδός ἐνοθηκούσα καὶ, mention'd, Mark 3. 21. it follows, that all Thoughts, and Reasonings, are evil; and from ξενοφαίαν καὶ, mention'd 1 Cor. 15. 33. it also follows, that all our Conversation with one another must be evil; so certain it is, that this place doth not prove, that all Concipiscence is Evil. And to be sure the very first Motions of Concipiscence, which arise naturally in the sensual Appetite, and prevent our Reason and Deliberation, cannot be here intended, because the Apostle reckons this Concipiscence among those Members of the Body, which must be mortified, which the first Motions of the Appetite can never be.

2dly, Because he adds, That because of these things comes the Wrath of God upon the Children of Disobedience: Now these first Motions, if suppressed, and not contented to, when they arise, can never render us Children of Disobedience, and much less subject to the Wrath of God. And if Satan hath the Power to inject such Motions, or raise such Ideas in the Brain, if they be our Sins, tho' not contented to, it must be in his Power to make us sin, whether we will or no. From all which Considerations, it
it seems necessary to understand this of deliberate fleshly lustings indulged to and not restrained by us.

(7) V. 17. Do all ye work in the Name of the Lord. It is well worth the Observation, that all the Ancient Commentators on this Epistle do frequently inform us, that it was written to prevent the Worship of Angels, and to fix Christianity to the Worship of Jesus Christ only. Hilary's Preface to this Epistle faith it is an Exhortation to the Colossians, 'tis aliuc prater Christum aliquid esse sem putarent, to place no hope in any other but in Christ. St. Chrysostom notes on the 1st Verse of the 1st Chap. that the Dilemma of the Colossians being this, that διὰ Αγγέλους θεοτικῶς οὐκ εἰσίν οὐκ θεοτικῶς, they thought they were to come to God by angels, the Apostle endeavors to correct this Dim temper, by telling them, what he said in this Epistle to them, was according to the Will of God, and Oecumenius brings in the Apostle speaking thus, 'Know therefore, that it is according to the Will of God, χριστόν οὐκ ἐπιτίκευτο, that you should come to him by his Son, and then, ὅτι οἱ Αγγέλοι θεοτικῶς οὐκ θεοτικῶς, how is it that you think you should come to him by angels. And again, this is the Will of the Father, διὰ τοῦ θεοτικῶς ἐπιτίκευτον, καὶ μηδὲν οἱ Αγγέλοι, that Men should have access to him by the Son and not by angels. The same Words he repeats on v. 16. and on chap. 2, 2, 3. Chrysostom notes, that by saying, that all the Treasures of Wisdom, and Knowledge are hid in him, he teaches, ως εἰμι ἁπάντων ἁπάντων, to ask all things by Christ. Oecumenius, that the Mystery of the Father, and the Son, is thus, δι' θεοτικῶς. Ἀγγέλους τοῦτοι έπιτίκευτον διὰ τοῦ θεοτικῶς, οὐκ οὖν κατευθύνεται διὰ τοῦ θεοτικῶς, that the Introduction to the Father should be by the Son, and not by the Holy Angels. Theoreten upon this verfe, faith thus, ἤμεν τοῦ πνεύματος Αγγέλων, οὗτος Οίκιος ἀνήκειν οὖν σιμάτου, because they (who perverted the Colossians) persuaded them to worship Angels, he enjoins the contrary, that they should abandon their Words and Doctrines, with the Commemoration of the Lord Christ, and lend up Thanksgiving to God the Father by him, καὶ δι' Αγγέλους, and not by Angels: St. Chrysostom here having said, that he commands us to do all things according to God, μη τινὲς Αγ- γέλους ὑποτάσσωσθαι, and not to introduce the Angels, adds, that the Devil enjoining our Honour, τα Ἀγγέλους ὑποτάσσεσθαι, hath introduced the Worship of Angels, and concludes thus, 'be he an Angel' for my friend, or a Seraph, endure it not, τινας οὐκ θεοτικῶς, ἀλλὰς ἢ ἄλλους ἀνάλογας, for neither will they receive, but reject it when they see their Lord dishonoured, εἰ μή εἰς τιμήν, καὶ εἰ μή εἰς ἡμᾶς, καὶ εἰς διαβόλους αὐτούς, I have honoured thee, and said, call upon me, and those dishonour me.

C H A P. IV.

V. 11. These only are my fellow-workers in the (promotion of the) Kingdom of God, which have been a comfort to me. Hence it is evident, that either St. Peter was not at Rome, when St. Paul was, or that he was no comfort to him, no Promoter of the Kingdom of God with him; which sure is no Compliment to St. Peter.

C H A P. III.

V. 22. καταφαίνεις, &c. cap. 4. 2. &c. 10. &c. om. &c. om. &c. The last line of 10. &c. are all defended from the context of Dr. Millis, that they are Additions to the Text. See Examen Millii.

Additional Annotations on the First Epistle to the Thessalonians.

C H A P. I.

(1) Ver. 3. Your labour of Love, and Patience] Oecumenius here notes, that it is the property of true Love, τα εὐς ὡς τοῦ εἰρήνης τῶν ἑαυτῶν, to suffer all things for the Sake of the beloved.

C H A P. II.

V. 6. The we might have been burdened] Here Theophylact cries out, ἄνωθεν, καταφαίνεις, &c. ἀλλὰ εἰς σκλαβεύσεις εἰναὶ σκληρούς, oh the Study, and Sadlery of the Apostle not to scandalize any Person? And the Defect of Ephesians upon the Words is this, we accommodated our selves to you in all things, neque mi nefremus neque imperially.
Chap. IV.

V. 6. "Aya, περιεσομαι in this matter] so (4) it plainly signifies in those Words, 2 Cor. 7. 11. you have approved your selves clear, λυπεῖσθαι, in this matter.

V. 16. Kai εἰ ὁ πάσχων ὑμῶν, and in the Trump of God! Pious here and fit to be regarded is the Note of Theodoret, that if the loud sound of the Trumpeter, when the Law was given from Mount Sinai was so dreadful to the Jews, that they said to Moses let not the Lord speak to us, least we die, how terrible must be the Sound of this Trump, which calls all Men to the final Judgement.

Chap. V.

V. 12. Know them, who labour among (6) you, and are over you in the Lord: Here faith Theophylact, if you honour them, who preside over you in temporal Affairs, how much more should you respect them, who do it in spiritual things, who regenerate you in Baptism, pray for you, visit you in sickness, and minister Physick to your Souls.

Additional Annotations on the Second Epistle to the Thessalonians.

Chap. I.

Ver. 2. "Race and Peace from God the Father, σιωπης Ἰησοῦν, and our Lord Jesus Christ! Because he faith not by our Lord but, and by our Lord Jesus Christ, hence Theodoret pleads for an Equality in Power, and by consequence in Essence of the Father, and the Son.

V. 6. "Εἰς τῷ λαβων τὴν οἰκονομίαν, is a righteous thing! Here, the Greek Scholiast note ὁμοίως is put for ἀρματικῶς, or ἀρματικῶς that is ἀμαρτικῶς, for quaedam quidem, as it is, Rom. 8. 9. and in the Hebrew in oftentimes signifies: see Nold. de Partic. Heb. p. 88. and therefore, say they, it is not a particle ἀρματικῶς, ἀρματικώς, of doubting, but of Confirmation.

Chap. II.

V. 4. "Ex Se," I doubt not, faith Dr. Mils, that these Words are added to the Text, they being wanting in Irenæus, l. 5. c. 25. in Orig. contra Celsum, p. 89. & 307. in Cyril Hierof. p. 161. in the Vulgar, and Cod. Alex. which if true would be a great Advantage to my Hypothesis, but they being owned by all the Greek Scholiasts, the Syriac, and Arabic Versions, by Cyril Alex. Glaph. in Gen. p. 178. and by Theodoret Har. Fab. l. 5. c. 23. I dare not depend upon his confidence.

Chap. III.

V. 2. For all Men have not Faith! Here, faith Theodoret, ὁμοίως ὁ λαβὼν ἀναλογίαν, ἀναλογίαν εἰς ὑμᾶς, it is of God to call us, but of Man to obey his Call. Whence Christ faith, Luke 9. 23. if any Man will come after me, καταλαμβάνειν, ἀναλογίαν ἐν αὐτῷ, for he compels no Man.

V. 11. ἀποκριθησθεῖσα, ἔλλογον ἀνεπίδρατα, (5) not working at all, but being Bubon Bodies, or, but being employed about vain things, ἀνεπίδρατο ἐς πάθειαν τῶν παθῶν, ἠγετήτως, Physicorum, So Eticay. 3. 23. οὐκ ἔστι πάθειας ἐν ὑμῖν, but of πάθειας, inanem vana momenta operam ne fuplicitis, be not employed in vain things.
To the Appendix to Chapter the First.

A

After these Words, by the immediate Hand of God, add for being deli
tute of all good things, they are, faith (a) [insert text]

(a) L. s. c. 27.

DISCOURSE
By way of ENQUIRY,
Whether the Apostles, in their Writings, spake as con-
ceiving the Day of Judgement might be in their Days, and accordingly suited their Phrases and Exhortations.

I

Have shew'd in the Note upon 1 Thess. 4. 15. and in an additional Note on 2 Cor. 5. 1. 9. that the Apostles of our Lord neither did, nor could use any Ex-
pressions importing that the day of Judgement might happen in their Days, or in that Age in which they lived: But Mr. Whiston in his ex-
cellent Essay on the Revelation of St. John hath very largely endeavoured to prove the contrary, I shall therefore impartially confider what he hath offer'd for the Support of his two Corollaries, and shall endeavour to shew the Weaknes of his Arguments, and the pernicious consequences of his Assertion, and then shall leave the Reader to judge of this important Point, and where the fatal Mi

Of the days of the Messiah, nor the time of the rise, and duration of Antichrist, which was included in it. Now in this Proposilion I have no concern, and so shall not be long el-
ther in answering what he alleges for, or in the Confutation of it. I therefore grant that our Saviour, whilist he acted as a Pro-
pher, or a Revealer of his Father's Will, whilist he was here on Earth, did not by the Revelation of the Spirit know the Day or Hour of the Day of Judgement, but I deny, that hence it follows, that he did not know the Age, in which it was to happen, or what great Occurrences, or previous Mutations were to happen before that Day, 2dly, I grant, that he that was the Lamb slain was therefore worthy to open the sealed Book, but I deny, that hence it follows, that he was not able to know the Contents of it before.
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before. 3dly, I grant, that to the Question of his Disciples, wilt thou, at this time, restore the Kingdom unto Israel, our Saviour answers, it is not for you to know the Times and the Seaslons, which the Father hath put in his own Power. Acts 1. 6, 7. But I deny, that hence it follows, that he, in whom were hid all the Treasures of Wisdom and Knowledge, Col. 2. 3. did not know them. When Mr. Wh. proves all, or any of these Consequences, he will have something to further his Corollary; but till this be done, it must pass for an Affirmation, which hath no Foundation in the Holy Scripture. Let us now see, what just ground he had to own, that this is a strange Affirmation. And surely it must be exceeding strange to any considering Person, that he, in whom dwelt the Fruits of the Godhead, and in whom were hid all the Treasures of Wisdom, should be thought ignorant, whether his own Kingdom, to which he was advanced, should continue only for a few, or for some thousand Years, that he should be ignorant of the Reign of his own Saints a thousand Years, and of the time when all the Prophecies of the Old Testament, concerning the glorious Conversion of the Jews should happen. That Daniel should so plainly say, That in the Time of the IVth Monarchy, the God of Heaven should set up a Kingdom which should never be destroyed, but should consume all other Kingdoms, and should last for ever, Chap. 2. 44; an everlasting Kingdom that should not pass away, and yet our Great Prophet, who was the Wisdom of the Father, and the very King, who was to rule over this Kingdom for ever, should be so ignorant of the Import of these Prophecies, relating to his own Kingdom, as not to know it was to last one Quarter of the Duration of some of the other Kingdoms, but might be, for any thing he knew to the contrary, res unius etatis, only the Bufines of one Age. Lastly, Is it not very strange, that these Matters of Revelations, should be able to punctually to declare to us the very Year of the Fall of the Roman Empire, the Time of the Rise of the little Horn, and the Period of his Duration, and the true Import of the Words of that Prophet, a time, and times, and half a time; and yet our Blest Lord should be so much an Ignoramus, as to the true Import, and Extent of that whole Prophecy, as to imagine, that it might be fulfilled in the very first Century, and that what they knew imports 1260 Years, he should imagine might only signify, three Years and an half. And to much for the Fifth Corollary.

2dly, He positively affirms, Chrisl's (a) Apostles seem to have really imagined, that the great Day of Judgment might not be very long deferred beyond the Destruction of Jerusalem, which was to be in that Age, (A.D. 70.) and accordingly to have joined their Prophets, and Exhortations.

Now against this Corollary I argue as before, that either these inspired Apostles knew, and understood the Import, and Meaning of the Prophecy of Daniel, concerning the Kingdom to be given to the Saints, the Fall of the Roman Empire, the rise of Antichrist; or, the little Horn, the time, times, and half a time of his Duration, and the Millennium that was to follow; and also of the Prophecies of the Old Testament, concerning the Blindness of the Jews, and the Time of their general Conversion, or they did not, but were ignorant of all these things. If they did know these things, it is certain, that either they must think, that these things were to happen after the Day of Judgment; or that they could not think that the Day of Judgment might happen in that Age, or while they lived. If they knew not these things which were spoken for their Instruction, by their own Prophets, how came these Men to be so positive, and certain of all these things, of which inspired Apostles, led by the Spirit into all Truth, should know little, or nothing? That the Apostles should be ignorant of that exact time of the Day of Judgment, which divine Wisdom still conceals from all Men, and never made the matter either of Revelation, or Prediction, I very heartily believe; but that they should be so ignorant of all the famous Epochs, foretold by their own Prophets, concerning the State of Christ's Church, and their own Nation, that they should not know whether the Roman Empire was to fall in their own Days, or in the 5th Century, whether Antichrist was to come in their Days or only to arise after that Fall, whether coming be he was to continue only three Years and an half, or to last 1260 Years; or whether Daniel's time, times, and half a time, did signify the one, or the other Period, whether the Mystery of the glorious Conversion of the Jews, when Deliverance should come to them out of Sion, and to all Israel shall be fased; and the new Heavens, and new Earth they expected according to God's Promise, was to be expiated in their Days, or about 1700 Years after their decease; whether the Kingdom, which was to be given to the People of the Saints of the most High; and the Millennium promised, was to begin and end in their Days, or to commence and end so long after, according to the Time assigned for those Epochas by these more knowing Men; these, I confess, are things I cannot easily believe.

(a) Corol. 2. p. 130.
of the Day of Judgment to be in their Days

In particular who can imagine, that St. Paul should say to the first Persons to whom he wrote any Epistles, (a) That the Day of Judgment should not come till that which seemed, i.e. The Roman Empire was taken away, and that then the Man of Sin was to be revealed, and was only to be confounded by the coming of our Lord to Judgment; that he should endeavour to remove their Scruples, touching the nearness of his Coming by remembering them, that when he was with them, he told them of these things; and yet should tell them the very next Year, that this Day might happen whilst he was alive: For if indeed he told them truly, when these things were to happen, it was impossible that he should tell them the Day of Judgment might happen in his Days, or Age, but if he told them, that they might expect, that all these things should happen in his Days, or Age, that being, as Experience shaews, manifestly false, why doth he, by the Direction of the Holy Ghost, conclude that Difcourse thus: Wherefore brethren hand fast, and hold the Traditions, which ye have received, whether by our Word, or our Epistle? v. 15. Again, who can think that the fame Apostle should tell the Chrifrians of his Time, that the Spirit had told expressly, in the latter times, some shall depart from the Faith, giving heed to Deceivers, and to Dyearines of Devils, Speaking Lies in Hypocrisy, forbidding to Marry, and commanding to abftain from Meats, 1 Tim. 4. &c. i.e. that he should, as Mr. Mead faith, use these words, [the latter times] as a Mark to inform them, as whom be wra, when these things should come to pass, yea, as he adds, that the Holy Ghost had marked out these times in Daniel, by the time of the Fall of the Roman Empire, and the Rife, and Duration of the little Horn, and yet that St. Paul himself, in express Contraffiction to this Declaration of the Holy Ghost, should teach that the Day of Judgment might happen in his time. Could St. Peter arm the believing Jews against the Scoffers at the Promis, or Prediction of the Day of Judgment, by bidding them remember the words of the Holy Prophet, (b) (faires, and Daniel,) say Mr. Mead,) who prophesied of things not yet come to pafs, and yet tell the fame Perfon, that God was then ready to judge the Quick and the Dead (c) Could he say, dogmatically, in Mr. Wb. Senle, the end of all things is at hand, (d) and yet soon after tell the fame Perfon, as (e) Mr. Wb. faith he did, that the Day of Judgment might, thro' the long-suffering of God, be prolonged for a Thousand Years, without any Impeachment of his Veracity?

And whereas He absolutely denies, that the Aproftles, who thus conceived of the Day of Judgment, and accordingly fitted their Phrases, and Exhortations, were herein properly deceived, or that they ever preached, or declared, as from God, that the Day of Judgment was to be in that Age, or that they were deceived in any part of their Dicrine, or that they preached false Doctrine, I, on the contrary, undertake to prove, that if the Places, produced by Mr. Wb. bear the Sanke which he hath put upon them, all these things must follow with the clearest Evidence. And,

1st. I say, That on this Supposition, they must have preached false Doctrine; for it, when St. Paul faith to the believing Jews, Christ hath appeared in the Conflagration of Ages, Heb. 9. 26. this signifies his positive Affertion, that he appeared but a little time before the Day of Judgment, as Mr. Wb. doth interpret his words. If again, when he says dogmatically, Let a little while, and he that shall come will come, and will not tarry, (f) he said this of the Day of Judgment, must he not preach false Doctrine, in saying so dogmatically, he should come in a little time, and would not tarry, when in Truth he was to tarry nigh Two Thousand Years, and St. Paul knew nothing to the contrary, but he might do so?

Moreover, St. James, Peter and John, according to this Hypothesis, must have all taught false Doctrine. For doth not James say dogmatically, the coming of the Lord draws nigh, and the Judge standeth at the Door, (g) and if he said these things of the Day of Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false? When he adds, v. 5. that God was ready to judge the Quick and the Dead; if he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak what Experience shews to be notoriously false?
to awake out of sleep, knowing the Season that now is their Salvation nearer than when they believed. (a) when he exhorts them to put off the Works of Darkness, and to put on the Armour of Light, because the Night was far spent and the Day was at hand. Here are not only two Affirmations notoriety false, if, according to Mr. Wh., these Passages relate to the nearness of the Day of Judgment, but also two Motives to Christian Duties, both grounded on these false Affirmations, when he exhorts his Philippian to moderation because the Lord is at hand; (b) if he meant this of the Day of Judgment, there is another Motive to a Christian Duty grounded upon a false Affirmation. When he exhorts the believing Jews to patient Suffering, because after a little while Christ would come and would not tarry, be again, according to this Supposition, endeavours to support them under their Afflictions by false Hopes. When St. James faith to the same Jews, be patient, establish your Hearts for the coming of the Lord; draweth nigh, ch. 5. 8, 9. speak not evil one of another brother, that ye be not condemned, behold the Judge standeth at the Door; and when St. Peter faith, the end of all things is at hand, be ye therefore sober, and watch unto Prayer, if all these Passages speak of the Day of Judgment as near at hand, and even at the Door, must not all these Motives to Patience, to forbear evil speaking, to Sobriety, to Vigilance in Prayer, be built upon false grounds? When St. John exhorts them not to love the World, because the World puffeth away, and they knew it was the last hour (c) if these Words relate to the Day of Judgment, he must build his Exhortation upon a manifest Fallibility, it being impossible that either he, or they should know what was not true. Moreover they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when St. John faith, now are there many Antichrists by which we know this is the last Hour when St. Paul faith to the Romans, that now is the Hour to awake out of Sleep, and to the Jews, except one another, and this so much the more, 

Moreover they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when St. John faith, now are there many Antichrists by which we know this is the last Hour when St. Paul faith to the Romans, that now is the Hour to awake out of Sleep, and to the Jews, except one another, and this so much the more, 

Defire that the Christians had to be clad upon with their celestial Bodies, faith expressly, 2 Cor. 5. 5, be that hath worshipped in us and every thing is God, who also hath given us the earnest of his holy Spirit, and 1 Thess. 4. 15. He speaks thus, this I say unto you by the Word of the Lord, that we who are alive shall not prevent them that are asleep. Now if these things relate, as Mr. Wh. thinks they do, to the coming of the Day of Judgment, whilst the Apostles were alive, must not the Apostle deliver that as a Truth taught by the Word of Christ, and a Defire erected in them by God himself, which experience shews to have been a great Mistake, and manifestly false, and sure these things must be sufficient to impair the Credit of these Apostles in other matters. I therefore heartily wish, that learned, good, and ingenious Men would be more careful to avoid these things, which do so plainly shock the very Foundations of Christianity, and strengthen the Hands of those, who question the Authority of these sacred Books.

And having thus vindicated my Notes upon these two places, I have done also that which shews my Arguments, to prove that the Pope and Church of Rome could not be the primary Subject of St. Paul's Discourse in 2 Thess. 2. were not grounded, as Mr. W. thinks, on a Mistake, but on these solid grounds, which I believe he never will be able to evert and therefore wisely waived.

But tho' he was not pleased to confider my Arguments, I can assure him, that in the very place I had considered, and even answered his before he produced them, for indeed the extremely good Man is so intent upon what he conceiveth to be right, that, as it plainly appears from this, and the Discourse on Matth. 24, he is not at leisure to confider what is said against him. He begins with a bare Citation of the Apostles Words, and then adds, (d) this Description is so lively and clear, that I looked upon it so far from needing any large Paraphrase in itself, that it serves well for a Paraphrase to all the other Prophecies bereoted relating, viz. the little Horn, and the second Beast, where he manifestly begs the Question, supposing that it manifestly relates to those other Prophecies, one of which was not then in being, and neither of them rightly understood, faith Mr. Wh. by the Apostle, he thinking that the Day of Judgment might happen in his time, that the Fall of the Empire might be then, and that the times, times, and half a time might only signifie three Years and an half, whereas I verily believe

(a) Rom. 3. 11, 12. (b) Phil. 4. 5. (c) 1 John. 2. 16. 18. (d) P. 459.
of the Day of Judgment to be in their Days.

believe that St. Paul's Discourse hath no Relation at all to them, unless it be by way of Accommodation, and desire him to be so merciful to such blind Creatures as I am, as to let us see by any good Proof, that there is any Affinity between them, save in this one thing, that the Man of Sin is to be destroyed with the Spirit, and the Beast with the Sword of Christ's Mouth, but with this difference that the Man of Sin, faith Mr. Wh., is only to be destroyed by his coming at the Day of Judgment, and the Beast above a thousand Years before, the Millennium of the Saints, the Conversion of the Jews, the Fullness of the Gentiles, and the War with the Saints being all to precede the Day of Judgment.

I know, that our Revelation Men call the Apocalyptical Beast Antichrist, but that the Scripture doth, or ever intended so to do, I find no Reason to believe, but rather Reason to believe the contrary.

1st. An Antichrist, or a false Christ in the Scripture Sense, is one, who sets up himself for a true Christ, saying to others, lo here is Christ, he is another, who shall come in his own Name, and be received by the Jews, Job. 5: 43. The Antichrists of St. John were such as denied that Jesus was the Christ, 1 John. 2. 22. or that Christ was come in the flesh, 1 John. 4. 3. 2. Job. 7: 7. and that the Church of Rome either was St. John's Antichrist, or concern'd in St. John's Description of him, no ancient Commentator ever said.

2dly, The false Christ, and Antichrists, belonged only to the first Age of Christianity; the false Christ mentioned by our Lord, Matt. 24. 24. and who should come in his Name saying, I am Christ, Mark 13. 6. Luke 21. 8. were to come before the Destruction of Jerusalem, and as St. John faith, they had heard that he was to come in the last Hour, to faith he, from his being now in the World, you may know that it is in the last Hour, 1 Job. 2. 18. 4. 3. Let then be granted which no Authority affirms, and therefore none of us can know, that this Epistle was written after the Destruction of Jerusalem, why may not the Words of St. John refer to the then present Age, and the false Christ among the Jews and the Samaritans, since he doth not say, that the last hour is near, or is yet to come, but that it was already come, and represents this as a thing known to them by the Antichrists, that were then in the World? That he cannot be interpreted of the Day of Judgment hath been fully manifested, and of any Antichrists, that were yet to come, of which these come already were the Forerunners, he faith not one Word; and so there is no reason to ima-
gine, that any such thing was intended by him.

3dly, The Church History assures us that Simon M. Dositheus, Barchochebas and others among the Jews were such as answer'd these Descriptions, but of any Antichrist that was to be amongst the Christians of the Church of Rome, neither the Scripture, nor Antiquity for many Ages give us any Intimation.

He adds, that (a) I allow the Agreement of this Description to the great Antichrist mention'd in the Revelations; whereas indeed I do not allow, that any Antichrist at all is mentioned in the Revelations, but only say, that in a secondary Sense this may be attributed (i.e. accomodated) to him, who is commonly called the Papal Antichrist, and may be signally fulfilled in him, in the Destruction of him by the Spirit of Christ's Month; and this I say not from any Conviction of the thing, but only that I may not wholly differ from my Brothers in this Matter; giving in my Annotations first what I think is the true Sense and Intendment of the Apolline Words, and then the Sense which Protestants do put upon the Words, and introducing it thus: Others who refer this to the Church of Rome, I proceed to shew that the Arguments brought against my Expedition were answered in the Expedition.

Argum. 1. "What need of all this Solut-
citude of St. Paul to free himself from the Scandal of having affirm'd that the Destruction of Jerusalem was at Hand, when the greatest Part, within which our Saviour expressly had affirmed that Destruction was to come, was already past."

Ansa. "St. Paul expressly says, his Solut-
citude was to prevent the Trouble of the Thessalonians on the Imagination that the Day of the Lord, was, or had been Inistant, for which Solicitude he had good Reason; for, faith the Note there, to con-
ceive that signal Day of the Destruction of their Enemies the Jews, and the Deliv-
erance of the Christians mentioned, Joel 2.

21. 32. Mal. 4. 1. 2. come, and find them-
selves deceived in that Conception, might cause great troubles to them, and even shake the steadfastness of their Faith. To which add,

2dly, That the Judaizing Christians, who could hardly think of Wrath coming to the uttermost, on this once beloved People, might persuade the Thessalonians, that the Slaughter threatened to them was already executed, by the great Delegation made of them in Egypt by P Vonius in the time of Caesar, of which (b) Philo speaks, and the great Slaughter made of them at the same time in

(a) P. 254.
(b) Contra Fis.
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in Mesopotamia, Babylon, Syria, &c. Seleucia, which faith, (c) Josephus was calld a "*w"*<br>
*"Epistles," and in the first Verfe of this very *Chapter of his coming to Judgment at the last day, and yet in the 8th Verfe to interpret it of his coming to destroy the Jews only, especially when no example can be shewed, that ever St. Paul uses that word in that Acception.

Anf. To this Imputation of Abfurdy the Anfwer is returned, note on v. 1. in these Words. "The coming of Christ is by the Reverend Dr. Hammond refer'd to Christ's coming to destroy the unbelieving Jews, this is the waqoia, coming of the Son of Man, so often mentioned in our Lord's Prediction of the Depredation of Jerusalem, and of the Temple, Matt. 24. 3-7, Luk. 17. 24. This is most certainely the import of this Phrafe in St. James twice, when he exhorts the Brethren to be patient, "*w*<br>
libraries they shortly might expect from such enraged Persecutors, who not only fell severely on the converted Jews through all their Dispersions, but as (b) Judas M. advises us stirr'd up the Heathen Governors in all Places where Christians were, to do the like, and sent chosen Men from Jerusalem for that very end, &c. I have fully proved, from Josephus, they suffered the like Calamities in the remotest places from it. Thou therefore the Thessalonians might be least concerned for the Depredation of the City of Temple Jerusalem, they might be very much concerned that these Men should be disabled from executing any more their rage upon them, or against the Church of Christ.

Argum. 4. Lastly how comes the Church of the Thessalonians to be in such a Conflagration, and Disturbance &c. at the suppos'd that Jerusalem should be destroy'd since therein none but the unbeliev- ing Jews, and the Enemies of Christ were to perish.

Anf. How came you to fall into this Imagination! Their trouble faith the Text, being only this, that they conceived the Apostle had spoken of the Depredation of the wicked and perfecuting Jews as in flames, whereas by bad Experience wee found, that they lay still as much as ever, under such rage, and cruel Persecution of these Men, 1 Thes. 2. 15. 10. that the Apostle was afraid lest these Temptations should have rended his Labour vain among them, ch. 3. 5.

2dly, the Opinion having obtain'd among the Jews that the Depredation of their Temple, and the Depredation of the old World should be contemporary, this might be among the believing Jews a farther reason of their

(4) An. 1, 18. 12.
(c) Pref. to the Ep. of St. Jam. 6. 5.
(b) Dial. cum Tryph. p. 234, 235.
of the Day of Judgment to be in their Days?

their Trouble. And this should be more
considerable to him, what truly contended,
that the Apostles were in all their Epistles,
as Men who believed the Day of Judgment
might happen soon after the Destruction of
Jerusalem.

In the following words he attempts to an-
ter an Objection thus: "If it be still won-
dred at, that St. Paul should here say,
"that the Mystery of Iniquity hath already
work: I say, it is not strange, that he
that knew that the great Man of Sin
was to corrupt and spoil the Futility of the
Christian Religion, and turn the Mystery
of Godliness into a Mystery of Iniquity,
and who found already the beginnings of
such Mischief creeping into the Church,
and that in some of the same Points, which
Antichrist would corrupt, looks upon
such beginning of Antichristianism as Pre-
ludes, and Fore-runners of that Grand
Corruption to come afterwards.

But this Evasion is fully confuted, in the
Note on v. 7. by this Argument. It is
highly reasonable to conceive, that "the
Mystery of Iniquity already working, should
be that very Mystery, which after was to
be completed by the more full appear-
ance of the Man of Sin, as will be evi-
dent from the Connexion of the words,
Remember ye not, that when I was with
you, I told you these things, (viz. who
was the Man of Sin to be revealed, what
were the Characters of him, and what it
was that did at present hinder him from
a full Revelation of himself, v. 3, 4,) 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 hinderers (his full
Appearance) will do till he be taken
away, and then shall this wicked one be re-
cealed, whom the Lord shall destroy with
the Spirit of his Mouth; whence it seems
clear, that the Man of Sin, then covertly
working his Mystery, and only hindered
from appearing openly by something that
then letted, must be that Man of Sin,
who after was to be revealed, and then
destroyed by the Spirit of Christ's Mouth;
all these Interpretations therefore 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 an-
other, as they must do who make the My-
stery of Iniquity to belong to Simon M.
or the false Prophets, or Heretics in be-
ing, when this Epistle was ended, and
the Man of Sin to be the Pope and his
Clergy. In a Word, dolusus versatur in
Generalibus, till Mr. Wb. can name some
false Prophets, or false Apostles, or Corrupt-
ters of the Gospel, by turning it into a My-
stery of Iniquity in being, when this Epistle
was indited, who were not of Jewish Ex-
tract, or appear'd not then amongst them;
and in what particulars of that pernicious
Influence they conspire'd with the present
Church of Rome (which neither yet hath
been, nor I think can be done to Satis-
faction,) 'tis evident he hath said nothing
which hath the least appearance of an An-
swer to the Objection he himself hath startted.

A

PARALLEL

Betwixt the Jewish and the Papal Antichrist, in their Apo-
stacy from, and Corruption of, the Doctrine delivered
to them.

HAVING given my Conjecture, that
the Jewish Church, with their Rules,
were the Antichrist mentioned
by St. Paul; I proceed to shew, how their
Apostasy, when they were thus deferr'd by
God, rememb'd, and ran Parallel to the Ap-
ostasy of the Roman Church, when the be-
gan in like manner to apostatize from, and
to corrupt the Christian Faith.

And here it cannot be expected, that I
should draw the Parallel betwixt them, in
those Doctrines which never were, nor could
be owned by the unbelieving Jews, viz. in
the Doctrines of Transplantation, the Ad-
oration of the Host, the Sacrifice of the
Mats, Communion in one kind, and the Num-
ber of the Christian Sacraments; but yet in
most of their other Doctrines, 'tis very easy
to discern it.
A Parallel betwixt the Jewish.

1st. In the Doctrine of Infallibility, the Mother of Incorrigible Errors,

For, (1st.) As Roman Catholics affect the Infallibility of Councils, which they are pleased to call General Councils, and plead for a Living, and infallible Judge of Controversies, so the Jews look'd upon the Judgment of their great Sanhedrin, and the concurrence of the Suffrage of their Rulers, and Pharisees, as free from Error, and not to be gain'd by any of the People. Their way of arguing, John 7. 28, seems plainly to imagine, that they thought themselves the only fit and proper Judges of the true Sense and Meaning of the Law, that the People were wholly to be guided by them; and that they who would not submit to their Judgment, were deceived, and would be accursed for their Obstinacy in things in which they neither had, nor could have, any certain Knowledge without their Guidance and Assistance, for thus they speak to those Officers, whom they had sent to apprehend our Saviour: Are ye also deceived? Have any of the Rulers, or of the Pharisees, believed on him? But this People which knoweth not the Law, (and yet will take upon them to dissent from their Judgment) are accursed; which is the very Language of the Church of Rome in her Anathemas. They were the supreme Judges, and Keepers of Oral Traditions, and the Fear that when the Sanhedrin was dissolved, these Traditions might be lost, produced the Mishnah, or the second Law commonly called by them Thora and Schebeal Pe, the Oral Law, or the Law given to Moses by Word of Mouth, as they gather from Exod. 34. 27. They also took upon them to be authentick Interpreters of the written Law; and that by virtue of these Traditions given, fay some of them, to this end. Now this, as the excellent (a) Mr. Chillingworth observes, is indeed to make Men Apostates from God, and to dethrone him from his Dominion over Men's Consciences, and to set up themselves; and why else doth our Saviour charge these Men with making void the Commandments of God, not in one only, but in many Cases by their Traditions; (b) and in Opposition to these Teachers of Traditions, as received from their Fore-fathers require them to call no Man their Father upon Earth, because one only was their Father in that Sense, in which the Jewish Doctors claimed that Title, even their Father which was in Heaven. And that he had great Reason to speak thus, we learn from the Jewish Canon, cited by (c) Dr. Pocock, vosta cadere in res mandati, that

Vows reach' even to things commanded, or take place as well in things commanded by the Law, as in things indifferent; and that a Man may be so bound by them, as that he cannot, without great Sin, do what God bad by his Law required to be done, so that if he made a Vow, which laid upon him a Necessity to violate God's Law, that he might observe it, the Vow must stand, and the Law be abrogated.

2dly. The like Infallibility they ascribe to the words of their Rabbins, Wisemen, and Scribes. Thus (d) R. Isaac Abuhof faith, that to all things which their Rabbins have taught in their Homilies, the same Faith is to be given, as to the Law of Moses. In the (e) Talmud they say, that all their Words are the Words of the Living God; and that (f) the Righteous Nation that keepeth the Truth, mentioned Isa. 26. 2, are they who receive all their Rabbins and Scribes, and they doubt of their Truth, and say Amen to it. (g) And that when two of them differ in their Opinions, neither of them is to be condemned, Ki Ellou Veellou Dibre Cafhim, for the words of them both, are the words of the Living God. That they are (h) to attend more to the words of the Scribes, than to the words of the Law; and that they were more amiable than the words of the Prophets; the Prophets being obliged to work a Miracle, that they might be believed, whereas as they were to be believed, without a Miracle it is being said, Deut. 17. 10. Thou shalt obverse to do according to all that thou shalt teach thee: See of this more in Baxter's recent operis Talmudici, from p. 221. to 228. (1) Maimonides faith, if a thousand Prophets, who were equal to Elias, and Elia, bring one Interpretation, and a Thousand and One Wisemen bring a contrary to it, they must encline to the most, and be oblig'd rather to all according to the Sentence of these Wisemen, than that of the Thousand Prophets. In his Exposition of the Thirteenth Treatise of the Sanhedrin, he distributeth Men who interpreted the Sayings of their Wisemen into three Ranks. First, Those who thought their Sayings were figurative, and Tropological. Secondly, Those who said their words, were to be interpreted according to the Letter, as thinking Tapestries in omnibus indubitate veritas in dictis suis, (k) the Wisemen were of undoubted Truth in all their Sayings. Thirdly, Those who dilute the words of the Wise, judging themselves more wise, and saying, that (l) they were deceived, these he pronounces Fools, and accursed, for saying these things of

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those great Men of whose Wisdom they were well afflued. (a) Josephus says, that they who were of the Seed of the Pharisees οἱ ἀρχαῖοι θεολόγοι, followed their Guidance, and thought it necessary to observe, and conformed for every thing their Guide commanded. The Sadducees, faith he, held is a Virtue to venture, νηστίσις ἀποκρύπτει σωφροσύνην against the Teachers of Wisdom, but they yielded such Honour, τοὺς εἰρήνης, to their Ancestors, that they durst not be so bold as to gain any thing, that they had introduced as fit to be observed. Here we have in express Words, The Teachers, Guides, and Fathers mentioned by our Lord, Matth. 23. 8, 9. and all of them represented as Persons whose Doctrines were thought to doubt of, and whose Sayings none should gainay. This then was the Authority the Jews of those times lodged in their Fathers, Teachers, Rabbinists, their Scribes, and Pharisees, who sat in Moses Chair, and gloried in the Name of Rabbi, Rabbi, Matth. 23. 7. And this usurpation is the very thing our Saviour forbids as prejudicial to his Office in these Words, Matth. 23. 8. Be not ye called Rabbi, for one is, called Doctor, your Teacher, even Christ; and 7. Be not ye called, seduluous Guides, for one is your Guide, even Christ. And therefore 'tis observable, that tho' the Apostles had an express Commission from Christ to teach all Nations all that he had commanded, and a Promise, that in the execution of this Office the Holy Spirit should bring these things to their Remembrance, and so were infallible Revelers of the Mind, and the Commandments of Christ, which the Church of Rome neither doth, nor can pretend to, without being under St. Paul's Anathema for preaching another Gospel, yet none of them pretended, or ever attempted to be Interpreters of the Words of Christ, or infallible Judges of the true Sense of what he had already taught, or commanded, which is the thing the Romishists now challenge to themselves, and which the Jewish Doctors did pretend to be with respect to the Mind of God, revealed in the Scriptures of the Old Testament. And indeed this claim of the Church of Rome to be the infallible Judges, Interpreters of the Laws, Doctrines, and Commands of Christ, must give them Power without Control, to alter any of the Laws of Christ, and under pretence of interpreting, to overthrow them, and so to dethrone Christ from his Dominion over Mens Consciences, and instead of Christ, set up themselves; for he that requires, that all the Interpretations of the Laws of Christ, should be obeyed as the true Mind of Christ, feem they to the Understandings of many Myriads never to differ or discordant from it, requires indeed that his Interpretations should be received as Christ's Laws, and that all Men should obey rather what they think he, than Christ hath taught them, and whatsoever is firmly prepared in his Mind to believe and obey all such Interpretations without judging them, tho' to his own Judgment they seem most unreasonable, whatsoever he may pretend, he makes both the Law and the Law-maker Scribes, and obes only the Interpreter; for seeing the true Sense of the Law, is indeed the Law, he must be to me the only Giver of the Law, who alone gives me the true Sense of it. Thus if any Peron should pretend he would submit to the Laws of the King of England, but should resolve to obey them only in that Sense, whatsoever it were which the French King should put upon them, I presume every understanding Man would say, that he obey'd only the French King not the King of England.

§ 2. 2dly, Whereas the Trent Council in her 4th Session determines that besides the written Word contained in the Canon of the new Testament, there were also oral Traditions concerning both Faith and Manners received by the Apostles from the Mouth of Christ, or decreed to them by the Holy Spirit, and preferred in the Church Catholic by a continual Succession, which therefore they received pari pietatis affectu with the same pious affection as the Holy Scriptures of the new Testament; in all this they plainly copied from the Apostolizing Jewish Church. For, 14. As the Romains say, that their Traditions are of a Divine Original, as being derived partly from the Mouth of Christ, partly from his inspired Apostles, so do the Jews expressly teach that their (b) oral Law from the Mouth of God, and (c) that God delivered it to Moses on Mount Sinai with the written Law, and that he received it by Divine Revelation.

3dly, As the Romains say, that their unwritten Traditions were preferred by and handed down to this present Age, by the Catholic Church in a continual Succession, to the Jews say, their Traditions were deposited with the whole Congregation, the great Sanhedrim, and the High Priest, and give us the very Names of the eminent Perons, whoswhole Hands their Traditions came down to their Days; Vesp. proem. pug. fid. a p. 10. ad p. 14.

3dly, As the (d) Romains affirm, that the Scriptures are imperfect, and obscure without their Traditions, and consequently

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make

(a) Amos. 1. 8. c. 2. (b) Carus. Mend. l. 4. c. 5. p. 3070. (d) Bell. de repto Del. l. 4. c. 4. §. name ur. & §. 3. (4) Buxtorf. Syr. Jud. c. 3.
make their Traditions necessary to the ex-
ounding of the Scriptures: So also do the
Jews say, that the (a) oral Law is the Foun-
dation of the written Law, and that they
cannot come to the Knowledge of the Scrip-
tures, unless they insist alibre הָלוֹנָה on
the Words of their wife Men of blest Memory,
that the written Law cannot be expounded
without the Oral, that they cannot be estab-
lished upon the written Law without the Oral,
which is the Explanation of it, that it is rather
the Oral than the written Law, which is the
Foundation of all their Religion, there being no
Demonstration to be taken from the written
Law, מָשְׂרוּל because Tradition explains
4thly, As the Trent Council declares con-
cerning the unwritten Traditions, that they are
to be received, and revered with the fame
ious Affixion as the Holy Scriptures, So
mulf the Jews do in conformance of that Op-
inion, which makes them both to proceed
immediately from the same Divine Author-
ity, and both derived to them by the same
means; for they, as we have received
the written Word, so base we received the
oral Law, min Haaboth, from the Fathers:
Hence like good Roman Catholicks they are
more exceedingly zealous for the Traditions
of their Fathers, than for the Law it self,
Gal. 1. 14. They accuse all that walk not ac-
'cording to the Culsoms of their Fathers, as
Perfons who forsook the Law of Moses, Acts
21. 21. and Iwas fitem a great Crime to
do any thing against the Culsom of their Fa-
thers, or the Traditions of the Elders, Mark.
5thly, As the Jews call them Karam
Scripturits, and Minim Hereticks, who reject
their Oral Traditions, so do the Romanists
file us Heretics and Scripturearri, for rejec-
ting their supposed Apostolical, and Ecclesi-
astic Traditions. Pratobus Etheno l. 17.
c. 16. and as the Karam were, faith (b) Me-
nachz Ben Israel excluix communione Isra-
eletarium, excluded from the Communion
of Israel, so do the Romanists exclude us from
their Communion upon the same Account.
§ 3. 4thly, As the Church of Rome
tareth received many Apochryphal Books as
Canonical Scripture, pronouncing an An-
othera on all who deny them so to be, so
did her Apollasizing Siller also receive many
such Books as of equal Strength and Autho-
ritv with the Scriptures. As,
1H. The Targums of Onkelos. and Jo-
athan, for their Talmudical Doktors declare,
that Jonathan received his Targum, or Ex-
position of the Prophecies from the Mouth of
Haggai, Zachary, and Malachi three Pro-
phets and Keepers of the Oral Traditions be-
longing to the confinitory of Ezra, and so
they make them equal to the Writings of
these three Prophets. Moreover they say
that if any other Person interpreting any
Verse of Scripture in the Chaldean Tongue
add any thing to it, he blasphemers, because
he may do this contrary to the Mind of the
Author; But then they add, that Onkelos
and Jonathan did not offend in any of their
Additions, because they did this always ac-
_ording to the Mind of the Author. So Buxtorf
in voce Targum. Hence (d) Raymond
faith, that this Trslntation of Onkelos tan-
tam inter Judaeos authoritatem obtinet, is of
so great Authori among the Jews, that
most of them dare presume to contradist it.
And (e) Paulus Barrius faith, that the
Chaldean Translation among them, tarnen au-
thoritatis eft fictum textus, is of equal Autho-
ritv with the Texts. See N. Lyranus in Is.
cap. 8. Such,
3dly, Is their Misnab, or fradd of Tradi-
tions collected by R. Jochud Hakkeddo
the holy, or R. J. Hakesh the Prince, Anno Cir-
fit 150. which faith (f) Buxtorf is publick-
ly received by all the Jews both in the Holy
Land, and in Babylon as an authentic Body
of their Laws. Hence, as we have thew
before they call it a Secondary law received
from the Mouth of God, and pretend it much
before the written Law, (g) comparing the
Text only to Water, but these Traditions to
Wine. And the School of Elias used to say,
that whoseover learned the Traditions of the
Misnab might be effeved he should have eterna-
L Life.
7dly. The Talmud, which contains the Ex-
planations of their Doktors upon the Misnab
is of such Veneration among them, that they
place the Talmud, or Gemara, which by way
of Eminence they call the Talmud, among
the Books given by Tradition from the Mouth
of God. See Cartwright's Mellif. l. q. c. 7.
p. 30. 70. saying that, Nothing is superior to
the most holy Talmud, and that by reading in
the Scriptures they can get little Profi-
more by reading in the Misnab, but by reading
in the Talmud most of all. With many
other things of a like nature collected by
Buxtorf, Synag. Jud. cap. 3. Recenho operis
Talmudici p. 225. & Lex Talmud. in
voce Talmud. p. 2475.
§ 4. 4thly. As the Church of Rome pre-
mants to be the Catholick Church, out of
whose Communion there is no Salvation, re-
quiring all Men to own her Faith, and to
receive her Mark. Rev. 13. 16. So also did
the Apollasizing Church of the Jews. For
when the Gospel was first preached, they
thought that the Silvation promised by it,
belonged to them alone, and therefore forbade the Apollos to preach to the Gentiles, that they might not be seduced, 2 Thes. 2:16. They also strenuously contended, it seems, that he who believed in Jesus would be circumcised and keep the Law, and so receive the Mark of, and become Proselytes to their Religion, they could not be saved, Acts 15:1-24. Even those Christians who were dispersed into other parts by the persecution of their fellow Jews, preached the Word only to the Jews of their own Language, Acts 11:19. and to the Hellenistic Jews, v. 20. And the rest of them thought it a great Sin in Peter to go to the uncircumcised, and converse with them, that this was only done to convert them to the Christian Faith, Acts 11:31. and it was matter of great admiration to them, that God should grant Repentance to the Gentiles, v. 18. So deeply was this Jewish Principle then rooted even in the first Converts of that Nation to the Christian Faith.

§ 5. ibid. As the Church of Rome hath introduced the religious Worship of Saints and Angels, so also did the Apolostizing Church of the Jews. For they had imbibed the Philosophy of the Platonists, who taught, (a) that Demons were of a middle Nature between God, and Mortals, that they brought our Prayers and Offerings to the Gods, and their Command to us, and that it was very fit, ἰερᾶς ρητορίας, to honor them with our Prayers upon these Accounts. And that God had no immediate commerce with Men, but all his Conversations with them, was by the Mediation of those Demons. And suitably to this Philosophy we find the Angel saying, Tobit 12:12, 15, that he was one of the Seven Angels, οἱ προφητικοὶ τοῖς προφητείς ἡ δύναμις, who offered up the Prayers of the Saints, and that when Tobit, and Sarah prayed, he brought the Memorial of their Prayers before the Holy One. And Philo in several places declares that as the Philosophers laid of their Demons, and Heroes, to Moses introduces the Angels as Mediators of good things from God to his Subjects, underraying back their Needs, not that God needs their Ministry, but that it is very useful, and beneficial to his great Men to have such Mediators. See the full Proof of this in the Note on Col. 2:18. Accordingly Theodoret, on that Place, faith, they who were zealous for the Law persuaded Men, τις ἀληθεῖς, to worship Angels, because the Law, stay they, was given by them. And this they persuaded Men to do out of Humility, saying, that the God of all things was invisible, and inaccessible and incomprehensible, and that was why we should procure the Divine Favour by the means of the Angels. Hence (b) Clement of Alexandria brings in Peter forbidding Christians to worship God as the Jews did, because pretending that they only knew God, they indeed did not know him, as worshipping Angels, and Archangels.

In their Office for the Dead, faith (c) Vatican, they pray that, Te Deum of the World, who sleep in Hebron, open to him the Gates of the Garden of Eden, and say, let him come in peace. And again, Te Angles of Peace come forth to meet him and unlock for him the Gates of the Garden of Eden, and say let him come in peace. Theolog. Judac. l. 1. c. 1. p. 86, 81.

§ 6. ibid. As the Church of Rome gives an inferior kind of Veneration to Images, and by some Nuances it enforces the Prohibition of the second Commandment, So do the Apoalostic Jews by the same Arts, declaring that he who worships an Idol, taking it for God is guilty, but if not, he is free, and the Glos there adds, that if he adore God in it, it is no crime, for his Heart is towards God. And again, if a Jew see a Statue, such as is set up to be set up for a King, if he adore is not under the Nation of an Idol, but in Honour to the King is nothing. And this corrupt Notion prevailed upon the Cornithians to eat freely in the Idol's Temple of their Sacrifices, as they thought they did not offend because they did not own the Idol to be God, See for this Dr. Lightfoot on 1 Cor. 8:10.

§ 7. ibid. The Apolostizing Jews do voluntarily bind to the Romanists in the Doctrine of Purgatory and Prayers for the Dead, that Bellarmin confounds these Doctrines from the Practice of the Jews recorded in the Book of Macabees I. 2. ch. 12. v. 39. 45. from Tobit 4:18. and from their other Writings, Bellar. de Purgatorio I. 2. c. 3. § 6. Hinc etiam, § 22. & Cap. 11. § 3. Tertia ratio.

And indeed the Parallel is very clear, for as the Papists pray for the Souls of the Dead, that they may be deliver'd from the Pains of Purgatory, and go thence to Heaven, to do the Jews in their Literary pray for the Souls of their Friends, and Kindred, Grandfathers, and Grandmothers, that they may be admitted to the rest of the Righteous in the Garden of Eden, See Dr. Lightfoot, Vol. 1. p. 1017. 1018. As the Papists say, those Souls they pray for go to Purgatory in order to their Purgation from some detentions they have contracted in this World and afterwards to Heaven. So the Jews say that, Animia Genezeh igne Purgatur, ut pura evadat & candida, the Soul is purged with Hell-fire, that it may be made pure and white.
Additional Annotations on the First Epistle of St. Paul to Timothy.

CHAP. I.

(1) Ver. 3. [From the reference, it seems the author is discussing the importance of faith in Christ.]

(2) V. 14. 'Mild science, with faith.' Or, per fidem, thro' Faith, or by Faith, so Paul and Barnabas declared, what things God had done, with faith, by them; Acts 14, 27, 15. 4. which is v. 12, of faith.

(3) V. 17. 'Mow wete Tho.' Dr. Mills seems very averse from the Wordsper, admitting it neither here nor Jude 25, but see it defended in both places, Examen Millii in locum.

CHAP. II.

(4) V. 1. 'Erldiag, after the words, so passionately exhort them, add.' Nor is the word capable of this Sense, when the Apostle faith, Chap. 4, 5, the creature is satisfied to us, did zdlaad, by Prayer.

(5) V. 8. 'Ik dothayvzai, after evil Imagination, add.' The Scripture itself seems to direct us to the prime Sense of this Word; for what is, dothayvzai, Luke 9, 47, 15, cohen, inward Thoughts, and Reckonings, Mark 9, 4, and this Sense the Word will bear in all places, where we render it either doubting, or disputing.

(6) (c) Orig. seems plainly to intimate, that this Law, in the first Sense, seems harsh, and unreaonable, since he that hath a Wife might lose her in Youth, and so have need of a Second; and this Law allowed the Bishop to enjoy his first Wife even to Old Age. Is 16, 2. Or, saia, thece never exercised him.
Second Epistle to Timothy.

himself to Chastity and Contenence; and therefore he thinks fit to interpret these words by Analogy to the Bill of Divorce; plainly declaring against the Church of Rome, that neither Bishop, Priest, nor Deacon, of whom there he speaks, were either by Scripture, or the Laws of the Church restrained from cohabiting with their Wives, after their Promotion to those Orders. See the Confirmation of our Exposition in Suiderus vocibus d'yeus, & d'yeusΩ. (7)

V. 3. Μη αἰσχρογοηθήναι. These words, faith Dr. Mills, crept into the Text, from Tit. 1. 7. whereas they are found in Chrysostom, and Occumenius, Cod. Alex. and St. Basil, To. 2. p. 416. 477, and are fully confirmed from the words following, δειναχεῖς αἰσχρογοηθήναι; and from Tit. 1. 7. where St. Paul treats of the same Subject.

C H A P. IV.

V. 13. Give diligence to reading, after these words, and instruct you in, add.] For, faith Theodoret, it becomes us frequently to bring our Labour, διὰ λογίας αἰσχρογοηθήναι, and of the Spirit, and to receive the Grace of the Spirit. (9)

V. 16. 'Epithos το κατωτέρων. See the Defence of these words, Examen Millii. C H A P. V.

V. 3. Note also, that the Reading of Bishop Usher is confirmed from the like words, δν ἄφθασθηναι, ἐγὼ δὲ ἂν ἂν, found in the Apostolical Constitutions, 1. 3. cap. 6.

V. 8. After these words despise them, add.] Some here are guilty of a great Miltake, scraping together great Fortunes, and hoarding them up for their Children, with a scandalous Neglect of that Charity to their Christian Brethren, which alone can furnish those Enjoyments to them, and enable them to lay up a good Foundation against the time to come; pleading these words, to justify, or to excuse, their cold Parthimony, and want of Charity, that he, that provided not for his own Household, hath denied the Faith, and is worse than an infidel, whereas these words plainly respect the Provision which Children should make for their Parents, and not those which Parents should make for their Children.

See the Defence of the Text, v. 16. & 19.

Examen Millii. ibid.

V. 21. And our Lord Jesus Christ, and the (12) elect Angels. He joins the Angels with Jesus Christ, faith Theodoret, διὰ ξένων ημῶν, ημῶν, not as equal in Honour, but as Servants to him, and those who are to attend him at the Great Day of Judgment.

Additional Annotations on the Second Epistle of St. Paul to Timothy.

C H A P. I.

V. 18. Διὰ λογίας δὲ Κύριος & ἐκεῖνος δὲ ἔδαυτον Κύριος. The Lord grant he may find Mercy from the Lord. ] Here is a plain Example of the known Rule of the Grammarians, that the Noun is frequently repeated for the Pronoun, αἳ Gen. 19. 14. Jebovah rained Fire and Brimstone. Meet Jebovah, Κύριος & ἐκεῖνος, from Jebovah. So Exod. 24. 1, 2, 3. He, i.e. Jehovah, v. 3. said to Moses, etc. Jehovah, i.e. to me. And 1 Sam. 3. 21. Jebovah appeared to Samuel in Shiloh, beside Jehovah, by the word of the Lord. So Chrysostom, Occumenius, and Theophylact say here, τοίχος ὁ ἄκρωτος, and that it is the Custom of the Scriptures, so to speak they prove from Gen. 19. 24. not fearing the Anarchema, which the great Council of Sirmium, thro' Ignorance of the Hebrew Tongue pronounced against them, who did to interpret it.

C H A P. II.

V. 8. Remember that Jesus Christ of the (2) Seed of David, was raised from the Dead. ] Theodoret here observes, that (3) Simon Magus began to broach his Heresies about this time; and he, and all his Followers, denied that Christ had taken Flesh upon him, saying, that his Incarnation, or Anthropom, was only in Appearance, or ζωον ἐν ψυχῃ, and in Opposition to this Herefore, he is here filled Jesus Christ of the Seed of David, and because from that Herefore it must follow, that he could not truly die, or suffer in the Flesh, and to could not be truly raised from the Dead; therefore the Apostle bids Timothy remember, that he was

(a) Vid. Theodoret Har. fab. 1. 2. c. 1.
Additional Annotations on the

was raised from the Dead, who was of the Seed of Abraham according to the Promise.

V. 26. "By your faith you shall inherit the promises that were made to Abraham..." Some refer this to the Devil, as being the nearest Substantive to the Relative there. But (1st) This seems not agreeable to the Use of the two Relatives, which, when they come together, seldom relate to the same Person. (2nd) Satan is the nearest Substantive rather in Place, than in Sense, the Words being capable of this Construction; If peradventure God will give them Repentance to do his Will, that they, who are taken Captive by the Devil, may awake out of his Snare. This is the Sense, which best accords with the Work of Conversion, and Repentance, which is a recovering Men from the Service of Satan, to the Service of God, Acts 26. 18. a freeing them from Sin, that they may be Servants of God, Rom. 6. 17. a delivering Men from the Power of Darkness, and translating them into the Kingdom of his Son, Coloss. 1. 13.

(4) V. 15. From a Child thou hast learned the Scriptures.] Note here, The Care of the Jews to teach their Children the Scriptures even from their Childhood: From five Years Old they have the Talmudists, we put our Children to read the Bible. (p) Josephus informs us, that their Children learning their Laws, and παντες τους αδικους, from the first Drawings of Sense, and Reason in them, had them engraven in their Souls: Which as it condemns the Practice of the Church of Rome in withholding those sacred Oracles from Old and Young, so also does it reprehend the Generality of Christians who are more concerned to teach their Children things unnecessary, or at the best Things only needful for this present Life, than to instruct them in that Word of God, which is able to make them Wise to Salvation.

CHAP. IV.

V. 2. 'Eκαίνιος, οἱ ἐκαίνιος, in Sebon, (s) and out of Sebon.] That is, faith Chryso-

flom, not only when thou art in the Church, but also in thine Housè, not only in Times of Peace, and Safety, but also when thou art in Prison, not only in Time of Health, but even when thou art about to die.

Additional Annotations on the Epistle of St. Paul to Titus.

CHAP. I.

(1) Ver. 1. After the Words, This Truth is therefore necessary to be believed, so far as, that belief is necessary to an Holy Life, add.] To confirm this Inference, let these following Arguments be considered.

1st. That, which hath the Promise of this Life, and that which is to come, must be sufficient to secure us of the Enjoyment of the Life to come; but Godliness Faith the Apostle, hath the Promise of this Life, and that which is to come, 1 Tim. 4. 18. Ergo. Again, that which hath Contentment is great Gain, must sure avail us to Salvation, seeing without our Salvation we can gain nothing: Which is truly Good, but Godliness with Contentment is great Gain, 1 Tim. 6. 6. Ergo.

2nd. If this be the great End, for which
of the Day of Judgment to be in their Days?

Sin, might live to Righteousness, 1 Pet. 2. 24. and to as many as are thus conformed to his Death, by dying unto Sin, he hath promised that they shall be conformed to him in Likeness of his Resurrection, Rom. 8. 11. Faith therefore can be no farther necessary, than it is requisite to engage us to die unto Sin, and to live to Righteousness.

Athy, This will be farther evident even from the Nature of true Holiness, for seeing that confineth in a Participation of the Divine Nature, 2 Pet. 1. 4. In putting on the New Man, which is created after God in Righteousness and true Holiness, Eph. 4. 24. in being Holy in all Manner of Conversation, as he that calleth us is Holy, 1 Pet. 6. 11. it plainly follows, either that they who live to God, who are like him in Holiness, who have the Image of God imprinted upon them, and who are made partakers of the Divine Nature, may notwithstanding perish Everlasting, or, that true Holiness must render us inviolable from all pernicious Rogati,Atherty. It seems evident, that a good, and a wife God cannot reveal Things only to stuff our Heads with Notions, when they have no Influence upon our Hearts to make us better, since then to disbelieve them would be pernicious, and yet the believing them, would do us no good: And a wise God must require this Faith to no End, his Design in requiring us to believe in Jesus Christ, being this, that believing we may have Life through his Name, Joh. 20. 31. and the very End of our Faith, is the Salvation of our Souls, 1 Pet. 1. 9. He therefore can require us to believe nothing but what hath a real Tendency to the Obtaining of that Life, and that Salvation, which is the End of our whole Faith.

Ver. 3. After Ejfexar 2. 23, 26. add. If it refer to the Promise, or Declaration made to Adam, that the Seed of the Woman should bruise the Serpent's Head, that must be a Declaration that the Messiah should exempt us from that Mortality the Serpent had brought upon the Seed of Adam, and consequently a Promise that he should procure for us an happy Resurrection to Eternal Life: If we refer it to the Promise made to Abraham, in the shall all the Families of the Earth be blessed, we by that blessing being made the adopted Sons of God, and Heirs according to the Promise, Gal. 3. 29. Must have a Title by it to the Redemption of our Bodies, and must become Sons of the Resurrection to Eternal Life, and by it receiving the Promise of that Spirit, which is the Earnest of that Inheritance, Gal. 3. 14. must thereby be affiliated of it.

Ver. 6. After Occumenius, add. To shew the Antiquity of that Interpretation of those Words, the Husband of one Wife, which I encline to, Sr. Jerom faith, that Quldam de hoc loco ita fientium, Judaicus, inquit conseruidus fuit vel binas uxorcs habere, vel filiae, quod etiam in veteri legi de Abraham, & Jacob; legitimus, & hoc nunc volunt esse praecipuou, ne est quicquam aliquem Christi alterum duxerint, purum in Sacerdotio non eligendos.

Ver. 7. A Bishop must be blameless. Sr Jerom understanding this of Presbyters, speaks to the Bishops also, audite Episcopi, qui habent constitutendi Presbyteros per urtes singulas pontes etiam habuerint quemlibet episcopus etiam habuerint, audite. Amen. & unam xorerem habuerint quam amissusilli qui Apostolus, Quintus, frater ad Corinthios, uteretur de iubilatibus igitur, quem adeuntur, uteretur de iubilatibus eumque vobiscum;

Ver. 15. To the Clean all things are clean. Here faith Jerom, Considerandum ne ifta trahantem, occasionem illi Hieredi demus, quia iuxta Apocalypsin, & ipsum quoque Apostolum Paulum scirentem ad Corinthios, putant de iubilatibus esse vencendam, quia omnia mundi sunt mundus.

C H A P. II.

Ver. 4. Iva oujvovw wv rao eivac, that they may teach, or admonish the Young Women. Stephanus renders the Words thus, that they may teach them by Chowsement, but Women, who had Husbands, and Children, as these in the next Verse are supposed to have, were not to be challenged by others. Observe then, that Young Men, and Women become Wife by heartenking to the Admonitions, and Injunctions of Persons Aged, and experienced in the Practice of it, and they who were set over the Youth, and were Young Women for this End were called by the Greeks Κοιμητριας, that is, directors of their Manners, because they admonished them how to behave themselves in their Stations, hence Κοιμητριας is by Hezychius rendered auctor, an Admonisher, and in Julius Pollux, Κοιμητριας, is oddum, to admonish, and Κοιμητριας, is the same with Habita Admonition, 1. 3. 21. 153. 21. 41. 8.

Ver. 5. That the Word of God be not blasphemed.] For say Theodore and Theophrastus, when Wives leave their Husbands, or Servants their Masters, Κοιμητηται, from a Presence of Religion, they cause Men to speak Evil of the Gospel.

Ver. 8. After the Word Reprehension add, And he that teacheth it must in his Conversation prattice suitable to what he teaches.
teacheth, leaveth his own heart should inwardly condemn him, and he should be condemned both by God, and man from his own mouth.

V. 10. Kardma, χρείας, having said, "It is this Reading confirmed by full authority, and the Misakes of Dr. Millis discovered, Exemem Millis in Locium.

Additional Annotations to the Epistle to the Hebrews.

CHAP. I.

(1) Ver. 2. After the Words, Sacred Trinity, add, that the Word Heir both also signifies Lord of all things, see the Note on Col. 1. 15.

V. 6. After these Words, Lord and Maker, add, Dr. Owen faith, this cannot be applied to the Resurrection, because Christ did not leave the World, or go out of it at his Death, but to this it may be answered that going hence, Psal. 29. 13. and going out of the World, 1 Cor. 5. 10. are common Expressions to signify Death. And 2dly, God being said to be graver Christ, when he raised him from the dead, Psal. 2. 7. Act. 13. 33. Heb. 5. 5. And gave him power over all things in Heaven and Earth, i.e. over all the World, this may be fitly called a second Introduction of him into the World. 3dly, Whereas he faith that these Words proportioned duly, &c. cannot be taken from Deut. 32. 42. Because there are no such Words in the Original, and it is absurd to think the Apostle should cite that from the Scripture as the Word, and Testimony of God, which indeed is not in it, nor was ever spoken by God, for this, and for Two other Reasons effectually the Reverend Dr. Hammond note on Psal. 97. 7. I think it more reasonable to conceive these Words were taken from the Psalms.

CHAP. II.

(2) V. 2. After the Words united with the Angel, add, Dr. Light. In his Note on Acts. 7. 53. and in his Sermon on the Text, solves this Obscuration by saying that by Angels there, and here, and Gal. 3. 19. we are not to understand Angels properly so called, but God's Messengers, i.e. the Prophets and Teachers, who are called Angels, Mal. 2. 7. 3. 1. But this seems a very forced Explication of these Words. For (1.) After St. Stephen had said Acts 7. 53. that the Jews had slain those Prophets, which had told them of the coming of that Just One, he adds this farther Aggravation of their Guilt, v. 53. that they had received the Law by the Disposition of Angels, and had not kept it, plainly distinguish these from the Prophets. St. Paul also faith the Law was given by Angels in, or through, by the Hand of a Mediator, that is of their great Prophet Moses, plainly again distinguishing those Angels from the Prophets, when St. Paul says the Law was spoken by an Angel, to wit, Moses, but by Angels, in the Plural Number, it is most reasonable to interpret his Words to the same Sense, especially considering his Reference from these Words, v. 5. for God hath not subjected to Angels the World to come, of which we now speak.

V. 5. After these Words, an Angel, add, certain it is from the Scripture, that the Law, which was the Foundation of the Jewish Church-State was given by the Disposition of Angels, Acts. 7. 53. Gal. 3. 19. whereupon the Apostle here titles it the Law spoken by Angels, v. 2. They being therefore so far interrelated in the Promulgation of the Law, as that it was given to the Jews by their Ministry (they did this in the Name, and by the Authority of God) the Jewish Church-State was so far put in Subjection to them. V. 7. and xalεωνας διήθη αυτοι τον θεον αυτου. These Words are wanting in Oecumenius, Theophylact, and some MSS. but are in Chrysostom, Theodoret, and all the ancient Versions.

V. 9. He xalεωνας Θεον by the Grace of God raised Death (3) Origem in his Commentary upon the Gospel of St. John twice finds that some Copies read xalεωνας Θεον without God, to read the Syriac, and Ambrose 1. 2. de deo ad Gratianum c. 4. Of Viganus, Tertul. 2. 7. p. 17. and 20. And this Reading either corrupts the Patristic text, or confirms the Doctrine of Ireneus, that Christ suffered xalεωνας to show the Divine Nature being quiescent, and not exercising its Energy to strengthen him against, or deliver him from these Sufferings; it making its Impressions upon the Humane Nature, faith Gratian, not always, but pro tempore ratione. Note also, that to raise Death is a very emphatical Phrase signifying to dye, as when they say the first Adam was worthy not to taste of Death.

V. 13.
to the Epistle to the Hebrews.

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(7) V. 13. After 1 Pet. 2. 7. add) Dr. Owen here contends that the Words by κόσμον ἐξωτερικῶς in διαφορὰς are not taken from Isaiah, 8. 17. where they are almost expressly found, but from Eph. 18. 3. Εἰκοσαίος δὲ ἡμῶν ἐφοβηθῆ σὲ δορίσει where they are not found, because faith he were both these Citations taken from the same place the Apostle would not have said, μεσον, and again, this being an Evidence that he cites another place. To which the answer is that he doth so, citing the first words from v. 17. and the second from verse 18.

(8) V. 16. After these Words, see Kircher in the Words Tapheth, Chofak, Achab, add.) But then, that he thus laid hold of fallen Man, and of the Seed of Abraham, by taking of the Humane Nature from one derived from the Stock of Abraham, that in that Nature he might suffer Death, for the Propitiation of those Sins, which rendered them so obnoxious to Death, is extremely evident both from the Words preceding, and from the Words following; for verse 14. we read thus, because therefore the Children were Partakers of Flesh and Blood, he also did partake of the same Flesh and Blood, or the Nature, that the (his) Death he might destroy him, that bad the Power of Death, for, faith he, he took hold of the Seed of Abraham, i.e. by partaking of the same Nature with them, v. 14. And again, he took hold, on the Seed of Abraham, to refine them from that Death they feared by his own Death, v. 17. καὶ δεῖξης, where he ought in all things (belonging to their Nature) to be made like to his Brethren, that as their High Priest he might make an Atonement for the Sins of the People, by his Sacrifice made on the Cross; and that for in that he suffered, &c. v. 18.

CHAP. IV. 2, 3, 4, 5, 6. Verses.

I am sensible that I have mistaken the Sense of the Apostle in my Paraphrase on these Verses. Thus then let it be changed.

(9) V. 2. For to us was (Gr. is) the Gospel preached as well as to you (Gr. as it was also) to them, (they being wéναικοτικοποιη- νατίθεντα, the first to whom it was preached, or formerly Evangelized, v. 6.) but the word preached (Gr. heard) did not profit them, not being mixed with Faith in them that heard it.) That is, we have now the glad Tidings, and Gospel promise of a future rest; as they also had in Types, their rest in Canaan being a Type of their future rest with God in the heavenly Canaan.

(10) V. 3. For they which have believed do enter into rest as, (may be gather'd from what he said, as I have sworn if they shall enter into my rest. Altho' the Works were finished from the Foundation of the World) (Gr. κατεστήσατο τὸ κόσμον καὶ καθιεσθή τὸ κόσμον ἡμῖν, and indeed, or for (see Budeus, and Stephensius) this Phrase my rest, relates to the Works done by God from the Foundation of the World. This sense seems certain from the Reson following.)

V. 4. For he (Moses) spake in a certain place (Gen. 2. 1.) of the seventh day (from the Beginning of God's Work of Creation, saying,) and God did rest the Seventh Day from all his Works.

V. 5. And in this place (he i. e. God) faith again (long after) if they shall enter into my rest (i. e. if they shall have a rest from their Labours, and travels remembering that of mines from the Creation of the World, see v. 10.)

V. 6. Seeing therefore it remains that some (must enter in (to the rest of God spoken of in these Words) and they to whom it was first preached (as we have already said) who had had the Gospel first preached to them concerning this rest of God) entered not in (to it) because of unbelief.

CHAP. V.

V. 8. Ἐν θεραπείᾳ, he learned Obedience (14) by the things that he suffered] the Note here omitted is this. These Words I have expounded thus: He learned (the Difficulty of) Obedience (to the Death) by the things, that he suffered. But I conceive they may be also rendered, and expounded thus, v. 7. He was tried in his faith, and delivered from his fears to wit, from those Fears, which threw him into an Agony in the Garden, and against which an Angel was sent from Heaven to comfort him, v. 8. καὶ κατέρρησεν, the being a Son (even the proper Son of God) he taught us Obedience by the things that he suffered, or by the Death he suffered in Obedience to the Will, and Commandment of his Father. John 10. 18. for as the Hebrew Lamad signifies both to learn, and to teach, and is by the Septuagint above Twenty times rendered ὠφθαλμον to teach, and as the Word learn in our Language signifies also to teach, as in these Words of the Old Translation, Psalm 119. 66. Oh learn me Understanding, and Knowledge, so also faith (c) Eustathius the Word μαθήματος is μάθημα a Word that signifies both to teach, and to be taught, and is so used by the Authors that lived after Homer's time, and by the Sophisters.

S

CHAP.
Cond opposes the Ethiopic, which is a Version of no Credit, to the Syriac, Arabic, Vulgar, or the Greek Scholiasts, and Cyril. Alex. who all own the reading of the Text, which Liberty, if it be allowed, the Scripture must be a very uncertain, and precarious Rule. In the First, the reading of the Text is approved by Chrysostom, Theodoret, Theophylact, Cyril. of Alex. de Ador. Sp. p. 347. and by all the Eastern Versions. The other reading indeed gives a very good Sense thus, which Tabernacle was a Figure for the present Time, according to which Figure, Gifts, and Sacrifices were offered, but since the reading of the Text, which runs thus, (which Figure continues to this present Time, in which (by the Jews) are still offered Gifts, and Sacrifices) bears the same Sense, and is supported by better Authority, what Reason can be given why it should be changed.

Ver. 9. Which could not proceed according (19) to the conscience. To clear up what hath been said upon this Text, let it be noted, that God declares the Tenour of the R. New Covenant should run thus: I will be merciful to their iniquities, and remember their Sin no more. Whence observe, 1st. That there was no such Promise, or Condition made under the Old Covenant, that requiring, for every new Sin of Ignorance, a new Oblation, whereas Sins of Ignorance and Infringement not contrary to the Sincerity of our Obedience, they do not violate the New Covenant, and so are pardoned by Virtue of the Blood of the New Covenant shed, &c., once for all for the Remission of Sin, for we thus sin faith the Apostle John, we have an Advocate with the Father Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 John 2. 2. And if we walk in the Light as he is in the Light, the Blood of Christ cleansed us from all Sin, 1 John 1. 7.

7th. Observe that the Legal Sacrifices serv'd only for the Purification of the Flesh, from Ceremonial Defilements, and referred to them only a Right to the Benefits of the Mystical Covenants, viz. Life, and Prosperity in the Land of Canaan, but did not so far purify the Conscience, as to procure them an Admission into the heavenly Canaan, which if they had entirely cleaned them from the Guilt, and the Defilement of Sin, they would have done; and hence the Apostle says, The Way into the Holy of Holies was not opened, whilst the first Tabernacle was standing, verse 8. See the Note there.


CHAP. IX.

Ver. 8. After made manifest, add. And this the Ancient Sax was signified by the rending of the Veil, at our Lord's Death, viz. set, ἀλδασθαι τώ ἱλαρία τό, εἰ τέρμανσιν ἀνατελλοῦσιν, that Heaven, before inaccessible, was now opened, and a Way was made into the true Holy of Holies; Chrysostom, Hom. 88. in Matt. p. 541. and the Hope of Christians being now to enter within the Veil, because our Renterremon had gone before, Heb. 6. 19. 20. Seems to intimate the same Thing.

Ver. 15. The Vulgar, and Aegriomeni read αἰτετοι, which, Dr. Miller is the true reading, adding, that καὶ ως αἰτοῖσιν accessit alti- unde, has been added to the Text. The Se-
the Epistle to the Hebrews

C H A P. X.

(21) V. 34. Προεικότης ἤτοι γάρ καὶ οἰκοδομή κατοικίαν
ὑπαγόντως τῷ θρόνῳ, καὶ μαθήματι.] Note that Ori-
gen in his Book de Martyrio, omits the
Words in italic, that (21) Clement of Alexan-
dria reads οὐρανος, that some read instead of
it θρόνος, and that all the Ancient Versions
follow this reading. Note also, That all the
Greek Fathers read ὡς εὐρέως, which two
various readings make the Greek run clear,
and smooth. See Examen Millii in locum.

C H A P. XI.

(22) V. 12. Καὶ τὰ αἰώνια.] Some Manuscripts
read οἱ ἁλίες, but all the Greek Scholiasts read
καὶ τὰ αἰώνια, which being according to the Cu-
tton of the Greek Language used by Way
of Amplification, and signifying idque is
well rendred by our Translation, And that.
(23) V. 26. Πιστεύω ἐκείνη, the Reproach of
Moses may be called the Reproach of Christ,
as being such as Christ suffered of the Jews
and Heathen, in which Sense we are bid to go forth
soim without the Camp bearing his Reproach,
Chap. 13. 13. Betwixt this, and the follow-
ing Verse some Latin Copies insert these
Words, sed magnus factus Moses occidit
Egyptium confederans dolorem fiorum,
which Dr. Millis thinks genuine, tho' they
are neither owned by any of the Versions nor
any of the Greek Commentators.

C H A P. XII.

(24) V. 7. God dealteth with us as with his
Son.] Here the Note of Chrysostom is this,
that from these things, whence Men usual-
ly conclude they are defeated by God, the
Apolline shews, that God demonstrates his
fatherly Affection to them.
V. 18. Ὄταν ἐπὶ τὸ στῆναι τοῦ Μοναστηρίου,
that might be touched.] And therefore was
corporal, and terrestrial, and by being touch-
ed after the Prohibition, Ex. 19. 12. would
procure present Death: But you are come to
the spiritual and heavenly Zion, which will
certainly give Life to all that belong to it.
add.] Accordingly the Targum upon 1 Chron.
21. 15. faith God saw the House of his San-
ctuary, which is above the Heavens, where
the Souls of the Just are, and hence it is e-
vident, that the Souls of just Men, are not
reduced by Death to a State of Ineffectibility,
for can a Soul that Reason, and perceives
good Things, be made perfect by perceiving
nothing at all? Can a Spirit, which here en-
joyed the Pleasures of a good Confidence, of a
Life of Faith, and of Communion with God,
and the Comforts of the Holy Ghost, be
advanced to Perfection by a total Depriva-
tion of all those Satisfactions, and Enjoyments.

Whereas the Blood sprinkled seven Times,
for their Purification under the Old Testa-
ment was sprinkled before the Veil, because
the Priests could not enter with it within
the Veil.

C H A P. XIII.

V. 13. Τετράποροι ἤτοι τῶν ἁγίων, some quarrel,(28)
with the Apolline, for beginning a Sentence
with τῶν, which it is confessed that the
begg Grannis rarely do, but this itio St-
peannus is not without Example, and Vige-
rus Notes, locutus igitur quidem periodi pointu-
ter, sed tamem vocem sequat, that is, it is
sometimes first in Position, but is not so in
Construction.

V. 18. After these Words, the Rules of (29)
Righteousness, add.] The want of this, some
of the Jews might suppose in the Apolline;
as not being concerned for the Observation
of the Law.

V. 21. Ποιοῖον ἐστιν αὐτὸς ὁ πάσχαν δικαίωσιν
ἀπόκτην, working in you that, which is well plea-
sing in his Sight.] That God doth someway
Work in us every good Work, and whatsoever
is well pleasing in his Sight, can be de-
bene none, who understand the Scrip-
tures, and one would think it should be as
little the Subject of Dispute, whether God
works these things as a Vomit or a Purge
works in us by Physical, and irrefrangible Op-
erations, or whether he works reasonable
Creatures by offering Recons to perfunde
them, and upon Men endowed with a Will,
to make them willing, as it were, In a Men.
by propounding Motives, and Encouragements
of a prevailing Nature, to engage them to
choose the Good, and refuse the Evil, of
which I have said so much in the Treatise of
Grace, annexed to 2 Cor. 6. 1. that I shall
say nothing more at present, but that it is
unaccountable how Actions should be good,
unless we consent to them; or how they
should be ours, unless we choose, and do
them. This Text is therefore vainly urged
to prove that we are purely Passive in the
Work of our Conversion, and that we ne-
ither do nor can do any thing towards it.

181. Because God evidently speaks this to
them, who were already true Believers, and
Considers to the Christian Faith, and wanted
only to be made perfect in every good Work;
20. Because he exhorts all Christians to work
out their Salvation with Fear and Trem-
bling, upon this very Account, that it is God
that worketh in them both to will and to
do, Philip. 2. 13. For if God do worketh in
S 2.
Additional Annotations on the Epistle of St. James.

**CHAP. I.**

(1) Vet. 21. To the Note there, add.] Against this Sense it is objected, that the Word thus planted in us is not properly λόγος ὑμῶν, but ὑμῶν ὑμῖν, but since Νόμος ὑμῶν, is the Law planted in the heart by God. I think not this Criticism sufficiently to destroy the Sense of the Words here given, especially if we consider, that all fleshmen, and superstitious of Naughtiness, must be first laid aside, that we may be fitted to receive with Meckness this λόγος ὑμῶν, engraven Word, which shews it cannot import any thing, which is by Nature always in us.

**CHAP. IV.**

(2) V. 4. Οἶδα τῷ καίρῳ ἐγερθῇ τῷ Θεῷ εἰς. The Friendship of this World is enmity to God.] This One mention'd here by Occumenius explains thus, καίρῳ διδάσκεται παντὸς ὑπάρχειν γονώδους, be here files the whole sensual Life, the World, as μισεῖς καὶ φιλῶν ἢ μιαν παντοτῶν ἱλαρών γην Ἰθανόν, καὶ λαμβάνων, as being the Mother of Corruption, which he that is bashy to enjoy, overlooks, and despiseth Divine Things: See the Text defended here Examen Missili.

**CHAP. V.**

V. 12. To the Note there, add.] Or else the Oaths forbidden here, may be delusive Oaths, such as the Jews were free to make, or oaths, because they thought they did not bind: See Note on Math. 5. 34. and so were free to make to purchase their Deliverance.

Additi-
Additional Annotations on the First Epistle General of St. Peter.

CHAP. I.

(1) Ver. 2. A

After these Words the Elekis, Math. 24. 22. add. So also Oecumenius interprets these Words, to the Elekis, that is, τος αρχαίων μην ης το άλλων Χριστού, to them, that are separated from other Nations, to be his Holy, and peculiar People.

(2) V. 4. To the Note here, add. Oecumenius hence observes, 1/4 That this therefore was not such a Hope as that, which was contained in the Law of Moses, δια Θεος, δια θεος, προπεραγη αυτο, a dying Hope, which promised dying things to mortal Men, 2/4. That if this Inheritance be in Heaven οδοι αχύριστοι ανακοίνουσαι, the Opinion of the Millenniums must be Fabulous.

(3) V. 5. After Heb. 3. 14. add. This Place therefore only proves, 1/4. That all who are preferred to Salvation are preferred by God, but not that all true Believers will be certainly let in. 2/4. This Place proves only, that they who are thus preferred, are kept thro' Faith, i.e. if they hold the beginning of their Confidence firm to the End, Heb. 5. 14. for this Faith thus continued in them will render them victorious over the World, 1 John 5. 4. It will enable them to repulse the Devil so effectually, that he shall fly from them, 1 Pet. 5. 9. and to quench all the fiery Darts of Satan, Eph. 6. 16. And even to suffer Death not accepting a Deliverance, that they may obtain a better Reurrection; but this Place does not prove that all, who are once true Believers shall certainly continue in the Faith, and never make Shipwreck of the Faith, as did Hymenaeus, and Alexander, 1 Tim. 1. 19. never have their Faith overturned as some had, 2 Tim. 2. 10. never draw back to perdition, as the Apostle tuppofeth some might do, Heb. 10. 38. 39.

(4) V. 11. After the Words of which Tribes, add. They testified of his Sufferings, faith Oecumenius, in those Words of Isaiah, he was led as a Sheep to the Slaughter.

CHAP. III.

V. 3. After these Words, like Whores, (6) add. And in his third Book, and fourth Chapter, he faith, as χρυσοφοι και λοιδόσια, the Women that wear Gold, plait their Hair, paint their Faces, have not the Image of God in the inward Man, but in Lieu of it, a fornicating, and adulterous Soul. The (a) Apostolical Constitutions also forbid Women to wear χρυσοφοι και λοιδόσια, exquisite Garments, or Garments fitten to deceive, or Gold Rings upon their Fingers, χρυσοφοι και λοιδόσια, because all these things are signs of Whorehood.

V. 19. By which be preached to the Spirits (7) in Prison. Hence Mr. Doddrell concludes, that our Saviour after his Death, did, in the Interval betwixt that and his Resurrection, preach to the separated Souls in Hades; but to this the Reverend Bishop Pearson answers.

First, That those Words cannot prove this Allegation, (1/4. for one of the Truths which are certain, that by the Word Spirit, we were to understand the Soul of Christ, whereas indeed the Spirit by which he is laid to Preach, was not the Soul of Christ, but that Spirit by which he was quickened, as is evident from the Connexion of the Words thus, He was quickened by that Spirit, 1 Cor. 15. 42, by which he went and Preached to the Spirits in Prison, that is, by the eternal Spirit of God, who is the Author of the Resurrection.

Secondly, He adds, that the Persons to whom he Preached by the Spirit, were only such as were Disobedient in the days of Noah, while the Ark was preparing, v. 20, i.e. those who were disobedient before the Flood, as were the Antidiluvians, all that time that the long Sufferance of God waited on them, and consequently so long as God gave them time for Repentance, which was 120 years, thriving then with them for that End by his Spirit in the Prophets Enoch and Noah, but adding that this Spirit could not always strive with them, in vain then, faith he, we are taught to understand St. Peter of the Promulgation of the Gospel to the Jews or Gentiles then in Hades, since the Words so evidently relate to the long Suffering of God to Men, then living in the days of Noah.

CHAP.
Additional Annotations on the Second Epistle General of St. Peter.

CHAP. I.

(1) Ver. 1. After Rom. 1. 7. add.] Or since the Hebrew Word ἐκκαθαρίζω, both the Old and New Testament do often signify Kindness, and Mercy, it may here also bear that sense.

(2) V. 10. After these Words, a Life of Holiness, add.] and from the following Words, he that doth these things, shall never fall, it plainly seems to follow that even the Elect, by their neglect to do these things may fail of an Entrance into this heavenly Kingdom.

(3) V. 12. After these Words, our Duty, add] moreover from these Verses, and from Chap. 3. it feems reasonable to conceive, that they, who were so concerned to write those things the Christians had already heard, and in which they were established, would not neglect to write whatever else was necessary to be known to Salvation.

CHAP. II.

V. 16. Τῆς τοῦ Πνεύματος ἑνδομήν, The Madness of the Prophet.] The Jerusalem Targum, and Ben-Uziel on Num. 22. 30. Introduce the Ais speaking thus to Balaam, We to thee Balaam, that art chefer deyetta, mente captus, i. e. Mad.

V. 18. Στὸ δὲ ἔντομον ἐκφυγήνας, see this Reading defended, Examien Millii in locum.

CHAP. III.

V. 12. Προσκύνησις πρὸς σταυρόν, ἐν παρατήρει, and hastening to the coming.] Those here may be taken from the foregoing Words yet σταυρός hath sometimes an accustative Cafe like this without it. As when They did see faith, σταυρόν δὲ κατάθλιψας, I hasten to the Government; and (a) Pindar ὁ βιος ἀδάνακτος σταυρός, i. e. ὁν ἀδάνακτος.

(a) Pyth. 3. v. 1.
Additional Annotations to the First General Epistle of St. John.

C H A P. I.

(1) Ver. 8. "THE Blood of Christ his Son cleanseth us from all Sin." Here note that these Words confute the Quakers, who hold that those who are in the light, are guilty of no Sin, for were this so, they could be cleansed from none by the Blood of Jesus; see the Text defended, Examen Millii.

C H A P. II.

(4) V. 2. "If we sin we have an Advocate with the Father, and he is the Propitiation for our Sins." Moreover this being spoken by this Apostle to his little Children, whose past Sins were already forgiven, v. 12. must relate to their future Sins, to which they might be afterwards obnoxious, and therefore must suppose them still subject to Sins of Infiniteness.

(3) V. 27. "Kai σωσί, vos good quieten, and do for me this is my Covenant, 61. 18. Βανικ νήσωσί as for me. See 1 Chron. 28. 2.

C H A P. III.

(4) V. 6. "Whoever sineth, sinνων αὐτῶν ἄν διδωκίναι αὐτοῖς, both doth not see him, neither know him." To know God in the Sense of this Apostle, is to know him as he is revealed by Jesus Christ, and represented to the World by him. Hence Christ faith, if you have known me, you have known the Father also, Joh. 14. 7. and denies that the Jesus knew God, because they knew not him, Joh. 8. 10. 15. 21. 16. 3. To see God, is to see his Will, Love, and Goodness, as it is revealed by Jesus Christ; and faith Christ, He that hath seen me, hath seen the Father, Chap. 12. 45. 14. 9. Because he is only known to them, to whom Christ Jesus doth reveal him, Math. 11. 27. Luk. 10. 28. Joh. 1. 18. 6. 46. And in this Sense all that the Apostle faith in this Epistle of seeing, and Knowing God is true, viz. that he who knoweth God, as he is revealed by Jesus Christ keepeth his Commandments, Chap. 2. 3. 4. He loves his Brother, Chap. 4. 7. 8. That is of the World knows not God,

C H A P. V.

V. 13. "I say, therefore, ζητεῖν εἰς Κυρίου αἰώνιον, reads thus ζητεῖν εἰς Κυρίου αἰώνιον of which, so

(4) L. quis rerum Divin. Hereof. ab initio.
Additions to the Second Epistle General of St. John.

(1) Ver. 1. E Κάλλωσα καυγία, after the Mother of all Churches, add.] But yet if this Epistle was written after the Destruction of Jerusalem, this Interpretation cannot stand.

Additional Annotations on the Epistle of St. Jude.

(1) Ver. 5. E Ἐσώτερα ημέρα ἄπαξ πάντα.] The Jews knowing the Destruction, which God brought upon the Unbelieving Jews in the Wilderness as well when St. Jude writ, as before, it seemeth not so proper to say to them, you know this once, as to say you knew it before, which seems to be the import of the Word ἄπαξ, v. 3. and in those Words of Sampson, Judg. 16. 21. Ἡ ἡμέρα μετὰ ἂν ἄπαξ, I will go forth as before, and Chap. 20. 31. The Benjamites began to smite them, ὧν ἄπαξ, ἔγραφαν, saying they flee before us ὧν ἄπαξ, as before. Or else, It may be rendered fully, plainly, or certainly, for ἐπί ἄπαξ, faith Pagninus, is put advi τοῖς ἐνθυρετ. Ἐπιθυμουσίως, for secretly and firmly, and Suidas saith it is used advi τοῖς ἐνθυρετ. εἰς ἔνδοξος τὸν ἐλέησιν, for entirely and fully, and so it answers to the Hebrew ἄπαξ, or אבֶּד, which signifies truly, or certainly, and is rendered by the Septuagint ἄπαξ.

V. 7. 8. The Grammatical Exposition of these Words seems to be thus. Even as, οἱ κατά τίνα, and as Sodom and Gomorrah, and the other Cities who were like to them in Formication, and unnatural Lusts were exemplary punished. Οὕτως δὲ καὶ τοῖς ἐνθυρετ. Καὶ αὐτούς, so likewise do these filthy Dreamers all, defiling the Flesh as they did, and as the Men of Sodom contemned the good Angels, which came to Lot's Houfe, and spake evil of them, so do these Men contemn and blaspheme the good Angels, who are filled with wonder, καθαρώτης, Eph. 1. 21. Coloss. 1. 16. and therefore shall also perish as they did, v. 11.

V. 21. After Divine Favour, add] and also that Men once in this State, may neglect to keep themselves in the love of God.

FINIS.